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**India's Message to the World**

**Vivekanand's Message to Modern India**

**Homage by President and Prime Minister  
to Swami Dayanand**

**Hindu-Sikh Amity and the DAVs**

**Towards a Solution in Punjab**

**Methods of Teaching in Ancient India**

**Education : An Individual Approach**

**Environmental Education 'A Must'**

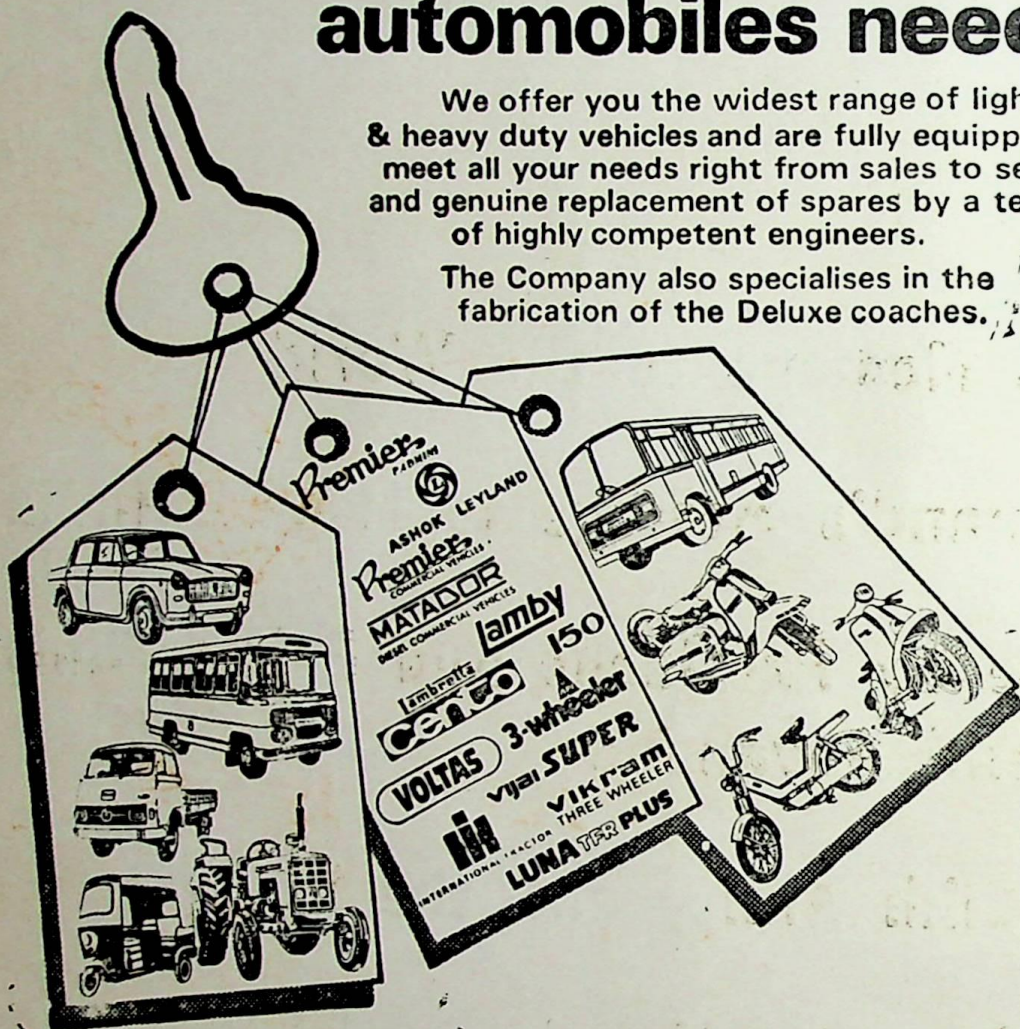
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# India's Message To The World

Dr. Karan Singh

## INTRODUCTION

During its long history, over thousands of years reaching back to the very dawn of civilization, India has never been a continent unto itself. Apart from originating many concepts, it has received numerous currents of thought and ideas from outside, from the earliest times right down to the present day, and has displayed a truly remarkable capacity to assimilate and adapt these so as to give them a peculiarly Indian stamp and make them part of her own heritage. The Rig-Vedic dictum *Aa no bhadra kritavo yantu vishvatah*, 'let noble thoughts come to us from every side', illustrates this attitude of creative acceptance. Mahatma Gandhi also expressed the same thought when he said, "I do not want my house to be walled on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any."

At the same time, India has been one of the very few nations in history to have become a major source of disseminating ideas throughout the world, not only to its neighbouring countries but also to distant lands of South-East Asia, including China and Japan, where the influence of Indian thought spread widely over the centuries. In more recent times, the impact of Indian ideas upon the West has been growing and in the last few decades there has been a tremendous revival of interest in things Indian, not only among professional orientalists but among large sections of people also, particularly the younger generations.

The contribution of India to the world, as to be expected from a civilization so enduring and multi-dimensional, has been of a many-faceted character. It covers, to mention just a few fields, Mathematics (the discovery of zero or *Shunya*, which was the prerequisite for any advance in this highly abstract science); Medicine (through Ayurveda, which is one of the most ancient and integrated systems of medicine known to man); Architecture (which produced such wonders as the rock-cut caves of Ellora, the great temple cities of South India and the matchless wonder that is the Taj Mahal); Dance (with the Bharat Natyam and other classical dance forms based upon Bharata's great treatise the '*Natya Shastra*'); Music (both in the Karnataka tradition and the Hindustani mode,

which has had such an impact in recent years upon the West); Psychology (through Yoga, which represents the most profound enquiry into the mysteries of the human mind and psyche yet developed by man); Linguistics and Literature (through the vehicle of Sanskrit, unparalleled in its power and majesty, and other great languages including Tamil); and of course Philosophy (from the luminous utterances of the Upanishads down through the corridors of time to Swami Vivekananda and Sri Aurobindo in our own century).

## FIVE SEMINAL IDEAS

In these and other fields, too numerous to catalogue, the Indian mind has contributed to the corpus of human knowledge and attainment in a manner of which few nations can boast. And yet the essential message of India to the world is more than the sum-total of its contributions in various spheres of human endeavour. It is a virtually impossible task to sift from among the great Indian heritage those aspects that she has specially contributed to the world community, but there are five seminal ideas that may perhaps be considered to constitute the essential core of this message. In the development of these, Indians of every creed and caste, linguistic group and vocation, have contributed. The message is not the achievement of any single group, it is the multi-form expression of a nation that has sustained for millennia the roots of its cultural heritage, drawing sustenance even from hostile incursions, and even in its long periods of decay and subjugation keeping alive the essential luminosity of the the Indian spirit.

### The Unity of Mankind

The first of these five concepts is the **unity of mankind**. Every country has developed a love for its own nationhood, but few civilizations have had the capacity to rise above the imposing mansion of nationalism and to conceptualise the unity of the entire human race. It has been the Indian genius that although it has accepted and reiterated nationalism in the modern sense, particularly after the great renaissance in nineteenth century, its best minds have always held up the concept of mankind as a single family—*vasudhaiva kutumbakam*. The relevance of this to the present human predicament is obvious. Science and technology have now converted what was once only a vision in the

A Summary of Dr. Karan Singh's Lecture at the University of Guyana in May 1984.

*Aryan Heritage, March 1985*



mind of seers into a concrete reality. Time and space are shrinking before our very eyes, and the extraordinary photograph of earth taken from the moon shows our planet as it really is, a tiny spaceship hurtling through the vastness of space, so beautiful and yet so fragile. The essential unity of the race that inhabits this planet, based upon the fact of 'humanness' itself, is thus a concept that is growing increasingly relevant as this century draws to its close. Indeed, it is becoming clear that unless this concept gets translated fairly soon into an effective international structure, governing political and economic life on this planet, mankind itself may be in real danger of nuclear extinction, unable to survive its own technological ingenuity.

### The Harmony of Religions

The second great concept that India has developed through the ages is that of the **harmony of religions**. The yearning of the human for the Divine, which is at the heart of the religious quest, has in practice often been translated into hideous strife between the followers of different religions, each convinced of the righteousness of its own cause, and of cruel persecution within various religions themselves. How much blood has been split, how much misery has been caused, how much destruction has been unleashed in the name of God defies quantification even by the latest generation of computers. India has also had its share of religious strife, but essentially the Indian cultural heritage has recognised and accepted various paths to the Divine—*Ekam sad vipra bahudha vadanti*, as the Rig-Veda has it, 'Truth is one, the wise call it by many names'. Apart from Hinduism, which has always been the predominant religion of India, and the three religions that flowed therefrom—Jainism, Buddhism and Sikhism—there are millions of Muslims, Parsis, Christians (of several denominations) and Jews who have lived peacefully in India for many centuries. There are also famous shrines and pilgrimages sacred to all these religions, which are visited by millions of pilgrims every year, often cutting across religious and sectarian barriers. The unique synthesis achieved in Kashmir between the Shaiva tradition and the Sufi influx, resulting in the Rishi cult equally sacred to Hindus and Muslims, is only one of the more dramatic manifestations of the Indian tradition of religious harmony.

This attitude of a positive acceptance of all religions as so many different paths to the same goal was eloquently re-stated in the present age.

Tolerating another religion is at best a negative approach, but accepting all religions positively and gladly is a peculiarly Indian contribution. The message of the harmony of religions, of the essential unity of mystical experience, of accepting the Divine as so opulent and all-embracing that any effort to move towards it is to be welcomed regardless of its style or idiom, is extremely relevant in the modern age. Indeed, this attitude can be extended not only to religious interests but to relations between believers and non-believers. It provides an acceptable and enlightened approach

to ideological differences, an effort to avoid polarization and to move towards a broad harmony between conflicting view-points, an attempt to provide the necessary conceptual approach aimed at a new and unified humanity which would replace the present fractured and fragmented condition of the race.

### The Divinity of the Individual

Flowing from the concept of the unity of mankind and the harmony of religions is the third aspect of the Indian message which reiterates the **divinity and dignity of the individual**. It is true that Indian society often appears to be so highly hierarchical and stratified, and to place so much emphasis upon social duty and status that individual freedom seems to be at a discount. However, it must be remembered that parallel to and ultimately, over-riding these social stratifications runs the basic concept of the divinity of the human individual. Every person born into the human race, regardless of sex or religion, colour or caste, language or geographical location, partakes of the essential mystery of divine potential. Every human personality, in the Hindu view, contains involved within it the seeds of spiritual growth and regeneration. Hence human beings are referred to in the Upanishads as *amritasya putrah* 'children of immortality'. Howsoever diverse the circumstances, howsoever hostile the environment, there is within the human psyche the unquenchable spark of divinity that can, sooner or later, be fanned into the blazing fire of spiritual realization. This concept endows every individual with a dignity that immediately places him, in essence, above and into essence beyond social customs and traditions. Today, when human dignity is at a discount, with various collectivities imposing their domination over the individual in a hundred ways, this aspect of India's message is of no mean significance. It provides the counter-point to the concept of human unity, re-asserting the unique significance of each individual while stressing the unity of the entire race.

### The Quality of Creative Synthesis

The fourth facet of India's message to the world flows from its **unusual synthesising and syncretizing capacity**. Against the rigid dichotomy between action in the world and withdrawn meditation, it places the great ideal of the Gita where the way of works and the way of knowledge are fused in the crucible of dedication to the Divine. As against the cruel diarchy between matter and energy (which has only recently in the West been breached by Einstein and his successors) the Indian mind has postulated the essential oneness behind all existence, *Ishavasyamidam sarvam y kinchit jagatyam jagat* as the Isha Upanishad has it, the same energy pulsating in the heart of the atom in the depths of the farthest galaxy; as against the dogmatic confrontation between science and religion there is vision of both these great disciplines as two different approaches towards essentially the same truth, one reaching outwards into the very structure of the cosmos and the other inwards into the very essence



he human psyche. This capacity to balance, to harmonise disparate concepts and apparently contradictory movements, has been the hall-mark of the greatest Indian minds, and carries within it the ideological seeds of a world civilization in the future, which, ideally, would weld together the best out of national cultures into a glowing and harmonious synthesis.

### Cosmic Values

Finally, in the context of our newly achieved capacity to break away from the confines of this planet and begin a tentative advance into the vastnesses of outer space, India has provided a **scheme of cosmic values** which are startling in their contemporary relevance. The concept, for example, of vast aeons of time through which the human race passes (for ages or *Yugas* totalling 4.32 billion years, each adding up to only a single day of Brahma) more closely approximates the age of this earth than any other scheme of classical calculations. The concept of millions upon millions of galaxies (*koti koti brahmada*), once considered to be merely an absurd flight of fancy, is now beginning to come alive as the boundless universe unfolds before our startled gaze. The vision of the cosmic dance of Shiva, where millions of galaxies spring into being every

moment and millions are extinguished in the unending cycle of eternity, is only now beginning to reflect the knowledge that we are receiving from our initial prying into the universe around us.

### MESSAGE TO MANKIND

And yet, within all these vastnesses, perhaps because of them, remains the eternal mystery of the human personality. Among billions of galaxies one is ours; among billions of stars in this galaxy one is ours; among billions of human beings in this solar system one of them is ourselves; but such is the grandeur and mystery of the human personality that it can move towards a comprehension of the unutterable mystery of existence. We who are children of the past and the future, of the earth and the heavens, or the light and the darkness, of the human and divine, at once evanescent and eternal, of the world and beyond it, within time and in eternity, yet have the capacity to comprehend our condition, to rise above our terrestrial limitations and, finally, to approach the incredible possibility of transcending the throbbing abyss of space and time itself.

This, in essence, is the message of India to mankind, every seventh member of whom is in fact an Indian. □

## Hindu-Sikh Amity And The DAVs

Veda Vyasa

BY far the biggest problem before the country today is that of national integration, and restoration of Hindu-Sikh amity in the Punjab is the hardest core of that problem. The State of Punjab has passed through gruelling times of tension and violence for a period of two years, followed by Blue-Star Operation of the Army, the violent and widespread reaction of the Sikhs all over the country and abroad, and dastardly assassination of the Prime Minister, Smt. Indira Gandhi. It was but natural that the foul murder of Smt. Indira Gandhi, by her own security guards, should have created strong feelings of resentment in the country. This was reinforced by the provocation provided by public rejoicings, Bhangras and celebrations by certain misguided section of the Sikh community. As a result, there were riots of unprecedented violence and cruelty, causing heavy loss of Sikh lives and property at Delhi, Kanpur, Bukaro and many other places in India. And what is worse, the false propaganda of interested persons amongst the Sikh military forces as to the Blue-Star Operation and consequent atrocities alleged to have been perpetrated on the Sikh women-folk and priests shook the loyalty of a large number of Sikh military youngmen. They deserted their posts at many places in considerable numbers along with their arms and killed one of their Commanders. No Government in the world can possibly ignore this type of indisci-

pline in the Armed Forces and it is natural that Military Tribunals are being set up in different parts of the country to try the deserters and give them appropriate punishment, in spite of a strong feeling that their crime should be treated with due indulgence.

Efforts are being made by the Government, under the dynamic leadership of Shri Rajiv Gandhi, to solve the problem of Punjab, at the earliest. Sant Longowal and seven of his colleagues under detention have been released to create a favourable atmosphere. However, the statements made by Sants Longowal and Talwandi clearly demonstrate that the path of conciliation is not in sight. It is in these circumstances that the nation has to tackle this intricate and difficult problem of vital national importance.

Whatever the provocation, the cruelty and violence witnessed during the days following the assassination of Smt. Indira Gandhi were inhuman in the extreme and have left scars which are difficult to heal. The Sikh community may be blamed for not having condemned the untold atrocities committed by the terrorists of the Punjab before Blue-Star Operation. Today they are justifiably apprehending that security of their lives and property is in great danger. Large number of middle-class Sikh citizens have been



murdered, leaving hundreds of orphans and helpless poor widows. Shiromani Gurudwara Prabandhak Committee and other Sikh organisations are doing a lot to ameliorate their sufferings. The relief measures taken by the Government have been fairly extensive, but can hardly meet the requirement of the situation.

In these circumstances, the DAV Community, which is the largest non-Government educational organisation in India, with nearly 300 Colleges, Schools and Technical Institutes, etc., has been seriously considering as to what contribution, however modest, can be made by them to heal the wounds of their Sikh brethren and to help in the restoration of Hindu-Sikh amity.

Whatever may be the wild talk of Sikh extremists today, it is an undeniable historical fact that Sikh Panth, which takes its inspiration predominantly from the ancient Indian culture and religion, was converted by the great Guru Gobind Singh to a Military Organisation, avowedly for the protection of Hindu Dharma against the onslaughts of the Muslim Rulers. It was with this objective that he performed a great Yagya or sacrifice in the honour of Shakti, invited a leading Shakt priest from Banaras to guide him and gave expression to his innermost sentiments when he declared—"Khalsa Panth Gaaje, Hindu Dharma Jaage"—"Let Khalsa Panth be thundrous and Hindu Dharma be re-awakened."

The Hindus and the Sikhs have been living for centuries in complete amity and friendship and numerous matrimonial relations have been a cementing link between the two communities. It is inconceivable that they should be enemies of each other—whatever the provocation and whatever the immediate reactions. It is, therefore, the duty of every Hindu and every Sikh

to promote the restoration of the old friendly relations in national interest.

The DAVs have given much thought to this problem, especially to heal the wounds of violent riots which followed the assassination of Smt. Indira Gandhi, leaving thousands of helpless Sikh widows and orphans. They have, therefore, decided to make a modest contribution in this behalf by—

- (a) offering opportunities to Sikh orphans for upbringing and education;
- (b) giving facilities of allowing free tuitions and other reasonable assistance to Sikh students who, as a result of these riots, are financially crippled; and
- (c) to provide opportunities of employment to poor Sikh uneducated widows, to the extent possible.

Arrangements have been made for immediate relief to 100 orphans, but, if necessary, the number can be raised to 250. It will be our endeavour that the Sikh orphans are brought up in Sikh traditions and this shall be done with the advice of some of our eminent Sikh friends.

The DAVs cannot forget that some of their dedicated members have been from the Sikh community—the father and the uncle of Shaheed Bhagat Singh, Sardar Praduman Singh of Amritsar, R.B.S. Baisakha Singh, one of the two great builders of New Delhi, are some of these examples. We hope and trust that our Sikh friends and Sikh Associations shall take this offer in the spirit in which it is made and shall give us an opportunity to render this modest service, as best as we are capable of.

## Towards A Solution In Punjab

Shri Inder Jit

NOW that the Assembly elections are over, the Prime Minister, Mr. Rajiv Gandhi, has turned his pointed attention to implementing his various promises speedily. Action has been taken already for finding a solution to the explosive Punjab imbroglio. A three-man sub-committee of the Union Cabinet has been formed to make an on the spot assessment. Simultaneously, the Madhya Pradesh Chief Minister, Mr. Arjun Singh, has been drafted as the State's new Governor. Most observers continue to be baffled by Mr. Arjun Singh's sudden appointment, which has created its own record. He is the first leader ever to be appointed a Governor barely a day after he was sworn in as Chief Minister following a glorious poll victory. Mystery has deepened because Mr. Arjun Singh himself was taken by surprise. He had flown into New Delhi a

day earlier to seek the Congress-I High Command guidance in regard to his new Ministry. Not a little element of drama was imparted to the development by the fact that Mr. Rajiv Gandhi conveyed his decision to Mr. Arjun Singh not long before he flew to Moscow to attend the funeral of Chernenko.

Why has Mr. Arjun Singh been chosen for Governorship out of the blue? What was the great hurry? Sources close to the Prime Minister deny that there is any mystery about what has been done. One colleague explained: "The Prime Minister is determined to fulfil his promises—and fast. What he has put through is only the first. Once a decision was taken, it was implemented forthwith on Tuesday morning. That it came to pass a few hours before he flew to Moscow is an



matter. We mean business." Information gathered shows that Mr. Rajiv Gandhi and his principal aides decided some time ago to seek a political solution of the thorny Punjab tangle. In fact, he indicated this in some of his poll campaign speeches. The initial move towards implementing the decision was made when some of the top Akali leaders were released unconditionally following talks behind the scenes. At one stage, New Delhi considered the question of freeing all the Akali leaders. But it was eventually decided against releasing, for the present, those who had made seditious speeches or encouraged sedition.

Thought was directed to the question of finding the right man for the challenging political job. In this context, it was felt that the present set-up in Punjab would have to be changed. Mr. K.T. Satarawala, the former Governor, is an able administrator. In addition, he inspired confidence all round by his fair and upright conduct. But Mr. Satarawala is not a politician and could not, therefore, be expected to put through the required deal. Various names were, therefore, considered for possible appointment as the new Governor. Initially, New Delhi toyed with the idea of drafting the Chief Minister of Kerala, Mr. K. Karunakaran. A Chief Minister from the South, it was argued, would have a better chance to hammer out a solution as he was likely to inspire confidence easily among the Sikhs. But the proposal ran into difficulty over the question of language. Mr. Karunakaran does not know Hindi. The name of the U.P. Chief Minister, Mr. N.D. Tiwari, came up next. But it was felt that he could not be moved out of U.P. The name of a former Chief Minister from West Bengal was then mentioned. Eventually, the choice fell on Mr. Arjun Singh as the Centre's best bet. For one thing, the Prime Minister seems greatly impressed by Mr. Arjun Singh's administrative and political ability. For the other, Mr. Arjun Singh handled the riotous Hindu-Sikh confrontation in Indore last year with firmness and tact.

Appropriately, the question arose: What about Madhya Pradesh? But it was felt that Mr. Moti Lal Vora, who had done well both as a senior Minister and PCC Chief, could be counted upon to provide competent leadership. In fact, Mr. Rajiv Gandhi put this across to Mr. Arjun Singh in a simple, straight way, saying in so many words: "You have done well. Madhya Pradesh can now take care of itself. I have a special assignment for you—Punjab." The Prime Minister did not indicate the time-frame which, understandably, he could not. But it seems fairly certain that Mr. Arjun Singh is not likely to stay on in Chandigarh once the special assignment is over. He may be brought to New Delhi or sent back to Bhopal in case things do not go too well in the State.

Various measures have been considered in New Delhi's search for a political solution. Opinion at the highest level seems generally in favour of restoring popular rule in the State at an early date. Such a step, it is felt, would assist Mr. Arjun Singh in finding a political solution. But the Prime Minister would first

like Mr. Arjun Singh to make his own assessment in regard to its timing, and see what the Cabinet sub-committee has to say in the matter. Significantly, Indira Gandhi in her time had decided to restore popular rule in the hope of finding a political solution. Some names were also considered for Chief Ministership. In fact, a Congress-I MP was even chosen for the job and told by Mrs. Gandhi: "I count on you to find a solution. I trust you will carry others with you." Unfortunately for this person and for those who have favoured popular rule, another top leader put the proverbial spoke in the wheel and the whole exercise came to naught. Interestingly, the MP's name has been mentioned again in the inner lobby of Parliament.

One thing alone is clear. Popular rule in Punjab will have to be headed by a jat Sikh among Congressmen who is not only capable of dealing effectively with the Akali hardcore and its followers but also knows the State and its various leaders well. A majority of the followers of the Akalis are said to feel quite exhausted financially and otherwise with the continuing tension, even as they put up a brave front. Both agriculture and industry have suffered heavily. They would, therefore, be happy to see the hatchet buried soonest and normalcy restored. In fact, it is the view of some leaders at the Centre that things in Punjab are no longer as explosive as many seem to believe. True, hundreds of Sikh youth and Akalis still swear by Bhindranwale and his extremist cult. Nevertheless, not every Sikh is an Akali and not every Akali is an extremist. Some Punjab leaders even feel that the State is ready for the postponed Lok Sabha poll. Said one source: "Give me 250 officers—DCs, SSPs, SDOs and BDOs—and you can have the poll."

A few of questions arise. Can a political solution be found without holding an enquiry into the recent Delhi riots, as demanded by the Akali leaders and the National Forum of Sikhs? The Prime Minister continues to hold the view that any such probe would greatly hurt the Sikhs all over the country. Some Akali leaders and others have, no doubt, asserted: "We are prepared to face the consequences. Let the truth be established." But there are many others in Punjab and New Delhi who feel that an arbitrary line cannot be drawn at November 1 for any enquiry. They argue: "If there is to be a probe, let us begin from the beginning. Remember, the Akali leaders initially wanted an enquiry into Operation Blue-Star only and not all the horrible happenings that preceded it. Subsequently, they demanded an enquiry beginning November 1, and not into what happened on October 31, immediately after Mrs. Gandhi's assassination and triggered off trouble. In fairness, the Akalis cannot have it both ways—heads I win, tails you lose."

A section of opinion in New Delhi is inclined to accept the aforementioned line of argument. Nevertheless, it does not favour any enquiry at all. One top leader said: "Let us not reopen the wounds." Another said: "Only those opposed to India's stability and integrity will gain." Most others in New Delhi are in-

(Continued on Page 8)

Aryan Heritage, March 1985



# Vivekananda's Message to Modern India

By

Prof. B. S. Mathur

Ex-Vice-Chancellor, Meerut University

THE hour of decision has come. As one sees around, there is apparently unending darkness. There is frustration, killing of hopes and joys. Our effort for realising happiness is magnificent. There is progress in science, art and literature. But yet we are far away from the realisation of our hopes and ambitions. We have witnessed the dawn of freedom in India, but to what purpose? There is merciless killing of people, burning of homes, shattering of our dreams. Almost a madness is in possession of us; brothers are strangers to us.

In this hour of decision, when we have to decide this way of happiness or that way of unending destruction, why not turn to Swami Vivekananda? He is an eternal philosopher, friend and guide. He is nothing if not many things in one. You might think of him as a religious man. That he was. But he was more than that—a comprehensive and complete man, at once divine and human, always ready and powerful to lead mankind to light, power and love. Think of the great and unique synthesis of the divine and the human. That synthesis we still need and that synthesis alone will effectively take us near our goal.

There is God in all of us. What was in the beginning of things? God alone. But how long could He continue thus? In course of time He felt an urge to express Himself and expressed Himself in the many. We are the "many" and we have God in us. Our ceaseless effort is to express that divinity in our dreams, ideas and deeds. This we have to do, if we are keen on

removing for ever what is our companion today, viz., all-round frustration and darkness. And this we can achieve if we continue to remember, and act accordingly, that we are still divine though human. Hence the need for that synthesis. The task may be rather difficult. At times, it might look altogether impossible. But we should not be disheartened. Arise, awake and stop not till the goal is reached. This is the call. What a clear and joyful call! So captivating and so compelling!

Swamiji has very powerful ideas; they are also practical. He writes, "Expand your hearts and hopes as wide as the world. I want the intensity of the fanatic plus the extensity of the materialist. Deep as the ocean, broad as the infinite sky, that is the sort of heart we want." A wonderful philosophy, and how living and practical! Swamiji wants nothing abnormal from us. He is aiming at a combination. That might be wonderful. That is definitely wonderful. There are so many in the world who are simply fanatics. We condemn them, and rightly. Swamiji has no condemnation for them but he does not want them to stop at that. They will have to go beyond their fanaticism. On account of fanaticism they have intensity, but no "extensity". That they can possess if they become true materialists, thinking in terms of the entire material world. Just see the idea. Intensity plus extensity, that is the real thing in life. Why not possess this combination? Intensity will lead to devotion and love and service. But the peculiar devotion that you possess on account of fanaticism is narrowing in a sense and it leads to what we

have been led to—utter and continuous destruction and frustration. Think of the materialist. He wants to possess all things of the entire world. His vision must be as big as that—the world itself. What an idea!

And, then, all emphasis is placed upon the heart. Where mind has failed, heart will prevail. It is not a mad man's idea. Science is marching from power to power. That is the victory of the intellect. But has that march, the victory of the mind, really given us what we want—a possession of happiness perpetually, and to all? Our hearts have not marched with our minds. Hence the present tragedy. What we need today is a peep into our hearts. Our hearts must also change. Let them expand to cover all manner of sadness. And, then, we will have a great unfolding, the manifestation of the Divine. That is the thing. That is our aim of life. Indeed that is life.

Life is of the heart, not of intellect alone. Also not of heart alone—a philosopher might say. Our actions emanating from our hearts without passing through the discipline of reason, are a return to the beginning, the animal and the brute in us. That we do not want. And so we have to achieve a synthesis of heart and intellect. But there is to be an emphasis upon heart. We are human beings. We are essentially governed by our hearts. What is man, after all? He is essentially a creature of emotions. Emotions have their rise in the heart. How can you forget your emotions, and so your hearts?

We want a revolution in socie



so as to march towards happiness and comfort. Let us, first, set our own hearts in order. If we possess the right sort of hearts, our minds will accordingly be set right. But all this means a lot of time and a lot of patience. We will have to wait. But our efforts will have to be ceaseless. Sri Ramakrishna rightly says: "He who will learn to swim must attempt swimming for some days. None can venture to swim in the sea after a single day's practice. So, if you want to swim in the sea of Brahman, you must take many ineffectual attempts first before you can successfully swim therein at last." A philosophy of action, indeed. Let us start swimming and let us do so for days and days before we can swim in the sea of life continuously disturbed by waves and tempests. Hope and action must go on marching simultaneously and hand in hand.

Here is something of perennial meaning to those who are in the field of education. The masses have to be properly educated and enlightened. They may not possess literacy. That is not a fundamental thing. What they want is light and experience to give them a proper

culture. The educationists must, therefore, be keen on the education of society as a whole. The present schemes of social education have a tremendous significance.

Swami Vivekananda's philosophy is a song of the free. This song we must sing today. We are free but actually we are not. We have thousand and one attributes of the slave in us. These must disappear. We have freedom from foreign domination in the political sphere. We must be free in all spheres. How beautifully Swamiji sings in his intensely spiritual and elevating madness:

Let eyes grow dim and heart  
grow faint,  
And friendship fail and love  
betray.

Let Fate its hundred horrors  
send,  
And clotted darkness block the  
way.

All nature wear one angry frown  
To crush you out, still know,  
my soul,

You are Divine. March on  
and on,

Nor right nor left, but to the goal.

These lines reveal a sad picture of the world in a peculiar fashion.

In life, you may get no love, no friendship; there may be cessation of light. Fate might inflict innumerable horrors upon you. But all that will disappear if you do not forget your divine essence. Never lose your faith in God. Never, even for a moment, forget that you have come from Him. God cannot be crushed. Man will have to think of Him and will have to act divinely to be happy and comfortable. Whatever be the circumstances, we are asked by Swamiji to lead a sacred life, showing our divinity in our dreams, thoughts and deeds.

Swamiji is a practical sage. He does not seem to prescribe any worship in its accepted form and meaning. But he goes deeper and sees the reality. He wants all of us to lead a life of constant worship. You might go to a temple and worship your God there. But is that worship leading us anywhere if our general and continuous life is not a constant worship? Our life has to be a constant prayer in a temple. But where is that temple? You find that temple in the world. Consider the world a temple and worship your God and remain devoted to humanity and to your own self.

### Towards A Solution In Punjab (Continued from Page 6)

inclined to agree with the view. They feel that any enquiry would only serve the interests of the extremists and fan the fires of communal trouble all over the country. However, New Delhi is willing to look afresh into the matter. The three-man Cabinet sub-committee is expected to visit Punjab towards the end of the month and will, no doubt, assess public opinion on the subject. Ultimately, New Delhi and the sub-committee will have to tread warily. Mercifully, the cancer of rabid communalism has so far not affected the people and their peaceful lives at the grass-roots. Rural areas of the State have been largely free from communal virus. Traditional amity between the two communities should be consolidated. Raags or singing minstrels should be restrained by the Akalis from exploiting recent tragic happenings to rouse communal passions.

Mr. Arjun Singh is a man of few words. But he has a clear mandate from the Prime Minister. He is expected to convey to the Akalis and others that New Delhi is serious about finding a political solution to the problem—and in having a meaningful dialogue with the Akalis. He believes in one job at a time and told me good-humouredly: "I am now thinking of my new assignment, nothing beyond. I only see the eye of the fish..." Mr. S.B. Chavan, Mr. K.C. Pant, Mr. Darbara Singh, Mr. Buta Singh and Mr. Arun Singh have individually briefed him on the sequence of events and

where matters rest for the present objectively. But the big question is: Are the Akalis also serious? Further, who will talk on their behalf? Are they ready for a meaningful dialogue? New Delhi hopes they will agree to hold talks at the earliest in the larger national framework. And that they will not go on adding to their demands, once a deal is struck.

The Akali leadership, however, holds the view that the situation has gone beyond their original demands—the future of Chandigarh, sharing of river waters and redrawing of the State boundaries. Sant Harchand Singh Longowal emphasised this last week following his release from detention. He said: "The main issue before us now is to preserve the honour and self-respect of the Sikh community and its religion." New Delhi, for its part, asserts that it stands for the dignity and honour of the Sikhs, as it does for that of the other communities. Nevertheless, wisdom requires that New Delhi should take notice of the present Sikh psyche. The Akalis, for their part, should accept the Centre's assurance and not keep questioning its motives and bona fides. Return to normalcy in Punjab will ultimately depend upon the attitude and outlook of both sides. Punjab has already bled and suffered greatly. It should be enabled to forge ahead once again on the road to progress and prosperity. □



# The President and the Prime Minister of India Pay Homage to Maharshi Dayanand Saraswati

**M**AHARSHI Dayanand Nirvan Shatabdi Samapan Samaroh was held in the spacious Talkatora Auditorium of New Delhi. While inaugurating the Samaroh, Giani Zail Singh, the President of India, paid warm homage to the Maharshi. He said :—

It gives me great pleasure to inaugurate Dayanand Nirvan Shatabdi Samapan Samaroh. Maharshi Swami Dayanand Saraswati was among those great personalities of India who undauntedly raised their voice to eradicate the evil customs and to emancipate the people from blind faith, to uplift the down-trodden and the womenfolk of India. He did his mighty bit to bring a new awakening in Indian Society. He was a true social reformer.

Swami Dayanand gave a new light to Indian Society and inspired it to stand on its own. He brought about a new revolution in India by spread of education, by the uplift of untouchables, by opposition of child marriage, and by encouraging widow re-marriage. He always emphasised education of women and their freedom so that this vital part of society may not lag behind.

Rishi Dayanand was a true patriot and he played a very important part in the re-awakening of India by laying the foundation of Swadeshi movement. Not recognizing the failure of India in the mutiny of 1857 as a defeat, he declared emphatically—"However good a foreign government may be, it stands no comparison with a national government."

In 1863, when Swami Dayanand parted with his Guru Swami Virjanand after completion of his education, he took a holy pledge that he would devote the whole of his life for the good of the people. To fulfil this resolve, he spent the remaining twenty years of his life by going about the length and breadth of the country for propagating love for truth. The great leaders like Lala Lajpat Rai and Swami Shradhanand were of his making and cult, and, in pursuit of his teachings, several men, women and children plunged into the struggle for freedom of the country.

Swami Dayanand was a great supporter of the prosperity of people of all classes. While laying foundation of the Arya Samaj, he formulated ten principles of Arya Samaj, of which the 9th runs as follows :—

"No one ought to remain satisfied with his own

welfare. The welfare of the individual should be regarded as included in the welfare of all."

The Swami was a great supporter of Indian culture, Indian language and Indian scriptures. He wanted an Indian language for the people of whole India, that is why he wrote all his works in Hindi (Arya Bhasha), which became the national language in free India after

## Homage By Shri Rajiv Gandhi

In his message sent specially for the occasion, the Prime Minister of India, Shri Rajiv Gandhi, said : "Swami Dayanand was a pillar of light for the awakening of the nation. He was a preacher of the ancient glory of the country. Side by side with this, he was up against the blind faith and superstitions that had crept into the Society. Only the great personalities like him have kept and maintained the cultural traditions of India.

hundred years. He wrote his works in Hindi even when the language had not yet fully developed in common parlance. Thus, his was a large contribution for the development of this language.

Expressing his opinion about Dayanand, Shri Arvind Ghosh had said :—

"Swami Dayanand was a unique soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit."

While paying his tribute to the Maharshi, Shri Ravindra Nath Tagore rightly remarked :

"I offer my homage of veneration to Swami Dayanand, the great path-maker in India, who through bewildering tangles of creed and practices, the dense undergrowth of the degenerate days of our country, cleared a great path that was meant to lead the humanity at large to a simple and national life of devotion to God and service for man."

This country will always be under deep debt of gratitude to the Maharshi, who was a pioneer in the struggle for freedom, great social reformer and eradicator of evil customs, blind faith and superstitions.

Today, when we are confronted with a challenge for the unity and integrity of our country, we should all have the inspiration from the life and teachings of personalities like Swami Dayanand for a life of love for unity and devotion for our country.



# Methods of Teaching in Ancient India

By

Dr. S. P. Duggal

DAV College of Education, Abohar

## THE FIRST UNIVERSITIES

The world's first universities were those of the Brahmans in India, where they presented a consummate example of education based on philosophy and religion while at the same time stressing the study of mathematics, history, astronomy and even the laws of economics. Subsequently Buddhist education emerged.<sup>1</sup>

It is safe to presume that the universities may have evolved and established certain methods of instruction. This article is an attempt to bring such methods to sharp focus so that we may learn from the past experience and put into practice whatever is useful even today.

## 'VID' AND 'SHIKSHANAM' LEARNING—TEACHING

It will be appropriate to begin a discussion of methods with the root meaning of 'Vid' and 'Shiksha' as per Apte's Sanskrit-English Dictionary.

**Vid—विद :** To know, understand, learn, find out, ascertain, discover.

To experience, display, show, indicate,

To examine, enquire into.

Vidya is derived from 'vid'. It is said, 'सा विद्या या विमुक्तये'. Vidya is that which liberates.

**Shiksh—शिक्ष :** Learning, acquiring knowledge, teaching, instruction.

## METHODS OF TEACHING—LEARNING

**Yoga :** Yoga was perfected as a method of total education in India. It is gradually being accepted as a means of realising total human potential. The steps of yoga are : *Yama* (social disciplines), *Niyama* (individual disciplines), *Asanas* (physical postures), *Pranayama* (control of bio-energy), *Pratyāhāra* (mental withdrawal and relaxation), *Dharmā* (concentration), *Dhyāna* (meditation) and *Samādhi* (being one with the Universal).<sup>2</sup>

Yoga recognises that social and personal disciplines (*Yama* and *Niyama*) determine receptivity of the learner. Physical health, relaxation and tension-free mind give optimum achievement. *Prāṇāyām* regulates bio-energy and harmonises physiological processes. *Pratyāhāra* directs the senses inward and prepares the ground for mental transformation. Concentration and meditation can improve learning potential considerably.

The quality of learning is improved by brooding over each aspect of the learning situation and refining the quality of mental pictures.

## The Steps of Knowing

Yajurevda<sup>3</sup> lays down sequence of knowing 'truth' (*satya—सत्य*) as :—

(a) *Vrata—व्रत :* An act of devotion, vow, promise, resolve, mode of life, course of conduct. This may be described as motivation or

readiness on the basis of previous knowledge.

(b) *Dīkshā—दीक्षा :* To dedicate oneself to, to initiate a pupil, to sacrifice, to practise self-restraint.

(c) *Dakshina—दक्षिण :* Able, skilful, dexterous, competent, clever, sincere, straight-forward, honest, impartial, etc.

(d) *Shraddhā—श्रद्धा :* Faith, belief, confidence, strong or vehement desire.

Bhagavadgita says one with faith (*श्रद्धा—shraddha*) acquires wisdom.<sup>4</sup> In this context, reference may also be made to the statement that *shraddhā*, the intense desire to assimilate truth or to be one with truth, is the head of *vijnanamaya kosha*, the enlightenment.<sup>5</sup>

(e) *Satya—सत्य :* Generalisation, the truth.

The Indian teacher tested the pupil's desire to know. One who had no desire, no question, had no need of a teacher or an educational institution.

Truth may be identified with the objective of a lesson and corresponding steps of a lesson may be discovered in these steps as indicated above.

## Rote Learning Vs Realisation

The difference between rote learning or just knowing the set of words and knowing (the truth) with



an imprint on conduct or realisation was grasped even in Vedic period.

One who does not know Him, what shall the *richa* do ?<sup>6</sup>

The ignorant see that word '*vachan*' but have no vision of it. They while hearing do not actually hear it. But to the learned 'the word' exposes itself as wife exposes to a husband.<sup>7</sup>

### Questioning

Questioning was the key word in learning and teaching in ancient India. The desire to know found expression in the form of questions. Kapila says that where there is doubt there is a series of questions and answers.<sup>8</sup> *Shruti* says that one who researches with inquisitive mind knows *dharma*.

Nachiketa was a young questioner. He asked his father, "Whom shall you give me in charity?"

"To the *Yama*—death I give you", said Nachiketa's father in anger.

Nachiketa stayed at the door of *Yama* for three days without water and food. *Yama* gave him three boons.

He again asked three questions. The third question was, "What happens to the soul after death?"

He was provided distractions, worldly and material attractions by *Yama*. But he did not give up. Even if this is a story to illustrate, it depicts intense motivation. *Shraddhā* entered him, says Kathopanished.<sup>9</sup>

The sage Veda Vyasa, in *Shrimad-bhagwadgita*, enumerates three steps to *Jnāna*, and *Pariprashna* is the second one. Questions from all angles represented stress on the spirit of enquiry and the stress laid on it in Indian philosophy of Education.<sup>10</sup>

### Four Methods of Learning

Nyāya Darshan<sup>11</sup> enumerates

four methods of learning (*Agaman*) as follows :—

- (i) *Direct* (प्रत्यक्ष — Pratyaksha) : Gained through contact with sense organs independent of the word-object association, flawless and functional information.
- (ii) *Hypothesis* (अनुमान—Anumana) : Is of three types—(a) as before, (b) as the residue or remainder, or (c) as found generally.
- (iii) *Comparing* (उपमान—Upamana) : Comparison of properties of the object under study with qualities of the familiar.
- (iv) *The word of the learned* (आप्त—apta) : As said by the one who has attained or achieved understanding.

### Induction-Deduction

Nyāya Darshana<sup>12</sup> gives five components of a derivation :—

- (i) The theorem to be proved (Pratijna—प्रतिज्ञा).
- (ii) Example based on similarities and differences of qualities (Hetu—हेतु).
- (iii) Comparison of the qualities of theorem and example (Udaharana—उदाहरण).
- (iv) Statement of inference of comparison (Upanayata—उपनयता).
- (v) Deduction of the statement of theorem along with example (Nigaman—निगमन).

These are the steps in Indian Logic which evolved into inductive-deductive method.

### Svadyaya (स्वाध्याय) — Pravachan (प्रवचन)

Self-study and discourse highlight two methods.<sup>13</sup> These methods are applicable in all grades of institutions. Self-study and discourse are described as the *Tapas*, indicating that these methods are acquired through regular practice. *Svadyaya* is composed of two words—'*Sva*' means one's own, innate, natural, inherent, the soul. '*Adhyaya*' means ready, study (especially of the Vedas), lesson, lecture, chapter.

'*Pravachan*' means speaking, declaration, announce, teaching, expounding, exposition, explaining, interpretation, eloquence.

### Close Contact

The celebrated Professor of Takshashila University says in *Artha-Shastra* that *vijnāna*, i.e., special knowledge comes through close contact with a learned person—'*Upasevaya Vijnānam*'.<sup>14</sup> The learned person has self-study and discourse as his daily duty or routine.

### Emphasis on Internalisation and Conceptualisation

Three main processes of learning stated in *Brihadaranyakopanishad* and by Shankaracharya are *Shravana*, *Manana*, *Nididhyasana*.

*Shravana* has six auxiliaries : (a) *Upakrama*—Ceremony, (b) *Abhyasa*—Recitation, (c) *Apurvata*—Ready grasp of meaning, (d) *Phala*—Comprehension of outcome, (e) *Arthavada*—Reading of elucidatory books, (f) *Upapatti*—Attainment of final conclusion.

### Manana—Thinking

*Nididhyasana* means profound and repeated meditation, constant musing. It is different from thinking, because medium through which attitudes filter is stabilised with conscious effort and made receptive.

### Discussion—Debate

Shatapatha Brahmana refers to invitation of Janak to all the Brahmans of Kuru-Panchal, announcing a prize to be awarded to the most learned scholar. The prize-winning scholar was required to answer all the questions of the congregation.<sup>15</sup>

The value attached to discussion may also be assessed from the fact that only such students were allowed admission to the Takshashila University who could satisfy the teachers at the entrance by their answers.

In Buddhist Educational system pupils (*siddhiviharkas*) learnt by



heart. The followers of different religions held occasional discussions; hence students were trained in the art of debating from the very beginning of their academic career.<sup>16</sup>

## INFORMAL METHODS

### The Play-Way Method

It found manifestation in the form of *shloka-samasyapurti* and *antyakshari* in language learning and stories like Panchatantra for lessons in ethics, socialisation and diplomacy.

### Travel as a Method of Learning

Travel was not only recognised but its value was also emphasised by making it mandatory. There was prevalent custom of undertaking of journey by the students at the end of their student career in order to give a realistic and practical shape to what they had learnt at the monastic school.<sup>17</sup>

At the University of Taxila (Takshashila) the most striking requirement for students was to travel abroad following their graduation.<sup>18</sup>

The Indian methods scanned the whole spectrum from imitation and drill as in *Svara Patha* of *Vedic Richas* to the most complex like intense concentration and meditation. This is an indicator of the profundity of Indian scholarship.

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## Indian Impact on World Literature

Inaugurating an international symposium on 'India and World Literature', on the 25th February, 1985, in New Delhi, the Vice-President of India, Mr. R. Venkataraman said that in this era of arms race, with the world living under the shadow of a nuclear holocaust or "star wars", it is the men of letters who can bring some sanity to the human mind. In this respect India's ancient wisdom, as applied to modern times by such great minds as Tagore and Gandhi, had a lot to teach the world. "We have to recover our past for a better tomorrow." India had welcomed foreign writers and scholars since ancient times and had always been a converging point in world history.

Good literature belongs to the world irrespective of language, Mr. Venkataraman said. Just as it was vital for Indians to know what went on in the rest of the world, so was it important for the rest of the world to take what India had to give, and India has always given to the world as much as it has gained from it.

The Chairman of the opening session, Dr. Lokesh Chandra, talked in detail, with illustrations, of the influence of ancient Indian works on Hellenic philosophy and literature, and said that it was only with the rediscovery of Sanskrit by William Jones in the late 18th century that Europeans came to understand the origins of many of their thoughts and concepts like the ancient Greek concept of Zeus, master of all gods and men.

Dr. Chandra also talked about the way the nationalists from Czechoslovakia and Bulgaria had discovered the affinity of their languages with Sanskrit, and how it gave them more confidence in themselves and started strong literary movements. Of course, the influence of Buddhism in China, Japan, Tibet and all over South-East Asia and

the Indian epics, Ramayana and Mahabharata, in some South-East Asian countries is well known. □

## Russian Indologist on Harappa

Well-known Russian Indologist Dr. G.M. Bongard-Levin has come to India under a joint Indo-Soviet programme for comparative study of archaeology, history, culture and ethnolinguistics of Ancient India and Central Asia.

Speaking to reporters in New Delhi, Dr. Levin said that Russian scholars tried to decipher the Harappan script with the help of the computer and came to the conclusion that it was a proto-Dravidian language which was also close to the Alamite language and the language spoken by the members of the Brahe tribes found in Afghanistan, Pakistan and Soviet Central Asia. He says that if Russian, Indian and other scholars in different parts of the world separately come to similar conclusions, it means that the key to the language has been found. Finnish scholars came to the same conclusion as the Russian scholars regarding the Harappan script, he added. However, the script is yet to be deciphered.

Initially, he said, it was thought that the Harappans were Indo-Aryan, but a study of their language by the Soviet scholars showed that their script was of Dravidian origin.

Dr. Bongard-Levin said that a protocol was signed between India and the Soviet Union four years ago for this joint venture. Until now, studies have been carried out regarding the Stone Age and the Bronze Age. Now, the joint studies were being carried into the Kushan period which, he said, was very important as there were many influences which were reflected in art and culture. A group of Russian scholars were now in India to carry out studies in Kushan period. Dr. Bongard-Levin will stay in Mathura for a month, studying the collection at the Mathura museum and the collection of the previous researchers.



# Microbes in Ayurveda

## Modern Researches : How Far Bacteriology Has Proved A Success

By

Dr. D. P. Seth

*(Continued from the previous issue of February, 1985)*

EUROPE with its mighty machines and money has already started a double march for hunting the microbes. The National Tuberculosis Research Committee and the United States Public Health Service of America etc. have been advancing in this direction for the last few years, particularly to fight against the dreaded disease Tuberculosis. After putting forth their best efforts for research, they have reached the following results regarding Tuberculosis. Tubercle bacilli were cultured in separate glass flasks. On analysing their poisonous substances they find striking results, particularly two of them require special mention, i.e., one of them is a kind of fat which if injected into the body of an animal will produce the same sort of nodules or tubercles which are caused by the living tubercle bacillus. The astonishing factor in this case is that this fat is entirely devoid of life. Following is a passage quoted from "Short Talks on Science" :

"But the newly found fat, when injected into an animal, will form the same sort of tubercles as are produced by the living germs. This fat, of course, is devoid of life. It contains the same element as the common fats and it seems similar in constitution to the ordinary fatty acids of foods, such, for instance, as stearic acid. Yet it is capable of producing all by

itself the same little nodules that are characteristic of the disease and have hitherto been found only in the colonies of living bacilli. The first effect of injection of this fatty fraction is to stimulate the growth of particular kind of blood-cell that the T.B. bug lives in, and the abnormal multiplication of these cells upsets the balance of the body cells."

The second thing that has been found out is a kind of sugar which, when injected into the body of an animal suffering from tuberculosis, will kill him quickly. They write about it as follows :

"This sugar, when injected into the body of a tuberculous animal, will kill it quickly. Yet it is harmless to an uninfected animal."

Not only this, but also in pneumonia a sort of sugar has been found out. Their statement regarding it is as follows :

"This is not the only case of sugar, found in disease-germs, for recently some unknown sugars have been extracted from pneumonia material."

These are the facts that create another stir in the reader's mind when he sees that lifeless material can also cause the same characteristic results as living bacteria do.

Previously it was thought that

after passing through the porcelain filters the solution became sterile, but now it has been proved that even through porcelain pores some disease-producing elements can escape. They have been named as filter-passers. The scientists exclaim about them :

"For the present we do not know whether they are plants or animals, living or lifeless, or which of them is which. Here is a debatable land to which both the chemist and the biologist can lay claim."

Not only this, but other experiments also have been made which have baffled the imagination of the scientists. The above—said filter-passers are also known as ultramicrobes. One drop of the poison of ultramicrobes, producing Mosaic Disease (a disease which attacks tobacco leaves), was diluted in 15000 times of water. From this diluted solution, injections were made into tobacco plants, resulting in the production of the disease. The same solution was precipitated and filtered. This process was repeated a second time, after which the solution was turned into a dry powder by the process of evaporation—the powder thus obtained was simply a chemical substance. On the whole, every effort was put forth to destroy the disease-producing organism. But all these efforts turned into smoke, when again through the injection



of this obtained powder (solution) the same disease was produced on tobacco leaves. Our scientists now stand in amazement and say :

"Here, then, is the puzzle. How can we have a chemical molecule that eats, digests, grows, matures, propagates? Or, on the other hand, how can we have a living cell smaller than a molecule? Does the creature unjoint itself like a crab and go to pieces to pass through the filter and then come together again? Are we here passing from the non-living to the living as we can so easily pass from the living to the non-living? Or, is the virus a sort of chemical parasite which has the power of drawing the disease-producing agency from the living matter with which it is in contact? We may imagine various such devices, but we cannot prove any of them."

These recent researches also show that not only disease, but also certain materials devoid of life can also play the same part. Hence, it is evident that germs are not the basal causative factor; but any extraneous thing impregnated with poisonous elements is sufficient to produce disease.

We hope, looking to the present state of the science, that the time is not far off when the West again will worship the Tripod of Ayurveda and follow its footprints as the mystery of germs has failed to explain the facts of life and disease in its variety and verity.

Mr. Ellis Barker, in his valuable work "Health and Happiness", writes, showing the extent of success and importance of disease-germs in practical profession :

"Innumerable investigators have tried ever since to vanquish tuberculosis by some serum or other preparation. All the scientists of the world engaged in this research during more than forty years have failed so far and the best way to fight consumption, as it has always been, is that of wise living. Those who live sensibly do not contract tuberculosis and if they should be attacked, the body automatically destroys or isolates those hostile

organisms. Serious cases of tuberculosis cannot be cured by scientific treatment with drug, serum, etc., but only by Nature Cure, by means of right food, fresh air, sun-light, rest, exercise, etc."

These lines are nothing but a shadow of the bright teachings of Ayurveda, as we find in Ashtanga Hridayam :

नित्यं हिताहारविहारसेवी,

समीक्ष्यकारी विषयेष्वसक्तः ।

दाता समः सत्यपरः क्षमावान्,

आप्तोपसेवी च भवत्यरोगः ॥

(अष्टा. अ. 4)

## TRIDOSHA AND BACTERIOLOGY

We shall deal under this heading the problem of bacteriology in relation to Ayurveda or *Tridosha* and try to explain the various questions and aspects of the same. We find a major portion of our views to be expressed in this connection is best dealt with in "The System of Ayurveda". So it is convenient to quote a few passages from the same :—

"Bacteriology has been constructed on a sound and scientific basis of observed and proven facts, and, according to this theory, the diseases are traced to the mischief of different forms of bacteria as their root cause. The theory has found almost a universal support and has been accepted by some as the last step in the problem of tracing the origin of the disease. What place, then, can be assigned to *Tridosha-Pathology* in the realm of science, if this be true? Shall we attribute the cause of the disease to the bacteria or to three primal constituents of the body—*Vata*, *Pitta* and *Kapha*? Does our search after truth endanger the stability of any of the two theories? If so, which of the two would stand the test of the scientists?"

"The answer is simple and not far to seek. There is danger to neither, for the one supports the other. So far as the main facts are concerned, there is not the slightest divergence between the two. On the

other hand—the statment may not alarm the western doctors—the germ-theory, if it continues to develop in the right direction, may some day be identified with the *Tridosha* theory of the ancients "

"Bacteriologists, as has already been stated, believe certain micro-organisms or bacteria to be the root cause of the disease (such micro-organisms, however, were not unknown to the ancients and it has already been proved by ample examples from the texts). Although these microbes or anus were known to the ancients in diseased conditions causing harm to the body, but they were not regarded as the root cause of the disease. The presence of these micro-organisms was ascribed to a still further cause—the three primal factors of the disease, the *Doshas* which in the state of derangement would give birth to innumerable (असंख्याः) forms of these micro-organisms, which are the secondary cause of the disease. An Ayurvedist would treat them along with the disease as symptoms or manifestations of those radical and essential forces which in their deranged state are at the root of all human ailments."

"Both the Allopath and the Ayurvedist have their systems of treatment with the difference that the Ayurvedist can easily and successfully classify all the diseases under the three primary forces and treat with equal ease and success, whereas the western doctor still gropes in the dark in various diseases, whose germs he has not yet been able to discover."

"It may be objected here that if the *Doshas* are the real cause of disease, why does the advent of the parasite affect the health? They should be considered in the infectious diseases, at least. This, however, is not the view of the Ayurvedist. The diseases in Ayurveda belong mainly to two orders—*Nija* and *Agantuja*. The *Nija* or the diseases arising (within the human body) from improper diet, practices, etc., have for their cause the disturbance of the *Dosha-equilibrium* (दोषवैषम्य) which is the immediate result of improper diet. The



*Agantuja* or adventitious diseases, which include snake bites, hurts, shocks, etc. have, of course, some external factor for their cause. Infectious diseases (संक्रामक रोग), however, though regarded as adventitious by Ayurveda, have in fact again the disturbance of the Dosha-equilibrium for their cause. In the above instance of malaria the process of the advent of the diseases is explained thus :—

“The three Doshas of the patient are deranged by improper diet, wrong actions, etc. (कालार्थकर्मणां हीन-मिथ्यातियोगः) before the patient catches the infection. If the *Doshas* are in perfect equilibrium, the body is immune and as long as this state lasts, no amount of infection can affect the health. Even in this case the root cause is the original disturbance of the *Doshas*, for otherwise the body being in a state of immunity could not have been affected by the infectious diseases. Immunity, in other words, is nothing but *Dosha* equilibrium (दोषसाम्यमरोगिता). The loss of immunity (दोषवैषम्य), and not the bacteria, is the root cause of the disease according to Ayurvedist.”

“They (Western scientists) have almost completed their quest after truth. The germs-theory, therefore, cannot be pronounced complete unless the germs of at least the majority of the diseases are discovered. The theory of sympathetic endocrinology, on the other hand, has also had a partial development. As both these theories are an attempt in a similar direction, i.e., to discover the nature of the true cause of health and ill-health, they might present a stage in their development where one might prove analogous to the other, their functions in this respect being the same. This analogy, if ever discovered, would lead to an amalgamation of

the two theories into one—the Tridosha Theory.”

## CONCLUSION

It is advisable, before I complete this article, to declare frankly that man has always been holding different opinions about things from times immemorial and one view of a thing has never been accepted by all, as says the following verse :—

वेदाः विभिन्नाः श्रुतयो विभिन्नाः

नैको मुनिर्यस्य वचः प्रमाणम् ।

Similarly, the writings of various scholars quoted above, from many corners, may not find my full support or agreement in their entirety, but it is certain and sure that I agree to most of them.

Even today some people think that the Western bacteriology may in days to come be classified under the head of *Vatik* class, *Paittik* class and *Shleshmik* class of germs. It appears from a line of Dalhanas' commentary of Sushruta that a small class might have existed which thought germs to be the root cause of all the diseases. Dalhana-charya says :—

ये तु सर्वेषामेव प्रतिश्यायानां कृमिसम्भवत्वं  
मन्यन्ते तेऽमुं श्लोकमीदृशं व्याख्यानयन्ति ।

(सु. उचर अ. 24)

Those who believe in the bacterial origin of all sorts of nasal catarrhs, rhinitis, coryza, influenza etc. explain this verse in this fashion.

To summarise in brief, we human beings are surrounded by uncouth millions of micro-organisms, which act as scavengers of the world, and if we allow our bodies to degenerate, certain kinds of micro-organisms will settle on us with a

view to assisting in our despatch and in the reduction of our bodies to the dust from which we sprang. Hence people who are weakened in health through their mistaken methods of living, need not search for the guilty microbe which has attacked them. The guilt is in themselves, not in the microbe, for the microbe has little power over the biologically guiltless.

There is another state when germs grow out of the unhealthy state of bodily tissues and being unhealthy in origin they also multiply and injure the body further.

Third state of trouble with germs is that an army of disease-germs in the form of disease itself invades another person to perform its function if the subject is already below par.

Last, and not the least, is the condition in which it invades a particular place or country in the form of an epidemic.

These are the facts which have already been proved to have been known to the ancient Ayurvedists long long ago. But still they did not think them to be the root-cause of the mischief, and always emphasised the importance of *Tridosha*.

No knowledge on earth is useless for those who can avail of its blessings in the proper way. The knowledge of present bacteriology, if accepted in the right direction, may add something to the ancient treasures of learning. But it is with regret to express that the modern science has lost its way from the right path in recognising the real cause of the disease and thereby stands inefficient to drive away the serious sufferings and untold miseries of the poor millions.

(Concluded)



# Education : An Individualistic Approach

*Education An Individualistic Approach*

Smt. Satnam Kaur

B.B.K. D.A.V. College for Women, Amritsar

THERE are several 'theories' of education, but we must bear in mind that 'theory' of education and its 'practical' implications are two distinct areas. That is to say that philosophy alone cannot tell us how to arrange a school, or to teach a single human being in an individualistic manner. We have to temper theory with practicability in order to reach a viable solution. The popular concept of education is that it is a social undertaking with the central objective to prepare the citizen to stand by himself for his innermost awareness as a human being in the world. For this the school has to shape the direction of the child's individual life and to expose to him the meaning of existence. If such an educational system is developed, then we can hope that a society can emerge in which each individual takes personal responsibility for the laws he obeys and the values he appropriates. Hence, if education is to be taken as an activity that is carried on with the young learners at the centre of it, we must treat the young ones as subjectivities, existing as individuals with full rights and responsibilities.

Before I talk of individualism in the educational system, I would like to briefly touch upon some popular notions about education. Perhaps one of the oldest and most prevalent idea is that education is the drawing out of our common human nature. A somewhat more prosaic definition of education is the 'taking in' of the accumulated and stored up knowledge and wisdom of the human race. This view is generally attributed to what we may call the great necessity to educate the young to the essentials

of life, whereby the student is looked upon as a *container*, and is expected to receive and be the receptacle for as much of the world's knowledge as is possible for him. According to a third definition, more closely tuned to the behavioural sciences of the 20th century and developed by some educationalists such as George Counts and John Child, education is the shaping of the individual: his attitudes and his values in terms of the cultural climate in which he happens to live. The use to which knowledge is put is always governed by the historical time in which it is used. Hence the value of knowledge is largely social. Then, there is the definition of education as given by Professor John Dewey—a definition which does, in a sense, rationalize and make comprehensible all definitions of education which issue from a philosophical origin. Dewey epitomizes the vital link between education and real life. According to him, the human being should be well acquainted with the pragmatic approach to life. Such orientation, he holds, is necessary for happiness and success in the world of today.

Yet another school of educationalists believes that the young are *objects* to be worked over in such a fashion as to bring them into alignment with a prior notion of what they *should be* like. They are to be used by society, they are to be employed on behalf of an already prepared idea of human nature and social usefulness, and they are expected to fulfil a predestined social role in life. Therein they are also expected to become vehicle of knowledge.

These all aims of education lie

outside of the learner, because they aim at preparing the child for a pre-planned role which is set before him, and he is conditioned to it, much in the same way as Aldous Huxley depicts in his famous novel 'Brave New World' (1932) where human beings are created in laboratories and then conditioned through scientific and psychological techniques to become useful appendages of a society which demands of them work of a specified nature. Similarly, these theories of education lay out a plan before the child in which he is expected to fit himself, and any deviation on his part is considered a grave non-conformity punishable in various alarming fashions.

The routine educational systems that we find in today's schools all over our country are more or less spiritless and lack the lustre which is so important to attract the young learner. Consequently, the child remains passive and cool about the major questions of his future life, as well as the concepts of right and wrong in a wider perspective. In these schools teaching continues in the third person, the teacher remains a remote, unapproachable and super-man, being enveloped in a distant world. And the teaching process fails to bridge the communication gap between the two. The subject-matter too, largely, remains meaningless and of no immediate value. In such a system the learner has no possibility to assert his subjective view on anything. The general attitude of teachers is to give the learner an impression that asserting an independent view is undesirable, and only naughty children do so. The



learner is not allowed to deviate from the general path followed by the larger body of students, and if he does, he is snubbed and taken to task.

Knowledge becomes real knowledge only when a person takes hold of it so as to put it into practice in his own life, and tries the truth of the statement for himself. Otherwise it remains lying inert in boxes of watertight compartments, with no relation to life and no co-relation between one subject and the other. Moreover, it must be realized that in the long run it does not matter a bit whether the learner remembers one single lesson taught in the classroom or not; rather it is his attitude to life which is of prime importance. Therefore, the real and lasting role of education should be to acquaint the child with the meaning of life as it is to be lived in a given milieu, under a historical, geographical and political situation. To achieve this end, education has to assure the responsibility of awakening each individual learner to the full intensity of his selfhood.

An instructional method which intends to follow such a goal must obviously possess working knowledge of the self and its various aspects. It has to see the learner as a free agent, who can freely set before himself the goals of his life, and to be responsible for his choices. In view of this aim, the teacher's role is to bring out the awareness of the individual to his sole self, to awaken him to his innermost being as a responsible human being. In the light of this argument, education may be considered as the 'discovery of responsibility', the sense of being personally answerable for one's actions, to be responsible even for the desire to become a responsible citizen. It is only in this sense that one can see the full meaning of Socrates' injunction : *Know Thyself*.

My personal view of an educational theory is that education should be totally fitted to the human being, that is to say, it must somehow awaken awareness in the learner, an awareness of himself as a free existent in the world. Such

a system should aim at bringing about the awareness that one is the author of one's dispositions, and wholly responsible for one's personal involvement. A system which intensifies awareness of self is, I feel, the finest to which an individual can be exposed. A youngster who becomes fully aware of himself as the shaper of his own life, aware of the fact that he must take charge of his life and realize for himself what kind of human being he ought to become, apart from acquiring an intellectual discipline and scholastic knowledge, is a fully educated individual. Such an education is beyond the reach of text books and passive class-room lectures.

Now the question before us is whether or not we can drive the nail of 'awareness of self' straight into the very center of each individual who comes to school. The answer is 'yes'. And to realize this scheme, we have to see what kind of programme of instruction we have to set before the young learner and how to navigate his journey through it, so that by the end of it he begins to feel his freedom and responsibility in the most personal terms.

Such a theory of education implies that the desired educational programme will naturally give greater than usual prominence to educational experience and magnify the role of personal involvement in the curriculum.

Perhaps the best way to achieve the goal whereby one can know oneself is by making extra-curricular activities the basis of education. This can serve as the starting point of self-creating experience. Generally it is seen that the regular courses of study do not give the child an opportunity to develop an independent attitude to life. The studious attitude sees the learner as an object, while the co-curricular sees him as a subject. The serious syllabus always dominates the student; he has to strive hard to master it; but in the latter case the child chooses and appropriates the activities best suited to his taste. He finds self-expression and enjoys the new experiences which are undertaken in an attitude quite different from the regular courses. He shines

in the activity which gives him the chance to realize his subjective potential.

There is a gradual increase in the American schools to adapt to the extra-curricular rather than to the old-fashioned. An educational revolution is well on its way in the West in comparison to the East where education systems are largely traditional and stereotyped. The experimental schools of the West are doing away with routine-ridden teachers and organisational institutions. The emphasis on freedom of the individual is getting stronger day by day. Such a school of the future may turn out to be somewhat close in resemblance to the Greek Academy system of the time of Plato and Aristotle where the learner's aptitude and capacity was considered of prime importance.

Some readers may venture to inquire if such a school can really work today or not. One such example is Summerhill School, a small privately owned school in England. Situated at Leiston, Suffolk, about 100 miles from London, it was founded in 1921 by A. S. Neill, the founder-director. Neill worked on the hypothesis of freedom and the development of the individual personality. His school has none of the following : rules, regulations, requirement, roll call, home work, tests, code of conduct, awards, and social conventions. Every student realises that his duty is to study, to be regular, to achieve academic excellence, to maintain institutional decorum, to be polite and respectful, to be amicable and useful. Each one is an autonomous personality. All the tensions that a child experiences in his association with school, for which initially he hates going to school, are lifted at Summerhill. In this way, students begin to discover in themselves a responsibility for their own learning.

I am of the firm faith that by giving some freedom to the child we can create a remarkable community of people who can live positively, who can take stock of their own lives, become responsible citizens and who are individuals in the right sense.



# NCERT Reviews School Education

## Core Curriculum and Detailed Syllabi

Shri P.L. Malhotra, Director of National Council of Educational Research and Training (NCERT) released a Report at a Press Conference on 8th March, 1985 and announced that NCERT expects to work out, by July 1985, a broad frame-work for the core curriculum and a detailed syllabi under the same within a year thereafter. Under the new scheme, at least 66 per cent of the school curriculum should be common to the whole country, while the balance could take care of the regional and local variations. This could be the first important step in bringing about a measure of uniformity and comparability in school education.

It has been alleged that the load of work on the students at present was too heavy to bear, but NCERT does not accept this view and contends that the heavy load was not because of the curriculum laid down by the NCERT but because of the schools, mainly the private ones, resorting to over-prescription of courses and books in their race for competition and excellence. The NCERT expects that the new national core curriculum can also ensure that the information load on the students is kept to the minimum. It would also greatly reduce the serious inconvenience suffered by the students who shift from one place to another for education.

According to the Report of NCERT, the scope of education should not be equated with the quantum of curriculum containing. For Class I and II, there should be not more than two text books; one for language and the other for mathematics. At least 33 per cent of the instructional time should be allocated for teaching the mother tongue or regional language. At the primary level, the mother tongue should be the medium of instruction. It is further emphasised that the teaching of formal skills of reading and writing should not be attempted before the age of five. The Report notes that the NCERT books in Hindi are extremely poor in quality and should be drastically improved. The excessive spirit of

competitiveness is especially perceptible in schools. Some of the private schools have come to insist on three notebooks for every subject of study—one for home work, one for class work and one as a test copy.

As far as Science at Middle Schools is concerned, the NCERT has prescribed only one book for each class whereas the private schools prescribe three books subject-wise—physics, chemistry and biology, thereby contributing to the load factors in the schools. It is felt that there should be 220 to 240 working days in a year, instead of the present system of 150 to 170 days. It has been reiterated that there should be no public examination till Class VIII. Instead, internal evaluation of students should be continuously undertaken to identify weaknesses that could be overcome by remedial teaching.

### EDUCATION IN RURAL AREAS

According to an "appraisal study" of NCERT, conducted in Delhi, Karnataka, Rajasthan, Orissa and Madhya Pradesh, on the "curriculum load at the school level", the curricular in the schools is not in itself too heavy but the strain of the curriculum is being felt because of lack of basic facilities like laboratories and blackboards, inadequate teaching in our schools, the poor quality of teachers and high aspirations of parents and students. The length and volume of school syllabus, the many hours of home work and the back-breaking load of the school bags have been considered in the study. It states that NCERT prescribes 240 school days in a year, but most schools had just 150 to 170 working days, including 30 days for conducting examinations. As a result, the number of teaching days in schools does not exceed 140. Because of the inadequate teaching time, the work has to be squeezed and there is greater emphasis on home work. NCERT has now emphasised the need to have a minimum of 200 to 220 school days a year.

The school hours varied from 5.5 hours to 6 hours a day. In

Delhi, the Government schools operate for 5 hours in winter, thus adding to the workload. The minimum number of students in a section was 50 even in privately-managed schools and, in some cases, as high as 60. Because of the Government policy not to detain students, many continued to be promoted from one class to another, without acquiring any of the resilience to cope with the senior classes. Unfortunately, there is no remedial teaching in the schools. The workload on the child was higher in the unaided schools. The NCERT has been prescribing a single integrated book on Social Studies and Science at the Middle School stage, but the private schools very often prescribe three books on each subject. Teacher was considered the major single factor in school education. The NCERT has advocated service training for teachers.

To improve the quality of education in rural areas, the Education Ministry proposes to set up 100 residential schools at the district level in the next two years. In the Seventh Plan, 500 such schools are to be set up. □

### U. K. EDUCATIONISTS VISIT INDIA

A team of the Committee for International Cooperation in Higher Education (CICHE) visited India from 23rd March 1985 onwards and is expected to stay here for ten days. The objective is to familiarise itself with the aspect of Indian higher education and exchange views with University Grants Commission. A number of Indian Universities have links with the Universities of Britain.

CICHE was set up following the incorporation in 1980 of the Inter-University Council (IUC) in the higher education division of the British Council. IUC has welcomed the opportunity to discuss academic links between the two countries, envisaging the tackling of problems collaboratively between the researchers and the teachers in U.K. and India. The team is headed by Prof. J. B. Butterworth, Chairman CICHE and Vice-Chancellor of University of Warwick; Vice-Chancellors of the Universities of Leeds and Exeter and Controller of Higher Education Division, British Council, London are other members of the team.



# The Need For Faculty Development Programme For Indian Teachers

By

Principal K. S. Arya

INDIA is a sacred land where the teacher was given the status of Guru. Indian scriptures have designated three persons as Gurus : Father, Mother and Teacher. In ancient India, their roles were properly understood and analysed. That is why, in some cases, students surpassed their teachers in academic excellence. The dialogue between Yama and Nachiketa is a pointer towards that direction. The great Upanishads were the result of discussions between teachers and the taught. Thus, the students were completely dedicated to their teachers. There is a famous Sanskrit shloka :

Guruh Brahma, Guruh Vishnuh,  
Guruh Deva-Maheshwarah;  
Guruh Sakshat Para-Brahma,  
Tasmai Shree-Guruve Namah.

That the Guru was the apogee of power and knowledge, equivalent to Brahma, the Creator, and Vishnu, the Protector.

But the times have changed now. The ancient system of Gurukul education is not in vogue these days. The modern age, with its amazing developments in scientific and technological fields, has thrown up new challenges before the teachers. The roles of the teachers and the taught need closer scrutiny. The University Grants Commission has earned the credit of endeavouring to set the derailed system of education on the right track. With this view, many faculty improvement programmes have been undertaken by the highest academic body, the University Grants Commission.

Undoubtedly, many advanced countries of the world, especially USSR and USA, have taken lead in launching faculty development projects. Now the academicians are busy discussing the most pertinent question : "Why is there a need for such a programme ?" Many answers have been given to such a mind-boggling question. In order to effect changes in a systematic and thoughtful manner, the importance of Faculty Improvement Programme is widely recognised and accepted. Then, the developing countries like India are facing the problem of exodus of intelligent and meritorious students to certain lucrative professions other than teaching. Consequently, the probability of incompetent elements to join the teaching career exists. The political interference in the temples of learning is on the increase and the appointments of teachers on the political basis have become the order of the day. Moreover, once a person joins teaching profession, he becomes a cog in the wheel of our rotten system of examinations. All his interest in the studies vanishes, the moment he enters this profession. He treats teaching as a matter of profession rather than a mission. Then, there is the question of the proliferation of colleges during the last three decades. It has resulted in the more upgradation of colleges to post-graduation standards and increasing number of appointments of lecturers. This unprecedented expansion has inevitably led to the deterioration of standards. Even the countries like America are facing this problem. The growing number of lecturers and the sprin-

gling of these among the faculty has led to the decline in academic standards. Moreover, the socio-economic condition in our country has also given rise to deterioration in standards. Because of social and economic pressures, the teachers are turning indifferent; that is why neglect of teaching has become a pernicious habit in some colleges.

In order to check this menace, some sort of faculty development is extremely essential to save this sacred profession from imminent degradation and decline. In order to ward off these possible dangers, Faculty Improvement Programme often serve as an entry point for faculty development and in advanced countries, like America, a great deal of stress is laid upon such programmes. Before taking various methods of faculty development into account, we should also understand the purpose of such improvement programmes. In nut-shell, the purpose is :

- (a) To develop a system of cumulative records of teachers for rewarding superior teachers and helping poor teachers to improve their efficiency.
- (b) To assist them to improve their academic abilities.
- (c) To use the cumulative record of teachers for the conduct of research in teacher excellence.
- (d) To stimulate the campus group of teachers and students enquire about the academic issues.

Faculty Improvement Programme



Time consists of many assumptions, activities and goals. In order to examine these various activities, it is better to inter-relate the various components which constitute faculty improvement. Some of the important components of faculty improvement need special mention and if they are followed in right earnest, the faculty improvement programme can become a major success.

## EVALUATION

In order to introduce changes in faculty performance, evaluation of the work of faculty is the need of the hour. Evaluation of the teacher is sometimes considered out of place in a country like India, where the teacher is regarded as Guru. But there are certain examples here and there in India where the teachers submitted themselves for evaluation to the hands of their students. There is an oft-quoted saying in our scriptures, according to which the teachers say : "Whatever merits we possess should be emulated by you (the students). But, if you so desire, you may discard our demerits."

Now the question arises, how to evaluate the performance of a teacher? There are certain methods of evaluation which, if followed in right earnest, can yield useful results.

(a) **Self-Evaluation** : In order to effect any kind of instructional development, self-evaluation on teacher's part becomes imperative. Such efforts on his part would be both insightful and hopeful. In this context, the teacher has to be made conscious of the fact that such evaluation on his part is in his own interest. In order to assess himself properly, the faculty member can be asked to fill out the same-evaluation instrument that is being completed by his peers or students. In this manner, discrepancies in his academic pursuits, his behavioural patterns, and his relation to his pupils can be taken account of.

(b) **Peer Evaluation** : Peer-evaluation is, in fact, the most desired method, but is rarely practised in educational institutions. Even, sometimes, it

does not figure in the faculty improvement programmes. In order to make peer-evaluation a great success, the faculty members should be properly trained and mentally prepared to understand the efficacy of this method. Another way is to encourage team teaching. The class assignments can be systematically and regularly rotated. Faculty members can attend each other's classes. In this way, the faculty members can embark upon the task of self-evaluation later on. The concept of 'master-teacher' can also be evolved. The master-teacher can be chosen on the rotation basis and can be assigned a reduced teaching load, so that he might attend classes held by his colleagues.

(c) **Student-Evaluation** : The most popular, least expensive and time-saving method is that of student-evaluation. This idea is relatively new in our country, but American Universities of Washington and Texas and many others have been very effectively using this technique. Even the University Grants Commission has stressed the need of involving students in assessing the work of faculty in the faculty improvement programme. Student-evaluation of the teacher leads to accountability of the teachers in the class-rooms. But the student-evaluation of the teachers has its pitfalls too. Various teachers' organisations strongly resented the move. In order to make student-evaluation a success, the following safeguards should be adopted :—

- (i) The teachers should not try to over-evaluate the students in order to win cheap popularity.
- (ii) The discipline-loving teaching staff should not suffer at the hands of student evaluators.
- (iii) The student evaluators should not be carried away by group opinion.
- (iv) Some considerations other than academic should not be allowed to creep in.
- (v) Student-evaluation report should be kept as a closely guarded secret.

Thus, if the student-evaluators are just and fair, the faculty improve-

ment programme will receive a big leap ahead.

## IMPORTANCE OF RESEARCH

Faculty Improvement Programme should also include research as the basis of faculty evaluation. Research is a prized enterprise with tangible results. Research work in a college certainly enhances the quality of teaching. At the same time, the following points should also be given due consideration in Faculty Improvement Programme :—

- (i) Incentives for writing books should be given.
- (ii) Teachers should be encouraged to read and write research papers.
- (iii) Teachers should attend seminars, workshops and summer schools.
- (iv) Teachers should take active part in syllabi-making decisions by becoming the members of boards of studies.
- (v) They should be allowed to visit leading educational institutions in and outside the country in order to study educational patterns being followed there.
- (vi) They should be provided maximum assistance to get their books published.
- (vii) As suggested by the University Grants Commission, the All India Institutes on specific area, that may be identified by the subject panels, should be organised.
- (viii) Participation of non-University institutions in these programmes should be encouraged.

## ROLE OF TEACHERS AS ADMINISTRATORS

The teachers have a multifarious role to play in a college or University. Besides teaching, they are also assigned certain administrative jobs in an educational institution. Due weightage should be given to all types of administrative work



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done by a faculty member while assessing a teacher's performance. But, at the same time, instructional activities of the faculty should be treated as most important in Faculty Improvement Programme.

team building, decision making, problem solving and managerial development. Organisational development of faculty is possible if there is mutual trust, open-ness and inter-dependence.

in large research-oriented institutions, provided it is coupled with an effective training and promotion programme. At the same time, we should be able to develop and distribute instructional equipment that will increase efficiency as well as the quality of the teaching and learning processes.

EXTRA-MURAL ACTIVITIES

The faculty should be assigned the duties of carrying out extra-mural activities in an institution on fair and just basis. Teachers can be asked to look after the affairs of various societies like Young Speakers' Association, Literary Society, Drama and Music Club. Faculty Improvement Programmes should include the correct assessment of the teachers' role in such activities and due weightage should be given to their performance.

IMPROVEMENT IN INSTRUCTIONAL METHODS

The Head of an educational institution should decide about the training to be imparted to the teachers in use of self-paced instruction. Incentive grants should be given to faculty who try out new methods in the class room. Faculty Development Programmes should provide training in basic teaching skills. But, at the same time, a diagnostic component should be introduced along with the training component. Every piece of information, that is generative from the diagnostic instrument, should be coupled with an available training component.

ORGANISATIONAL DEVELOPMENT OF FACULTY

Organisational development of faculty includes the importance of

IMPORTANCE OF CONSULTATION

The primary goal of the consultant in faculty improvement programme is to generate valid and useful information for the faculty member while increasing his options for action. Needless to say, this type of dispassionate analysis cannot be achieved by an individual who works within the organisation he serves. External consultants can usually do more effective job than consultants who are based within an organisation.

IMPORTANCE OF METHODS PROMOTION

Methods promotion can enable the faculty to master specific skills or knowledge in order to pass or receive a certain degree of course. The specific methods or technologies being promoted in due course are assumed to be at least partial answers to the teaching and learning problems encountered in Colleges and Universities.

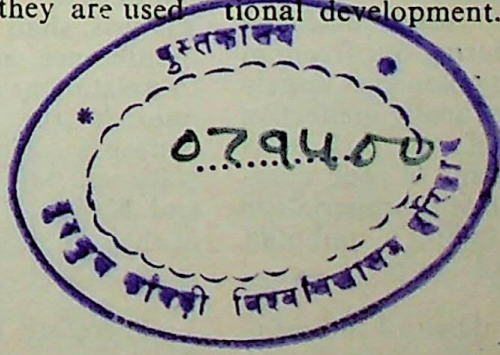
SIGNIFICANCE OF EQUIPMENT

The acquisition of new instructional equipment, like slides, projectors, video tape equipment and computers can go a long way in the Faculty Improvement Programmes. The equipments can serve the purpose only if they are used

REWARD SYSTEM

The Faculty must be rewarded for the improvement of their teaching skills. The reward should provide (i) an objective system of performance evaluation; (ii) resources to the faculty member for the improvement of his performance; (iii) tangible rewards in terms of salary, promotion and tenure for the improvement and maintenance of a high level of instructional competence.

If the ideas stated above are implemented earnestly and sincerely in our educational institutions, the teacher can become the concerned man for the college community. If these factors are incorporated in the formation of Faculty Improvement Programme, the faculty will achieve heights of academic excellence in no time. If the above-stated approaches are followed in isolation, then we may not be in a position to attain the desired goals and the whole programme of faculty improvement may run into difficulties. But, at the same time, nobody can deny the utility of Faculty Improvement Programmes, because it is aimed at self-criticism and self-development. The integrated and comprehensive approach will encourage the teachers to do their best in spheres of institutional development.





# How We Can Achieve National Integration

By

Dr. K. C. Mahendru

D.A.V. College, Jalandhar

## GENESIS

**P**LURALITIES in a society, with various (not necessarily divergent) religions, castes, languages, regions and sub-cultures, are a normal feature of a nation with a rich heritage, as is ours. Any legitimate demand for their due recognition should cause no alarm, nor be looked upon as a threat to national unity. Vigilance and introspection, however, must remain our two sentinels. This is necessary so that a healthy synthesis of the particular with the general, and of the part with the whole, is established. A society like ours, which won her political freedom after centuries of foreign rule (a rule known for eroding our value-system) had to face new challenges, especially as these became concomitant with explosion of the democratic hopes and aspirations in the post-1947 period. Of course, since the rise of nationalism in modern India, fissiparous tendencies have been asserting themselves. But during our freedom struggle these remained largely dormant and practically ineffective (save in the case of one inglorious exception) on account of our common fight against British imperialism in India under Gandhiji's umbrella of assimilative leadership.

Soon after the dawn of independence, however, fissiparism raised its ugly head; sometimes militantly, to demand, rather exact, extra-favourable concessions vis-a-vis the

national objectives, generally running down the latter. As a result, the claims for particular interests often became too enlarged. Whenever these claims assumed violent proportions or were doggedly pushed forward, these were capitalised upon by countries unfavourable to India and national unity appeared to be threatened. Further, rising population, with a large number of people living under poverty line, the comparatively slow pace of modernisation and the lesser involvement of people in nation-building activities left a vacuum. Added to this, there has been yet another undesirable factor, namely, politicisation of the socio-economic and cultural infra-structure by self-seekers. Such persons, usually weak in their conscience, make power-struggle the end of their life. The largest part of the innocent people, mostly apolitical, fall, as it were, an easy prey to the sentimentalised outbursts of their imaginary, but politicised, fears. To the above analysis, shall we not add that our indifference, and consequent failure, to relate our educational system to nourish the three dimensions of National Integration, namely, National Mind, National Character and National Man, has been one of the serious omissions.

Therefore the central purport of this article is to explore what education can possibly do to bring about National Integration, and what specific reforms in education

should be introduced to achieve the above objective.

## ROLE OF EDUCATION

'Mental maladies, mental remedies' is an age-old maxim. Hence, the role of education to bring about National Integration is self-explanatory. Education, in the first and last analysis, means to adduce, i.e., to bring out all that is present within, and to assimilate all that exists around. Looking at it from a higher plane, it has to be admitted that the unity of *Atma* and *Atma*, *Atma* and *Paramatma*, *Prakriti* and *Purush*, *Sansar* and *Nirvana*, *Dharma* and *Artha*, *Kama* and *Moksha* is already embedded in all of us. Besides this, the sense of the unity of all gods and goddesses, causes and effects, structures and functions, within and without, past, present and future, is also present within us. We are all sub-conscious of this unity. Education has to develop this sub-consciousness into full consciousness. It helps to forge the idea of the unity of the universe and oneness of mankind. Needless to say that education is one of the most potent influences that leaves a lasting impression on human personality. Through education, man's emotions, attitudes, habits and mental outlook can be given a definite shape and proper direction. Education is also man's and society's conscience-keeper and it can certainly go a long way in promo-



ting the cause of National Integration.

## CONTENTS OF NATIONAL INTEGRATION

National Integration signifies a sense of national unity, a sense of belonging to each other and, above all, a sense of attachment with the mother-land. The following are the positive contents of National Integration :

- (1) A faith in and determination to preserve the geographic unity of India.
- (2) To regard the unity and integrity of India as supreme, over and above every thing.
- (3) Recognition of one composite Indian Culture, of which sub-cultures are an integral part.
- (4) To recognise India as one Nation and to counter the idea of India as a continent or sub-continent.
- (5) To feel a sense of pride in Nation's history, culture, heritage, heroes, as well as being an Indian.
- (6) To develop the sense of emotional oneness with the rest of the countrymen.
- (7) The development of a national mind, national character and, above all, a national man.
- (8) To develop an outlook in which the individual may see his own good in the good of the nation.
- (9) Preparedness to sacrifice one's all for the Nation, i.e., the interest of the Nation should over-ride every other interest.
- (10) Preparedness to shun separatism, sectarianism and unhealthy particularism.

This all means evoking and creating in every Indian a new psychology and a nationalist value-system.

## CONSTRAINTS IN EDUCATIONAL SYSTEM

There have been certain constraints

in our educational system because of which a weakened sense of national integration resulted.

By following mostly the western educational system, especially the English pattern, our educational system did not truly become nationalist in theory and practice, spirit and content. Its objectives, organisation, curriculum, text books and teaching methods have not been yet adequately geared towards achieving National Integration. In spite of being a secular State, we allowed, rather patronised, setting up of sect, caste, religion, community and region based institutions, including schools, colleges and universities. We sanctioned inequalities in distribution of educational opportunities between regions and regions, between rural and urban areas, between man and man. In the name of regions, minorities, State-powers and university autonomy, we allowed smaller interests to over-shadow the larger ones. As a result, regionalism, provincialism and sometimes communalism came to the forefront at the cost of national interest. We allowed colleges and universities to become hot centres of political parties. These bodies and institutions were politicised for narrow partisan interests.

## EDUCATIONAL REFORMS FOR NATIONAL INTEGRATION

Besides removing the above constraints and with a view to bringing about National Integration, it is necessary that we give top-priority to introducing certain reforms in our system of education. The following suggestions may be considered worthy of attention of all concerned.

### Role of Teachers

Human factor being by far the most important one in any endeavour, the first attention naturally goes to Teachers in any scheme of educational reform for National Integration. Teachers with a mission can raise the intellectual and moral tone of their pupils in particular and society in general. They can set before them the national objectives in proper perspective. The teachers,

being intellectually, morally and nationally the most articulate section of society, can carry definite weight with their pupils. Indeed, they hold a pivotal position in the whole process of National Integration, for the one reason that they transmit knowledge and 'knowledge', Swami Vivekananda had said, 'leads to unity, and ignorance to diversity'. Teachers are, thus, the Messias of National Integration. But no programme of National Integration can succeed unless the teachers are themselves above casteism, communalism and regionalism. Nationalist-minded teachers alone can create nationalist-minded students. They can inculcate national values in them and enable them to outgrow narrow loyalties. But, there is also the need to educate and even discipline the educators in this respect.

### Revision in Curriculum

Revision in curriculum is the second important reform to be taken up. Ignorance about religion, language and culture of others than what one may regard as exclusively one's own, results in mutual prejudices and weakens the sense of common sharing. Knowledge about the so-called others can not only remove such prejudices, but it can open new vistas of intellectual horizons as also awaken the moral urge for unity. Therefore, nation-wide educational operations such as 'Know thy India', should be organised for young and old. This may enable them to learn the history, geography, economics, culture and social conditions of the people in different parts of the country. They can as well learn about the vast potentialities of growth vis-a-vis national resources of the country.

Similarly, inter-State language courses should be started to overcome the language barrier. Teaching more than one language, more specially a regional language, to the students of another region, seems to be normative for growth of pupil's total personality. Such a student will be endowed with an in-built capacity to live in more than one region and with more than one culture. But, the whole programme



and be depoliticised and taken up objectively. In this way, multiplicity of languages, far from being a hindrance to National Integration, can become a means for its coming about

The same is true of religions. The study and appreciation of religions, other than one's own, can awaken what Gandhiji used to term as 'religiousness' in our thoughts and actions. In this way, one can know that all religions and faiths contain the same reality, the same truth and, therefore, all religions are essentially one. We need to inculcate such an attitude of free religious enquiry and tolerance so as to truly imbibe the principle of the co-existence of all religions and faiths.

In the universities, where the Departments of Religious Studies have been opened, it is expected that they adopt the above line in their curriculum. Curriculum in other disciplines should be so revised as to do away with all the particular tendencies that impair national ethos. Excessive individualism or unbridled autonomy in formulating syllabi should go and these should be framed from the broad nationalist point of view. The text books should also be purged of narrow ideas. Some new topics such as folk tales from different regions, biographies of national heroes, human geography in each region, a simple account of our common heritage in art, culture and literature, should be added. Map-reading should be stressed so that the pupil is familiar with the whole of India. A short account of the industrial and scientific development of India should be included. Indian History must be taught with a nationalist bias. A study of the short account of the freedom struggle must be made compulsory for every student. Teaching of social sciences must be event-oriented. Similarly, religious and moral education, emphasising the common principles of love, truth,

virtue, kindness, self-control, and self-discipline should be taken up. It is the absence of these teachings that has given rise to irresponsible conduct, thus threatening the unity of the nation. Besides this, such topics and subjects should be incorporated as may enable a person to relate himself with others, so that he may understand the significance of inter-relationship and inter-dependence in the life of an individual and that of a nation.

### **Educational Planning**

For one thing, Educational Planners should give top priority to strengthening the new psychology, outlined above, for bringing about National Integration. Education should be the responsibility of the Union Government, so that there is thinking at the national level in this vital sphere. Persistent effort has to be made for a long period to build the national character. Students should be presented stimuli after stimuli to instill the sense of oneness among them. Education for this purpose must begin from the family and the parents or elders in the family should be regarded as the natural teachers to do this duty by their children and the nation. The same should be continued in the early stage of school education and should go upto the university level, of course with varying techniques and standards.

### **Use of Mass Media**

Today, the role of mass media, which includes Television, Cinema, Theatre and other audio-visual aids, has become indeed very vital. We must fully and intelligently use it for holding the people of our nation into cohesive unity.

### **Co-Curricular Activities**

To foster among students a feeling of mutual tolerance and accommodation of one another and develop

in them a greater sense of responsibility, frequent opportunities should be provided for inter-State and inter-regional co-curricular and sports activities. They should be encouraged to participate in the feasts and festivals of each other. The students at the terminal gatherings every year should take a pledge, dedicating themselves to uphold the unity and integrity of the Nation and sacrifice their life for it. NCC, NSS, Boy Scouts and Girl Guides schemes should be made more popular among students. These should be placed under the charge of inspired and dedicated teachers, who really mean business.

### **CONCLUSION**

Thus, in the light of the above observations, we can safely say that Education holds a key position and should claim top priority as the means to adduce the innate unity in man as well as to foster it externally in the life experiences of the people. Since students of today are the citizens of tomorrow, real nationalist education can enable them to adjust, rationalise and live with the pluralities within the broad frame-work of the singularity of our nation. However, we must do whatever we can to appreciate the pluralities (not diversities, for the use of the term diversities is misleading). Let us give these pluralities their due place, holding unity and integrity of the Nation at the highest and at every cost. No let-up or laxity in this should be allowed. Let us not look to others for providing us a lead in this field, but take up the challenge by the forelock to do what we, all citizens of the country and teachers in particular, conscientiously feel to be within the grip of our hands.

Shall we rise to the occasion and do our humble bit? There is the vast field calling forth the sons and daughters of the Mother-India to do their duty by her.



# National Interest Should Be Supreme

## Petition for Commission of Enquiry into November Riots Rejected

A Division Bench of Delhi High Court (Hon'ble Justice Yogeshwar Dayal and Hon'ble Justice B. N. Kirpal) rejected, on 11th March 1985, a Petition filed by the People's Union of Democratic Rights and People's Union of Civil Liberties, for appointment of a Commission of Enquiry into the riots following the assassination of Shrimati Indira Gandhi. The Division Bench observed that if the Courts start entering political arena, directly or indirectly, expressly or impliedly, they will cause serious damage to the Institution of Judiciary. Mr. Justice Yogeshwar Dayal described the work done by the investigating journalists in the recent past as commendable. Investigating journalism is a new branch of journalism, requiring very dedicated, unbiased and skillful investigation. He cited the Bhagalpur Blinding Case as a recent example of thorough work done by the investigating journalists.

Dealing with the Report entitled "Who are the guilty?" about the riots, prepared by some journalists, professors and social workers, the Hon'ble Judges stated that nothing can be said about the veracity of the Report, one way or the other. Cases have been registered against some of the alleged offenders and investigations are progressing in respect thereof.

On the role of the police during the riots, the Bench noted that the special investigation cell headed by an Additional Commissioner of Police had been set up and its scope was wide enough to take cognisance of offences.

The Court further observed that it is always the political wisdom of the appropriate Government to appoint or not to appoint a Commission of Enquiry. The November riots in Delhi could not be completely divorced from the happenings in other parts of the country in the recent past. Secularism is not one-

way traffic. It is not merely the duty of the majority to look after the minority but it is equally the duty of the minority to join the national mainstream and not isolate itself.

The judgement is most welcome, as the sponsors of the enquiry do not realise the seriousness of adverse repercussions that may be caused by probing into November riots and prior atrocities in the Punjab. Any such attempt is bound to be detrimental to the national interest in general and the minority concerned in particular. It is high time that constructive efforts are made to heal the serious wounds that have been inflicted on National Integration during the last two years or so.

## Indiscreet Reservation Policy

Indiscreet and most unreasonable reservation policy adopted by the Governments of Madhya Pradesh and Gujarat has led to violent reaction and agitation resulting closure of educational institutions, bloodshed and damage to property. The reservations are so excessive that they hardly leave any scope for people securing admissions to medical and engineering institutions on merit. It is generally believed that these excessive concessions were announced on the eve of General Elections with a view to augment the Vote Bank of the Ruling Party. It is immaterial as to what extent this allegation has any substance. The fact remains that the Ruling Party has gravely erred in pursuing the policy which is essentially anti-national and anti-social. This policy will not only lower the quality of education but will also make the reservation a permanent feature, inasmuch as large sections of the community shall have vested interest in it.

As past experience shows, a policy

of this nature once adopted cannot be easily given up. It is, therefore, most sensible on the part of the new Chief Minister of Madhya Pradesh, Shri Moti Lal Vohra, to have decided to shelve the reservation policy, especially when the High Court itself had directed stay of the implementation of the Government's decision regarding reservation.

Agitation in the State of Gujarat on the same subject is gaining strength. All India Gujarat Educational Reform Committee has called for the Bandh on 18th March 1985 to press for abolition of reservations. There was total Bandh in many parts of the State and a partial Bandh elsewhere. There were innumerable cases of stone-throwing and damage to property, especially at Ahmedabad, the nerve-centre of agitation. It is high time that the State of Gujarat should also follow the revised policy adopted by the Madhya Pradesh Government.

As emphasised by us in the previous issue of 'Aryan Heritage' reservation is not a matter for individual States to decide. There must be a well considered National Policy on this vital issue. Adhocism in this vital matter would prove a serious setback and spoke in National Integration process. While every effort should be made to provide reasonable facilities and encouragement to the students of the weaker community benefitting from education in technical institutions, there should be a balanced approach and the policy should not be pursued at the expense of standard of excellence. The Supreme Court has given the right lead in the matter by advising that such reservation should, in any case, not exceed 49 per cent of the total seats available.



## Environmental Education 'A Must'

### Shri Venkataraman Denounces Harshness to Nature

While inaugurating the second international conference on environmental education, the Vice-President of India, Shri R. Venkataraman, stressed the need for an international platform for communication and exchange of ideas on environmental issues. He said that this was essential as no single country has all the expertise required to tackle environmental problems.

He suggested introduction of environmental education from the primary school level to imbibe "true love for nature". The dangers and hazards of pollution of environmental should be driven home to children. At the secondary level, students should be made aware of renewable natural resources, land use patterns and soil conservation. Universities could play a pivotal role in conducting research and studies on the subject.

Non-formal education on environmental problems to the adult population was equally important to ensure progress in the field, he said. The subject of environmental education has special relevance to Indians whose age-old respect for man's place in the environment was enshrined in various religious books, scriptures and folk-lore.

Narrating the consequences of man's harshness to nature, he said tropical forests were disappearing at a rate of about 12 million hectares each year. Trees should be planted at five times the present rate to meet current cooking and fire wood needs.

The slums and shanty towns of the developing world were growing at the rate of eight per cent each year, Shri Venkataraman said. According to current trends, by the turn of the century, about a billion people in the cities would be denied access to shelter, clean water and other basic human needs.

He hoped that this situation

would be counter-acted by the special efforts during the international decade for water supply and sanitation.

### SYNTHESIS OF ECOLOGY AND ECONOMICS

Dr. Manmohan Singh, the Deputy Chairman of Planning Commission, in his convocation address to the Punjab Agricultural University, on 17.3.1985, emphasized the importance of judicious use of the ground-water resources of the nation, to ensure that over exploitation of water is avoided by far-sighted use of surface and ground water resources. Over 80 per cent of the net area of the Punjab under crops is irrigated. There is great significance of water management techniques, and in particular to improve water management practices in canal irrigation. Punjab agriculture has become highly energy-intensive, but no part of it should be wasted. According to the researches carried out at Punjab Agricultural University, 40 per cent of the diesel oil used for lift irrigation can be saved if quality engines are used and are properly maintained.

Dr. Manmohan Singh stressed that environmental sensitivity was a matter of great concern in the Punjab, where only about 5 per cent of the total area of the State was under forests. Protective measures are necessary to maintain soil health and improve productivity and there should be a synthesis of ecology and economics. As it may not be feasible to increase the area under forests, development plan shall have to be evolved for cropping patterns, to maintain ecological balance and soil health. Reclamation of alkalined areas in some parts of the State is also necessary and the problem of water-logging has to be controlled by lining of canal

channels and other effective measures. He pointed out that, with the increasing pressure of population, the upper catchments of the Shiwalika hills have become devoid of vegetation, leading to flash-flood and other devastations during the rainy season. It is, therefore, necessary to plan an integrated approach with balanced emphasis on afforestation of upper catchments, development of lands, construction of drains and embankments, development of fisheries and reclamation of waste-lands. The cropping pattern in the Punjab is dominated by cereals, which is considered injurious to the maintenance of soil health, in the long run. The incentives should be provided to encourage cultivation of pulses and oilseeds.

It is hoped that the thought-provoking address of Dr. Manmohan Singh shall stimulate the researchers and scholars of the University to evolve appropriate plans of action.

### DEVELOPMENT NOT AT THE COST OF ENVIRONMENT

It has now been generally recognised that though development is not an enemy of the environment, careless development can cause ecological harm and disaster. It is absolutely necessary, therefore, that there should be appropriate balance between development and environment, whatever be its cost. Development, however desirable, must not be pursued at the cost of environment. The Planning Commission now generally insists on environmental impact study before sanctioning any major Project to ensure health, safety and maintenance of ecological balance. History records the destruction of many flourishing civilisations by reason of imprudent dealing with environmental problems. Deforestation and air and water pollution have caused a havoc in India during the last few generations. Remedial action, though not expensive and difficult at the initial stages, may involve unbearable expenses, if delayed.



## THE CENTRAL GANGA AUTHORITY

The Central Ganga Authority, with the Prime Minister as its Chairman, has chalked out an action plan to improve the water quality and control of pollution of River Ganga, in several phases. It shall undertake treatment of sewage in 27 main cities situate on the banks of the River in Uttar Pradesh, Bihar and West Bengal. Sewage units will also take up production of energy and manure. The plan is expected to be highly beneficial from economic point of view, leading also to environmental improvement in the entire region of the Ganga Authority.

## COMPUTERS IN SERVICE OF RURAL DEVELOPMENT

Computers can be used as an effective aid in rural development. The Computer Society of India organised a two days' working conference of eight countries of this region at New Delhi on March 13 and 14, 1985, to discuss action plan in this behalf. It was followed by a national convention for four days in which about 1500 computer experts participated. The theme of the conference was : "Computers for Advancement of Rural Society". It would try to identify current and potential projects on this subject and present an action plan to develop rural areas by using computer technology. The "thrust areas" for this purpose have been chosen to cover almost all aspects of rural development—micro level planning at the district level, food and agriculture, education, health, industry, communication, banking and finance, and environment. Two special panel discussions were organised on application of computer technology for the upliftment of rural areas and large scale data management. Computers can be effectively used in various fields of rural development, to solve rural-oriented problems and to collect reliable data.

The conference has the support

of UNESCO and its eight member countries in this region, including Sri Lanka, Pakistan, Nepal, Bangladesh and Mangolia, participated therein. Naturally the Ministry of Culture and Department of Electronics of India took active interest in the conference. Eminent experts of various technologies participated, including Dr. C. C. Maji of the Indian Council of Agricultural Research, Shri V.G.V. Satyavadi of the Indian Council for Medical Research, Mr. Nadin Kohli, Expert in Rural Banking, and Dr. R.K. Sachdeva in the field of Rural Education. Proceedings of the conference were devoted to each of the thrust areas and a report was prepared on each of the subjects for discussions at the main function.

## U. P. SCHEME TO TRAIN FARMERS

With a view to increase agricultural production in Uttar Pradesh, the State Agriculture Department, through an assistance of Rs 50 crores provided by the World Bank, decided to introduce a training and tour programme from April 1, at four eastern Divisions of the State—Lucknow, Faizabad, Varanasi and Gorakhpur.

This announcement was made by Agriculture Minister Shri Narendra Singh after meeting a delegation of the World Bank team. The delegation of the World Bank met the Minister after having detailed discussion on various agricultural projects with the Agriculture Department and the Agriculture Universities affiliated with them.

Under the project, the farmers will be made aware of new agricultural techniques devised by the various agricultural scientists. The Agriculture Minister said that to make available agricultural investments of farmers, which include agricultural techniques, seeds, fertiliser, crop protection, irrigation, modern equipment, a "Farmer Assistant" will be appointed over every

1,200 farmer families. The Farmer Assistant will also make the high officials aware of the various problems faced by the farmers.

## HARYANA DEVELOPMENT PLANS

Haryana has projected an annual growth rate of six per cent during the Seventh Plan Period—10 per cent in transport and communication, 18 per cent in trade and industry and 5 per cent in agriculture. The Plan submitted by the State Government to the Planning Commission envisages an investment of Rs. 500 crores annually out of Rs. 3,200 crores tentatively approved for the Seventh Plan of the State. Foodgrain production is expected to achieve 90 lakh tonnes by the end of the Plan period against a target of 72 lakh tonnes in the current year. Substantial increase shall be achieved in the production of sugar, cotton and oilseeds. During the Plan period the consumption of fertilisers shall be nearly doubled, i.e., from 3.5 lakh tonnes at present to 5.65 lakh tonnes during 1985-90. The State expects a big break-through in milk production. Persons in the State below poverty line were 36 per cent in 1978, 30 per cent in 1983, and by the end of the Seventh Plan this number is likely to be decreased to 15 per cent.

The State planners have been conservative in additional irrigation potential in view of the fast depleting ground-water resources of the State and the slow construction of Sutlej-Yamuna Link. The installed capacity of the power generation in the State is projected to be increased from about 1450 MW to about 2660 MW by the end of the Seventh Plan including the completion of Panipat Thermal Project and Yamunanagar Thermal Complex. Five new industrial estates are planned and 30,000 additional small scale industrial units. Rapid and sustained increase is planned in transportation.



## DAV COLLEGE AMRITSAR Blood Donation Camp

A Blood Donation Camp was organised in D.A.V. College Amritsar on 23rd February 1985. The Camp was inaugurated by Shri Ramesh Inder Singh, I.A.S., Deputy Commissioner of Amritsar and President of Amritsar District Unit of the Indian Red Cross Society. The Camp was a grand success. Six lecturers and 87 students of the College voluntarily donated blood for the patients of the local hospitals. Quite a large number of students were sent back because of the limited quantity of blood-collecting equipment and also as it was getting late in the evening.

An added pleasant feature of the Camp was the presence of Shri Vishwa Nath, the Vice-President, D.A.V. College Managing Committee, New Delhi. Principal D.V. Pasricha welcomed the Chief Guest and Shri Vishwa Nath. Principal Pasricha presented a brief report of the blood donation activities carried out in the College from time to time for the last 15 years. He appreciated the noble gesture of the students who had come forward to donate blood. He requested the Blood Bank authorities to issue metal badges to the blood donors which they can wear proudly, thereby providing a stimulus for other students to come forward.

Shri Vishwa Nath highly appreciated the Blood Donation Programmes carried out by the College. He told the voluntary blood donors that donating blood was the best type of charity one could perform.

Shri Ramesh Inder Singh congratulated the staff and students of the College for organising the Camp. He said that blood donation was the need of the time and the efforts of the educational institutions like D.A.V. College Amritsar are highly appreciable and praiseworthy. He liked the idea of giving badges to the blood donors. Shri Ramesh Inder Singh said that he would try

to fulfil this demand as early as possible.

## SOHAN LAL DAV COLLEGE OF EDUCATION Annual Convocation and Prize Distribution

The 37th Annual Convocation of the College was held on 17th March, 1985, with Dr. D.P. Seth, General Secretary, D.A.V. College Managing Committee, as the Chief Guest, while Shri Darbari Lal, Organising Secretary, D.A.V. College Managing Committee, presided over the function. The Principal of the College, Dr. V.K. Kohli, conferred degrees upon 9 M.Ed. and 157 B.Ed. students.

Dr. D.P. Seth, while delivering his learned Convocation Address, appreciated the all-round development of this Post-graduate College of Education, which is the only one of this type under our Managing Committee. He stated that the primary aim of education is all-round development of a child by drawing out what is the best in him, thereby helping him to grow to his fullest stature in all respects. Dr. Seth further emphasised that the teacher should be a student throughout his life and he should be in touch with the latest developments in his subject.

Shri Darbari Lal gave away prizes and silver medals to distinguished scholars. He emphasised the need of continuous study by the teachers. He desired that every teacher must be a student throughout his life and should possess a good stock of books in his personal library. He also advised them to follow the principles and teachings of Arya Samaj.

### Dr. D.P. Seth and Shri Darbari Lal Felicitated

An impressive function was held in the College to felicitate Dr. D. P. Seth and Shri Darbari Lal, two pillars of D.A.V. Organisation, for their distinguished services to the DAV movement. The function was presided over by Mahashaya Kartar

Chand, a veteran Arya Samaj leader. Both the dignitaries were honoured by the citizens of Ambala when a sum of one lakh rupees was contributed towards D.A.V. Centenary Celebrations Fund by different DAV institutions of Ambala.

Shri Darbari Lal in his speech stated that the Managing Committee had a plan to collect a sum of rupees five crores for Centenary Celebrations, which includes the establishment of Dayanand Academy which will be a residential school, with all possible facilities, mainly for the children of Indians settled abroad. He emphasised that Arya Samaj, the parent body of our D.A.V. Institutions, must be given due place of honour.

Dr. V.K. Kohli assured the dignitaries that the citizens of Ambala will not lag behind in monetary collections and efforts to make the centenary celebrations a grand success.

The function ended with a dinner hosted by the citizens of Ambala in honour of the visiting dignitaries.

## HANS RAJ MAHILA MAHA- VIDYALAYA, JALANDHAR

### A Brief Report of Activities

The new academic session of the College commenced on September 17, 1984. A yajna was performed to mark the occasion. Welcoming the new entrants, Principal Km. K. Khanna observed that no nation could progress if it did not learn to discipline itself in the interests of the higher and nobler goals. She reminded the students that the real purpose of education was not only to widen our mental and intellectual horizons but also to transform us as individuals. The ultimate test of one's education was not the degree one earned but the moral excellence one cultivated. Principal Khanna urged upon the students to overcome pride, prejudices, narrow-mindedness and promote harmony and goodwill.



The National Integration Week was celebrated in the College from December 3 to 8, 1984. A function was held in this connection under the auspices of the Social Health Association of India. Mrs. P. Beri, the well-known social worker of Jalandhar, presided over the function. Addressing the large gathering, Principal Km. Khanna called upon the students to preserve the unity and integrity of the country at all costs and save the nation from disintegration and chaos. Freedom of the nation was at stake and we have to be vigilant to preserve it. She reminded the students of the famous words of Mr. Nehru that 'eternal vigilance is the price of freedom'.

Speeches, songs, a play, a group dance, a group song 'Gidda', and the display of regional dresses—all emphasizing unity in diversity—were the other items of the programme. A poster-cum-painting exhibition was also organised on the occasion. Nearly fifty posters and paintings, highlighting national unity and communal harmony, were displayed under the auspices of the Fine Arts Department of the College.

Eight students of the College, who passed their Pre-Medical Examination from this College and appeared in the P.M.T., were declared successful and admitted to the various Medical Colleges. Five students were admitted to the M.B.B.S. and three to the B.D.S. courses. Km Summi Khanna obtained 197/300 marks and got 21st position on the merit list of the P.M.T.

Our girls have bagged five Gold Medals and won five top positions in the Guru Nanak Dev University Examinations—1983-84.

Seema stands first in the University in M.A. (Hindi) and wins Gold Medal. Sumita Dawra stands first in the University in English Honours and bags Gold Medal. Anita stands first in the University in Music Honours (Vocal) and wins Gold Medal.

Anju Mahajan secures first position in the University in Pre-University (Humanities). Alka Jain tops in the University in B.A. Hons. (Hindi).

A 10-day N.S.S. Camp was

organised at the College Campus and at the adopted village Wariana (Distt. Jalandhar) from Jan. 21 to Jan. 30, 1985. Three teachers and 56 N.S.S. volunteers participated in the Camp. The volunteers cleared the debris from the Botanical Garden, constructed a link passage to the College Gymnasium, planted ornamental trees along the passage and dug out 300 pits for the plantation of Eucalyptus saplings. At Wariana the Camp participants conducted a medical and socio-economic survey and arranged a free eye camp, organised a Baby Show, Charkha and Knitting competitions and arranged talks on themes like social evils, dignity of labour and role of youth in the nation-building programme. Mrs. Bhardwaj, wife of Asstt. Commissioner Municipal Corporation, presided over the concluding function and exhorted the people of the village, especially the women-folk, to rise above the narrow considerations of caste and creed. Prof. Mrs. Saroj Sharma, Programme Officer, threw light on the work done by the N.S.S. volunteers.

Our student Km. Kulvinder was selected for the Indian Basket Ball Team, which participated in the Basket Ball Championship held at Shingai (China). Kulvinder, Rajwant, Parveen, Rupinder, Babita and Uminder were selected members of the Punjab State Teams. Kulwant, Kamaljit, Parveen, Uminder, Harjit, Kulvinder, Mandeep and Bakhshish were selected members of the G.N.D.U. Teams. Raj Rani, Paramjit, Harmesh, Narinder, Kanwaljit, Anita, Sunita and Gurtehal were selected members of Punjab Football Team. Km. Neelam was declared the best Yogi of G.N.D.U. Moreover, our College teams were the winners in Football, Yoga, Kho-Kho, Handball and runners-up in Volleyball and shooting, and third in Athletics, Gymnastics and Basketball.

The contribution of Maharshi Dayanand Saraswati as a philosopher, a saint, a champion of women's education, a staunch supporter of the Swarajya, a nationalist thinker and a great teacher was recalled in glowing terms by Km. K. Khanna, Principal of the College.

She was speaking in connection with the Rishi Bodh Utsava on February 18, 1985. Km Khanna referred to Swamiji's life-long battle against superstition, ignorance and mental and spiritual slavery of Indians. Rishi Dayanand taught India to turn back to her own roots and not to imitate the West blindly. Swamiji reinterpreted the wisdom of the Vedas and won back for us our lost self-respect.

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### DAV COLLEGE AMBALA CITY WINS GOLD MEDAL

Satish Rathi (1599 B.A. II) won the Gold Medal in Javelin Throw and Silver Medal in Pole Vault in the Kurukshetra University 23rd Annual Athletic Meet, held at Kurukshetra from 15th to 17th February, 1985. Takvinder Singh (1711 B.A. II) was awarded Bronze Medal in Javelin Throw.

The College also won the Kurukshetra University Championship in Table Tennis and Weight Lifting this year.

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### D.A.V. COLLEGE JALANDHAR Celebrates Rishi-Bodh-Utsava

Rishi-Bodh-Utsava (Shiva-Ratri) was celebrated with great solemnity and enthusiasm in D. A. V. College Jalandhar, on the 17th February. Members of all local Arya Samaja and D. A. V. institutions participated in the function in large number. Proceedings started with Yagya and recitation of sacred Veda mantras. Bhajans, eulogising contribution of Swami Dayanand in the awakening of the country in general and Hinduism in particular, by Prof Baldeva Sharma Narang and exhortation by learned preacher Pandit Khushi Ramji created the befitting atmosphere.

After the function was over, people in large numbers partook in the Rishi Langar—collective meal in which all participate in simple manner, without any distinction of caste or high and low. Arrangement made by the management and staff of the College were praiseworthy. Scout students of local Sain Datta Higher Secondary School set an example in humble service of the community.

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## V. COLLEGE FOR GIRLS YAMUNA NAGAR

Yamuna Nagar is an important and progressive centre of the DAV activities under the dynamic presidency of Sri Jagan Nath Kapur. Prize distribution function of D A.V. College for Girls, Yamuna Nagar was held on 16th February 1985, presided over by Shri G.P. Gupta, I.A.S., Commissioner for Ambala Division. Shri G. P. Gupta is a man of great talent and ability and learning. His presence at this function was a source of great encouragement to the management and inspiration to the students.

The College, founded in 1959, is a progressive institution, with enviable traditions. It is affiliated to Kurukshetra University. Its students have been earning distinction in academic results as also in the field of sports and other co-curricular activities.

## D.A.V. COLLEGE, SADHAURA Kurukshetra University Youth Festival Held

The Kurukshetra University Youth Festival of Ambala Zone was organised from 27th to 30th January, 1985, at the campus of D.A.V. College, Sadhaura. About 650 boys and girls from different colleges of Ambala Zone participated. Under the able convenership of Major T.R. Vaid, the festival was a remarkable success. Perfect and complete discipline prevailed throughout the meet.

Youth Festival began with the colourful recital of Qawwalis, on 27th of January, 1985. Mr. G.P. Gupta, Commissioner Ambala, presided over the function. Dr. D.P. Seth, General Secretary of the D.A.V. College Managing Committee, inaugurated the function. Shri Darbari Lal, Organising Secretary of the D.A.V. College Managing Committee also graced the occasion. A Symposium and Declamation in Sanskrit were staged in the pandal of A.S. High School, Sadhaura. The afternoon session opened with Light Music (Vocal). Dr. V.K. Kohli, Principal of Sohan Lal College of Education, Ambala City, was the Chief Guest.

28th morning started with a Group Song (Haryana), followed by

Sanskrit Plays, Mr. L.M. Jain, Education Commissioner, Haryana, presided over the function. 'On the spot photography' was held in the open. Ch. Nirmal Singh, M.L.A. and President of Haryana Youth Congress (I) presided over the afternoon session. The colourful and fascinating display of Haryana dances (Group and Solo) was highly appreciated by the audience. Items of Orchestra (Indian), Instrumental and Vocal Classical Music were staged in A.S. High School.

On 29th morning, the session was opened with Western Music and Haryanavi Skits. Mr. Pyara Singh, Minister for Local Bodies, presided over the function. The morning session in A.S. High School was devoted to Debate. The afternoon session opened with Group Dance (General) and was presided over by Mr. S.K. Budhiraja, Principal of M.N. College, Shahabad and convener of Ambala Zonal Youth Festival.

On 30th January, it was a morning of One-Act-Plays and Mono-Acting. A local businessman, Mr. Ram Avtar Ghai, graced the occasion. In the afternoon session, Mrs. and Dr. Dutta presided over the function. In this session also One-Act-Plays and Mono-Acting were staged.

The 'Four Day Festival' came to an end with the Prize Distribution by the Chief Guest Dr. Dutta. Principal Major T.R. Vaid closed the festival by congratulating the Prize-Winners and thanking the participant colleges for their co-operation.

## D.A.V. COLLEGE OF EDUCATION, ABOHAR

The University examination result of the M.Ed. class of the session 1983-84 too have been praiseworthy. There were ten students, six got first division and four students got second division. Three students secured above 65% marks.

Following students participated in the Inter-College Cultural Contests organised by DAV Mahila College, Gidharbaha on 4.2. 1985. The teams won running trophies as follows :-

<i>Declamation Contest</i>	Team Prize 1st.
Individual	Naresh 1st.
<i>Folk Song</i>	Team Prize 1st.
Individual	Jyoti 1st.
Individual	Ashwani 2nd.

The college won 17 prizes in Panjab University Youth Festival in Zone 'B'. Another set of students of this College participated in Panjab University Youth Festival Ferozepur 'A' zone, held at Gopi Chand Arya Mahila College, Abohar and won several distinctions in Group Dances, Folk Songs, Dramas and Debates.

## D.A.V. PUBLIC SCHOOL LUDHIANA

Ludhiana is the most important industrial and trade centre of Punjab. It is surprising that the DAVs, with a net-work of educational institutions throughout the State, did not start any educational institution at Ludhiana. However, with the bold initiative of Principal B.S. Bahl, one of the senior advisors of the DAVs, and his talented and energetic son-in-law, Shri Avinash Khosla, it was decided to start a DAV Public School two years ago. As the enterprise involved a large capital expenditure, Principal Kanwal Sud of Dayanand Model School Jalandhar was requested to be the Manager of the School and also give it liberal financial backing by loan of funds on a long-term basis. After a few months, the institution was able to get an energetic and capable Principal, Shri R.S. Patial. As a result, the School has made an excellent beginning and has over 200 students on its rolls. It is expected that with the new session about to start, the number of students shall increase to 400.

With the efforts of Principal Bahl and Shri Avinash Khosla, the School has been able to secure allotment of nearly two acres of land. It is a great tribute to Shri Avinash Khosla that he has been able to construct ten temporary rooms, in a short time of a few months, so that the School is ensured of suitable premises for the time being. He has been advised to construct another ten temporary rooms and thereafter take up the construction of permanent rooms gradually.



Annual function of the DAV Public School was held on the 16th March 1985, at 4 p.m. Professor Veda Vyasa, President of the DAV College Managing Committee, was the Chief Guest. Shri D. P. Jain, a business magnate of Ludhiana and the most generous donor, was requested to give away prizes. The School building was also inaugurated on this occasion. We have no doubt that D.A.V. School Ludhiana shall make progress by leaps and bounds and within five years it should be a full-fledged institution on Ten plus Two pattern, with the enrolment of not less than 2000 students.

### ARYAN ACTIVITIES AT MEENAKSHIPURAM

Construction work of Dayanand Chiranji Lal Vidya Mandir had been completed, and that of Yagyashala continues under the auspices of Sarvadeshik Dharma Raksha Campaign.

A historical congregation was held in Meenakshipuram on 31st December 1982 and 1st and 2nd of January 1983, in which the Aryan men and women from all over the country participated in large numbers. This Campaign was made at the initiative of Shri Ram Gopal Shalwele, President of Sarvadeshik Sabha, against the mass conversion of scheduled caste Hindus of Meenakshipuram. Sarvadeshik Sabha purchased 5000 sq yds of land there for the construction of an Arya Samaj temple and a Vidyalaya. On that plot of land a great yagya was performed on 1st of January 1983 and Meenakshipuram became a place of pilgrimage. Hoisting the Om flag, Shri Shalwele said, "Uptil now the religious preachers had gone from South to North. Today the mendicants of Rishi Dayanand have come down from North to South with the banner of 'Om'. I am entrusting this banner to you to preserve, protect, and safeguard it."

On this occasion, the President of the Sabha laid the foundation-stone of Dayanand Chiranji Lal Vidya Mandir and Shri Mulkh Raj Bhalla, the then Vice-President of the Sabha, announced a donation

of one lakh and eleven thousand rupees for the construction of Vidya Mandir and Yagyashala. Besides this, many other donors promised for the cause.

### RISHI-BODH-UTSAVA AT TANKARA

The Rishi-Bodh-Utsava is celebrated all over the Aryan world with great enthusiasm but its celebration at Tankara this year, from 16th to 18th February, was unprecedented. The Silver Jubilee Celebrations of the International Maharshi Dayanand Upadeshak Vidyalaya added to its fervour. The devotees of Maharshi Dayanand from extreme South like Tamilnadu to the extreme North like Jammu and Kashmir visited Tankara in large numbers. Tankara is not only the birth-place of Maharshi Dayanand but also the place of happening of the incidence in commemoration of which this day is celebrated. The temple on the bank of the river Demi, in which Mool Shankar along with other devotees of Lord Shiva performed Ratri Jagaran, still stands safe even today. The house in which the Maharshi was born also still stands there. Men, women and children from all over the country were very much moved to see these places.

On the night of 17th of February a special meeting was held to pay tributes under the presidentship of Mahatma Arya Bhikshu, in which the Managing Director of Hero Cycle and Vice-President of Sarvadeshik Arya Pratinidhi Sabha, Shri Satyanand Munjhal, said: "Every particle of dust of Tankara has become so sanctifying that I feel that I should smear my whole body with it."

### AT DELHI

Under the auspices of Arya Kendriya Sabha, the Rishi Bodh Utsava was celebrated at Kotla Ferozeshah grounds on the 17th February. On this occasion a warm welcome was accorded to the Chief Guest Shri Balram Jakhar, Speaker of Lok Sabha, on behalf of all the Arya Samajas of Delhi.

While paying glowing tribute to the Maharshi in the mass gather-

ing, Shri Balram Jakhar said: By lightening of fire from time to time, great light is produced. The world does not forget such great personalities and such glorious personalities keep alive the awakening. Maharshi Dayanand made a quest for truth not for himself alone but for the world at large. His name will therefore, always be remembered with great reverence. He dedicated his life for the propagation of the principles embodied in the Vedas. He recognised man as the greatest creation of God but that man was involved in the worldly attractions, greed and selfishness. Man has forgotten his true values. Distinction between high and low is in vain. The incident which provoked awakening in the mind of Maharshi Dayanand was an ordinary one and the great Rishi spent his whole life in lighting it up and propagating it to the whole world.

Sanskrit, the language of the Devas, is the mother of all languages. All the languages derive their origin from this language. The study of this language should be compulsory everywhere. It should have encouragement from all angles.

Speaking about the Cow, Shri Jakhar said: Surely Cow is the basis of all human life of Indians. Cow is like our mother and its protection is our fundamental duty. He remarked with sorrow that our own people are stuck up in the mire of Bhrashtachar, greed and selfishness, who are out to destroy the Godman notwithstanding the laws of the country.

He also said that one mistake that has been committed by us during the last thirtyseven years is that we have not created the spirit of patriotism through our schools and colleges. This is the reason why our country has been shattered by the evils of separatism, sedition and betrayal. We should pay attention to these evils and fight them out tooth and nail. It is only when we give practical shape to Maharshi's dreams that we can build a society of the type conceived by the Vedas and the Maharshi.



## CELEBRATION OF

### MAHATMA HANS RAJ DAY

Mahatma Hans Raj Day will be celebrated on the 21st April at the Indoor Stadium of Talkatora Gardens, New Delhi. The function will be presided over by Swami Satya Prakash Parivrajak, the renowned leader of Arya Samaj. All the Arya Samajas and Aryan institutions of Delhi are requested to suspend their weekly congregations and muster strong at the Talkatora Gardens on that day.

### CHANDRA GUPTA VIDYALANKAR PASSES AWAY

Shri Chandra Gupta Vidyalankar, the able graduate of Gurukul Kangri University and a famous Hindi writer, passed away suddenly on account of heart failure at Bombay.

He was seventyeight. Before this, he was injured in a road accident. He won great fame as a story writer and a dramatist. He had been the editor of 'Sarika', 'Aj Kal' and 'Vishva Darshan'.

Before the partition of the country he started a Hindi paper and wrote many books. He has left behind his widow and two daughters.

## DEMISE OF

### ACHARYA BRIHASPATI

Acharya Brihaspati, an eminent Vedic scholar and retired Principal and Vice-Chancellor of Gurukul Vrindavan, died after a prolonged illness at Mansinghwal, Dehra Dun on 22.1.1985 at the ripe age of 92 years. He leaves behind a flourishing family of children and grand-children. His death is a great loss to the Aryan community.

Acharya Brihaspati was born in a well-to-do and staunch Arya family. He was an esteemed educationist of the Arya Samaj and was closely associated with Sarvadeshik Arya Pratinidhi Sabha and U. P. Arya Pratinidhi Sabha. He rendered valuable co-operation on preparation of the commentary of Yajur-Veda, edited and published by U.P. Arya Pratinidhi Sabha. Acharyaji was a brilliant speaker and an able administrator. □

## Dharma-Shiksha in DAV Schools in Bihar and Orissa

### PROF. RATTAN SINGH VISITS SCHOOLS

Shri N. D. Grover, Director, DAV Public Schools, writes :—

Prof. Rattan Singh, Adviser Moral Education DAV Institutions, visited 12 schools of Bihar and Orissa from 22nd January to 9th February for studying the prevailing system of imparting Dharma-Shiksha and to motivate the staff and well-wishers of these institutions for incorporating it as an equally important part of daily instruction.

He started his tour with DAV School Bhuvaneshwar and was joined by Shri Krishna Dev Shastri, a Sanskrit Scholar, from DAV Bokaro, who belongs to Orissa and could translate Veda Mantras in Oriya language too. Principal Mrs. Vithal Rajah extended her full cooperation. The concluding function of 6 days' recitations, discussions and discourses became a memorable day in the history of the School which has 1500 scholars on its rolls. A large number of parents present there were delighted to see their children around 10 Havan Kunds in groups reciting Veda Mantras so fluently and performing the Yajna. Ten teachers, including 6 ladies, took upon themselves to learn themselves and to regularly impart teaching of Vedic ideals to the children. This programme will be followed up by another 10 days' visit of Shri Krishna Dev to the School in July.

Therefrom Prof. Rattan Singh moved to DAV Public School, Bokaro Steel City, which has 2700 children on rolls. It was to supplement the commendable effort of the School management in this direction. About 100 members of the faculty got an opportunity to listen to learned discourses.

Thereafter Prof. Rattan Singh spent one day each at six DAV Public Schools in Coalfields at Alkusa, Kusunda, Moonidih, Dhori, Rajrappa and Ara. At all

these places the students and staff were explained the basic concepts of the Arya Samaj and how to instil the spirit of enquiry and search in the young minds. The honoured guest was happy to see that most of the children in all schools could recite Veda Mantras and were aware of the contribution of Swami Dayanand in rejuvenating the true spiritual heritage of India. Prof. Rattan Singh was overjoyed to see a Sanskrit play at Alkusa and recitation of full Sandhya by children at Kusunda.

The concluding part of the tour was a brief visit to DAV BASL Vidya Mandir Patratu, DAV Jawahar Vidya Mandir Ranchi, DAV Vidyalaya H.E.C. Ranchi and DAV Nandraj Public School Ranchi.

## Request to Patrons

'Aryan Heritage' has completed ten months and it is gratifying to note that the Project is being appreciated and response is good.

Our Readers are requested to register themselves formally and remit subscription, so that the Journal is on sound footing.

Well-wishers in Trade and Industry are requested to patronise the Journal by sending their advertisements for publication in it.

All DAV and allied institutions are requested to send Monthly Reports of their activities and achievements regularly for publication in the Journal. This is their own Journal and would give good coverage to their activities.

### Darbari Lal

Manager, 'Aryan Heritage'  
NEW DELHI-110055



## India At The Top Of The Cricket World

The Indian Cricket Team has won laurels in the series of one-day matches in Benson and Hodge's Cricket World Championship, held in Australia, in February-March 1985. After having secured victories over Pakistan, England and Australia, the Indian team, led by Sunil Gavaskar, secured a 7-wicket victory over New Zealand team in the semi-final. The Indian team won the semi-final achieving the difficult target of 207 runs, with seven wickets in hand and with more than four overs to spare. This was due to the excellent performance of Ravi Shastri, who took three wickets and scored 53 runs, the great partnership of Vengsarkar (63 not out) and Kapil Dev (54 not out). Pakistan and West Indies teams met in semi-final, on 6.3.1985, when Pakistan team gave a superb performance and a crushing defeat to the famed

At Sharjah, India defeated Pakistan in Rothmans Cricket Cup Championship, under the captainship of Kapil Dev, and now will clash with Australia in Final Match.

opponents. West Indies team was restricted to 159 runs in 44 overs and Pakistan achieved 160 runs for three wickets in 40 overs.

India had a resounding victory in the final match, played at Melbourne on the 10th March 1985, between Pakistan and India. The Indian team established its supremacy over the Pakistan opponents and crossed their total of 176 for nine wickets in 50 overs with the loss of only two wickets in less than 48 overs. It was a superb achievement, richly deserved and badly needed by the Indian team after their un-ending defeats since its equally glorious triumphs in World Cup Championship two years ago under the leadership of Kapil Dev. Sunil Gavaskar and his men have been justifiably congratulated by the President and the Prime Minister and all Indians.

Indians made a slow but steady start to repel the forceful onslaught of Imran, but remorselessly marched on to their target with all-rounder Ravi Shastri (64 not out) and Srikanth (67). This partnership securing 103 runs off 170 balls was a grand performance, which assured the magnificent victory of India, reminiscent of its triumph in 1983 World Cup. Ravi Shastri was the 'Champion of Champions' and was awarded a prestigious 'Audi car', stated to be of the value of 40,000 Australian dollars. The car was formally presented to him by the former Australian Captain, Ian Chappell, and was a matter of great pride for Shastri and the Indian team to have a victory ride around the Stadium in this car amidst popping of champagne corks under an illuminated Melbourne skyline. Srikanth was declared the 'Man of the Match', with an award of 2,000 Australian dollars. Captain Sunil Gavaskar picked up the Winners' Cheque of 32,000 Australian dollars and the Trophy.

## Incidence of Cancer in India

### SURVEY BY INDIAN CANCER SOCIETY

There is a high rate of cancer cases in India, according to a survey by the Indian Cancer Society,

The sources said that there were over 12 million cancer patients in the country and the incidence of the disease was higher in people over 50 years of age.

Cancer was believed to be prevalent even as early as 3000 B.C. Ancient historians in Egypt have referred to "tumours and ulcers" and mummies in Gizeb pyramids were found to have cancer of the bones.

The survey said certain substances known as carcinogens caused

cancer, cigarette smoking or tobacco chewing could cause oral and lung cancer. Contrary to common belief, beedi smoking was twice as dangerous as cigarettes.

Cancer of the mouth, pharynx, esophagus, stomach, rectum, larynx, bronchus, lung, kidney, bladder, skin and brain was more common in men. Cancer death rate was higher among unmarried women. While single women died of breast cancer, married women died of cancer of the uterus.

The survey said one could guard against cancer by taking precautionary measures like preventing prolonged irritation to any part of the body, protection from over exposure to the sun and wind, prompt repair of all birth injuries to the womb, permitting the breasts to function normally, avoidance of ill-fitting dental plates and correction of chronic constipation.

Cancer could be detected early by identifying certain danger signals like a sore that does not heal, lump or thickening in the breast or elsewhere, unusual bleeding or discharge, any change in the wart or mole, persistent indigestion or difficulty in swallowing, persistent hoarseness or cough, and any change in normal bowel habits, the survey added.

### TRANSFER OF U.S. TECHNOLOGY

The successful talks on the transfer of high U.S. technology to India have resulted in an agreement of great significance, which has been justly described as an important development in the relations between the two countries and a signal of major break-through in their trade relations. It is believed to remove a major irritant and will help to create an atmosphere of goodwill between U.S.A. and India, prior to Prime Minister Shri Rajiv Gandhi's visit to Washington in a few months.

With a view to facilitate the transfer of high technology from U.S.A., American technology park



are to be set up in India, including "super computers". It is a commendable term of this agreement that the U.S. authorities have not insisted on their right of inspection of certain high technology items to be exported to this country. The President of Indo-U.S. Technology and Capital Cooperation has aptly described this agreement as the greatest thing that could have happened to the Indo-U.S. relations.

### SWEDISH ASSISTANCE FOR HYDEL PROJECTS

Swedish Government has been actively interested in offering cooperation in joint ventures in energy, engineering, metallurgy, forestry, transport, communication, pharmaceuticals, bio-technology, off-shore oil industry and underground oil storage. During the last eight years, India has been receiving valuable cooperation from Sweden in the setting up of Hydel Plants and use of Swedish technology in High Voltage Direct Current (HVDC) stimulators for transmission of electricity over long distance, preventing pilferage of power. Sweden has now offered technological assistance and inputs for setting up Hydel Plants, especially mini hydel projects.

### SUPER THERMAL PROJECT KALGAON

The Central Government has finally approved the setting up of a Super Thermal Station at Kalgaon, with Soviet assistance, at an estimated cost of Rs. 800 crores. The Project contemplates four megawatt units of 210, to be completed by the end of Seventh Five Year Plan. The collaboration is mainly on the basis of Vindhyachal Super Thermal Station, except that the Soviet authorities are pressing for a higher rate of interest at 4 per cent for the Rouble loan of 250 millions instead of 2.5 per cent charged in the earlier Project. This loan shall be utilised for the purchase of power equipment from Russia. Kalgaon is one of the three major Thermal Projects in the Seventh Plan.

### FOLLOW-UP GROUP ON CONSTRUCTIVE WORK

The Follow-Up Group on Const-

structive Work is being organised under the chairmanship of Shri Tarlok Singh, former member of the Planning Commission. It will stimulate cooperation amongst voluntary organisations and build voluntary effort as a mass movement. It is an effort to provide a national forum for cooperation in constructive work amongst voluntary organisations and to ensure fruitful consultations between the State authorities and the voluntary organisations.

### NAMDHARIS SET A GLORIOUS EXAMPLE

On the occasion of Namdhari Hola Mohalla, an 11th March 1985, attended by thousands of Namdhari Sikhs, including numerous Namdharis from England, U.S.A., Thailand, Tanzania, Kenya and West Germany, the Namdhari Guru Shri Sat Guru Jagjit Singhji conducted the mass marriages of 41 couples at a simple ceremony. There were no bands, no noisy celebrations, no elaborate customs and traditions and, what is most significant of all, there was no dowry at all. There were no parties or celebrations or any other needless expenditure. It is high time that other communities in the country follow the example set by the Namdharis, thus eradicating or at least greatly reducing the wasteful and highly objectionable marriage customs.

### ONGC TO DOUBLE OIL PRODUCTION

The target of the Oil and Natural Gas Commission (ONGC) is to double its oil production during the Seventh Plan. This would be achieved by modernising oil exploitation on the on-shore sector and introducing a new technology. It is planned to increase the present oil production of about 90 million tonnes to 155 million tonnes and that of natural gas from nearly 9 billion cubic metres to over 56 billion cubic metres. In other words, the total hydro-carbon equivalent of oil is targetted to grow from 98 million tonnes to 208 million tonnes during the Plan period.

There is tremendous potential for increase in the production in the oil fields. Oil production per well was

over 250 barrels per day as compared to 84 barrels per well in China, 51 barrels in Canada and only 14 barrels in the USA. On the other hand, the total number of wells in India is less than 2,000 as compared to 25,000 in China and over 6 lakhs in the USA.

It is planned to increase the present number of 62 drilling rigs in India to over 200 during the Seventh Plan.

### 'SOUTH-SOUTH COOPERATION' ON FOOD FRONT

Federation of Indian Chambers of Commerce and Industry organised a Workshop on 'South-South Cooperation', inaugurated by the Foreign Secretary, Shri Romesh Bhandari. Shri Bhandari pleaded for closer cooperation between the developing countries and the adoption of an action oriented programme to tackle the problem of food, which, according to him, would become a crisis issue by the turn of the century. He emphasised that India as a developed country has an important role to play in expanding South-South Cooperation, as contrasted to North-South Cooperation, the cooperation between the developing countries and the developed countries. It is high time that action-oriented programme is devised to bring about such cooperation, inter alia, by greater sharing and dissemination of information and expansion of consultancy services. The industrialists could play an important role by undertaking more and more joint ventures. Shri Rama Krishna Bajaj, President of FICCI, stated that India, as a relatively developed country in the Third World, was expected to take lead in bringing about South-South Cooperation and that potential, as a first step, for trade and production cooperation should be made.

Shri Bansidhar, Chairman of FICCI's Foreign Trade Committee, emphasised that in the present global economic situation it was necessary for the developing countries to pool their resources.



## INDIA'S ENVIABLE PROGRESS IN ATOMIC ENERGY

India can be justly proud of its progress in the development of atomic energy. Dr. Raja Ramanna, Chairman, Atomic Energy Commission, and Secretary, Department of Atomic Energy, disclosed that when the Fast Breeder Test Reactor (FBTR) at Kalpakkam plant starts production in August 1985, India could claim to be the first country in the world to use maximum uranium-plutonium carbide as the driver fuel for a nuclear reactor.

The manufacture of FBTR fuel from totally indigenous resources has established India's enviable success in achieving self-reliance in sophisticated and front-line nuclear technology and inspired confidence amongst the Indian scientists in the manufacture of fuel for the future larger proto-type FBR-500.

Dr. Ramanna described, with justifiable pride, that India has been able to develop indigenous capability for the entire spectrum of activities from the design and construction of nuclear power reactors for the establishment of facilities for the front and back ends of the nuclear fuel cycle, through indigenous efforts, with safety and economy. This should enable the country to generate nuclear power of 10,000 mw at a cost of nearly Rs. 14,000 crores, at 1983 prices, during the next 15 years, with a foreign exchange requirement of mere three per cent. The five nuclear plants now operating in the country were giving a net surplus of Rs. 150 crores a year. The implementation of 15-year plan of 12 plants of 235 mw each and the net revenue earned by the nuclear power during 1984-2025 will be at least Rs. 60,000 crores. Dr. Ramanna asserted that nuclear power is dependable, clean, safe, economically competitive or even cheaper energy source for the present and foreseeable future. France had agreed to meet the Tarapur atomic power station fuel demands upto 1993.

Two units of 235 mw each will be located at Karnataka and another two units of the same capacity at Kota in Rajasthan. These units will be established in eight years. Another major development is that

conceptual design of various systems and plant layouts have been completed for the 235 mw and 500 mw pressurised heavy water reactors. A feasibility report has been approved by the Atomic Energy Commission in principle. The project schedule envisages starting of construction of first 500 mw unit early in 1987 and its commissioning by 1995. Dr. Ramanna further stated that the country has also developed the capacity to convert nuclear waste non-leachable vitrified glass which helps in storing the nuclear waste. The first radioactive glass block of 40 litre volume has just been cast.

Shri M.R. Srinivasan, Chairman, Nuclear Board, stated that India does not need foreign help in the matter of spare parts for its power use.

Delivering a lecture at the Administrative Staff College of India, in Hyderabad, on 4th March 1985, on "Can the nuclear energy claim to be the only source of power in the future?", he emphasised that while during the next 10 to 15 years the country's energy needs will be met by the judicious blend of coal, hydel and nuclear power, for immediate and long-term needs beyond the year 2,000, the nuclear power will have to be the mainstay for power generation. He further said that no other source of power—solar, hydel, biomass, wind, geothermal and fusion power—is likely to be effectively exploited for large scale power generation. By the year 2000 A.D., the total nuclear installed capacity of the country is expected to be 10,000 mw, nearly 10 per cent of the total power generating capacity. A comprehensive plan has been drawn up for achieving these objectives, including setting up new mines and mills to produce 1,700 tonnes of uranium per annum, setting up of four new heavy water plants, expansion of uranium fuel fabrication capacity and zircaloy production, setting up of two new processing plants to increase fuel reprocessing capacity and creation of facilities for treating high-level waste generated. It is a challenging task of exacting standards and will require full cooperation of both public and private sector industries.

Dr. Ramanna was confident that

Indian industry, and in particular Association of Indian Engineering Industries, would rise to the occasion and face the challenge of "quantum jump" in this behalf. He described as a myth the impression that nuclear energy is capital-intensive or power-intensive and more expensive than thermal power. He demonstrated by a wealth of data that the nuclear power was cheaper. According to him, with a total investment of nearly Rs. 14,000 crores and expenditure of Rs. 27,000 crores during the period 1984-2025, on 1983 prices, it is estimated that a total revenue of nearly 88,000 crores could be received, thus realising a net revenue of Rs. 60,000 crores.

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## WHITHER RUSSIAN YOUTH ?

A Moscow School Principal assigned a theme to his 300 young students, aged 10 to 13,—"How I would like to live when I grow up". He had fondly expected his youthful pupils to give expression to the aspirations of "New Soviet Man" and ideal citizen devoted to the good of Society. President Chernenko had reminded the nation only recently that the moulding of the "New Man" is imperative condition in the building of Communism. Moscow's intellectuals expected this standard of the Russian Youth.

The answers stunned the Principal. A girl wrote that she would travel round the country on business, would spend summer in Crimea, would wear clothes made in the West, would have children, a car and a diplomat husband and would "eat like a Queen". A boy wanted to be a pilot and fly round the world and bring back presents. Another girl revealed that after she married a biologist, she would buy a Piano and sing all day long and would buy a Scottish sheep dog. Another girl wanted to have dresses for every day of the week, to have good jeans and lot of other things. Yet another youngman asserted—"You cannot get on in life without friends or connections."

The unexpected answers were embarrassing. The authorities recognised that it was not a problem just with one School but with most of the Schools.

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# Chernenko is Dead

## GORBACHOV ELECTED SUCCESSOR

The President of U.S.S.R., Mr. K. Chernenko, died on 10th March 1985, at the age of 73, after a grave and prolonged illness. His body was kept in State at the Columned Hall of the House of Trade Unions for reverence by Soviet leaders, and it was open to "Working People" for paying last respects on 12th and 13th March. The funeral took place on 13th March 1985, with all solemnity, in presence of leading representatives, from world over.

Chernenko succeeded Andropov only 13 months ago, described by his colleagues as "a staunch fighter for the ideals of Communism and peace". Shri Rajiv Gandhi, Prime Minister of India, has paid a glowing tribute to the deceased and stated that his life was dedicated to the service of his country from a young age in many different responsible capacities and that he had made an invaluable contribution to

the progress and prosperity of Soviet people and had also taken many initiatives for peace and to contain the nuclear arms race. He was deeply committed to the promotion and expansion of Indo-Soviet friendship.

The death of three Soviet leaders in 28 months has demonstrated that the system of collective Soviet leadership, evolved after the death of Stalin 32 years ago, can manage Soviet affairs at home and abroad despite infirmities to which men at the top of power have been subjected.

It is a remarkable tribute to the Soviet leadership that a successor was elected forthwith. Mr. Mikhail S. Gorbachov has been elected as General Secretary of C.P.S.U. and thus the leadership of the Soviet Union has passed into the hands of a new generation. He is only 54 years old. He is known as an agricultural wizard and has made his mark in political life by transforming the Stavropol region into a

rich granary. This great achievement earned him the membership of the Politbureau in 1980. Till then, he had been devoting all his energies to improve agriculture and life of the rural youth. Recently, he had been the chairman of the all-important Foreign Affairs Committee of the Party. Even when Mr. Chernenko was elected 13 months ago, Mr. Gorbachov was considered a favourite for the Soviet leadership. He is intelligent, shrewd, reasonable and has the ability to relax, and is gifted with pragmatism, a good sense of humour and a masterly grasp over the subjects he deals with. Born in a peasant family, he started his career as a machine operator at a tractor station. After graduating from Moscow's State University, he joined the Stavropol Agricultural Institute. He has been awarded 'Order of Lenin', 'Order of October Revolution', and 'Red Banner of Labour' and the 'Badge of Honour' and several Medals.

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### *What Others Say*

#### NEW MOOD OF SELF-CONFIDENCE IN INDIA

The front page analysis in the Washington Post of 6th March 1985 stated that under the leadership of Prime Minister Mr. Rajiv Gandhi a new mood of self-confidence was prevailing in India. A photograph of Mr. Gandhi also was published in the newspaper with the caption "Poised for Refreshing Departure".

The new mood had been accompanied by spiralling expectations, aptly described by the Prime Minister as 'scarry'. Mr. Gandhi has been widely received "as a youngman on the go who talks of taking India into 21st century". A Report by the New Delhi correspondent of the

Washington Post stated that in little more than 100 days, Mr. Gandhi re-ordered priorities and transformed the public mood, possibly in the most sweeping way since Independence 37 years ago. The Report noted that the Prime Minister's targets of attack were corruption, inefficiency, waste, antiquated government and political venality. The national mood too had been moulded to the theme of change.

The Report further stated that Mr. Gandhi ordered a system of computerised monitoring major public works projects in which monthly 'flash reports' of progress would be fed to terminal in his office. He insists on his administration being result-oriented rather than procedure-oriented and that

public servants will have 'to perform or face the axe'. Political analysts agreed that while there were occasions when Indira Gandhi had galvanised the Government into bursts, there has not been a period when change had been so accelerated. Mr. Gandhi's major thrust was the streamlining of the Government and rooting out corruption. The passage of Anti-Defection Bill unquestionably enhanced his political image of cleanliness and gave the Congress the tactical advantage as the master's stroke for the new Prime Minister. Mr. Gandhi had launched a much heralded campaign against 'black money'. He has highlighted the problems of the underground economy and pervasive corruption.



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# Panjab Problem - A Tragic Set-back

The Government of India announced the setting up of a Commission of Enquiry into the allegations of organised violence in Delhi after the assassination of late Prime Minister Mrs. Indira Gandhi, in which leading Congressmen and high Government officials are alleged to be involved. There can be no exception to this decision. However, it is astonishing that the Prime Minister should have thought it fit to limit this enquiry to post-assassination period and ignore the vital facts which, to a substantial extent, formed its real background—the systematic and brutal murders of the Hindus in Panjab during the preceding three years, starting with the murder of Nirankari Chief and that of Lala Jagat Narain, a leading journalist, and the manner in which passenger buses were stopped by the terrorists and the Hindus were selected out of the passengers and mercilessly shot.

The cruel and inhuman treatment of the Sikhs after the murder of Mrs. Gandhi at Delhi and elsewhere is undoubtedly a matter of shame for the entire country, but the background was provided by the naked brutalities of the previous years, against which not a word of condemnation had come from Akali leaders, and that provided the real provocation, along with bhangras, distribution of liquor and sweets and dancing and rejoicing amongst large sections of the Sikhs on the murder of Mrs. Gandhi by her own security guards, not only at Delhi but in far off places like Bokaro, Haldwani, Kanpur, etc. and even in U.K. and U.S.A. If the scope of the enquiry was comprehensive, it would have become apparent as day-light that the brutal happenings at Delhi and elsewhere after the murder of Mrs. Indira Gandhi were only a reaction, however tragic and irresponsible, to a series of organised brutalities against the Hindus under the leadership of Sant Bhindranwale, at least acquiesced in, if not encouraged, by Akali leaders and High Priests. It is well known that both Beant Singh and Satwant Singh had been taken to Akal Takht at Amritsar and were sworn to murder Mrs. Indira Gandhi with the blessings of a High Priest who was certainly an active party to this heinous act.

It is amusing to find that the—above mentioned official announcement was made immediately after Sant Longowal had declared publicly and from the house tops that "*Beant Singh did what he should have done*" and he was honoured as martyr and his parents were honoured with Saropas on account of sacrifice of Beant Singh for the Sikh cause. Shri Rajiv Gandhi conveniently forgot his own repeated declarations

during the election campaign that the first condition of fruitful negotiations with Akali leaders was that they condemn terrorism outright. Not only Akali leaders failed to do so, but, in fact, they declared these terrorists to be martyrs for Sikh religion and thus publicly honoured them and ridiculed the above declaration of Shri Rajiv Gandhi. And yet the Government stooped low to make an abject surrender next day. The problem of Panjab, which was already most difficult and complicated, has, after this surrender, become almost impossible to resolve and responsibility for this tragic finale will lie squarely on the persons advising the Central Government.

The Government should know, what every child in the street knows, that the State can function only on the basis of its strength and not cowardice. Merely because Akalis threatened strong action on Baisakhi day, the Government should not have come down on its knees and agreed to many of their demands without reciprocity. As a result, Shri Gurcharan Singh Tohra has declared that Akal Takht shall be demolished and rebuilt, providing another serious source of extreme irritation and tension in the Panjab.

S. Buta Singh has been ex-communicated. There is a strong move to ex-communicate President Zail Singh. The reckless Akali leaders and High Priests, who were silent witnesses to the Golden Temple being used as a den of crime and as a store-house of unlicensed and illicit arms, have been encouraged and emboldened to take these steps. The Sikh terrorists have become so powerful that Akali leaders are vying with one another in trying to placate them by taking an impossible stand on all matters relating to Panjab problem.

The citizens of India now apprehend that the Government, in pursuance of its week-kneed policy, will make further unilateral surrenders on vital issues, without any response whatsoever from the Akalis. For example, it is generally believed that Chandigarh is going to be offered on a platter to the militant Akalis. This also will not satisfy them. Their appetite is growing stronger with every step yielded by the Government. The Government should realise that, according to the latest census of 1971, Sikhs are only 28 percent of the population of the Union Territory of Chandigarh. On what principle of justice and equity can the Government throw 72 percent non-Sikhs in the furnace of Panjab politics controlled by Sikh terrorists? Is there any conceivable reason why,



in the circumstances, Chandigarh should not continue to be a Union Territory as at present? Is the Government merely giving a further bribe to placate the Akalis and the terrorists? Shah Commission had recommended that Chandigarh should rightly belong to Haryana. Under the pressure of the Akali threats, the Government decided upon the via media of the Union Territory. Under the threat of Sant Fatah Singh's fast unto death, a solution was hammered out, by mutual compromise, that Chandigarh shall be given to Panjab, while large parts of Fazilka and Abohar shall go to Haryana. This also has been repudiated by Akali leaders. Can they be trusted for any settlement reached now being honoured by Akalis in future? They are accustomed to repudiate settlements for the simple reason that they know that repudiation pays dividends because the Government of India is weak and is always prepared to yield to pressure.

Let Government understand that the people of India will not tolerate that the Government, while harping glibly on national integration, should surrender to the threats of the terrorists, thus itself becoming

party to disintegration. It will do so at its own peril and will lose all credibility with the vast majority. Sikh fundamentalism of today has no sanction in the history of the Sikhs and in the teachings of the Gurus, especially those of Guru Gobind Singh. An article in this issue on "Birth of Khalsa" reveals the real background, how and for what purpose the Khalsa was organised as a military force. It is summed up in the noble declaration of great Guru—"Let Khalsa Panth rise with a thunder and let Hindu Dharma awake." This command of the great Guru is being completely set at naught by the present Akali leadership.

While wooing Akali leadership towards negotiation for settlement, the Government should also ask itself whether Sant Longowal and Sant Tohra can deliver the goods. They stand thoroughly discredited in eyes of the Sikh masses and are merely trying to rehabilitate themselves by joining hands with the terrorists. Let settlement await till a genuine leader of the Sikhs emerges, who can truly claim to represent the Panth and is in a position to deliver the goods.

## Homage to Mahatma Hansraj

### How to make DAV Centenary Celebrations a Grand Success

By the establishment of D.A.V. institutions in 1886, Mahatma Hansraj, by his supreme sacrifice, sought to bring about a noble synthesis of modern knowledge and science and technology with ancient Indian heritage. This was stated by Shri K.C. Pant, Education Minister, Government of India, while addressing a mammoth meeting in the Indoor Stadium, Talkatora Garden, New Delhi, on Mahatma Hansraj Day on April 21. Shri Pant graced the occasion as the Chief Guest. Shri Pant referred to the various progressive projects undertaken by the D.A.Vs. under the dynamic leadership of Mahatma Hansraj for social reform, women's education, removal of untouchability, social service in famines, earthquakes, etc. Shri Pant said that Mahatma Hansraj was greatly inspired by Maharishi Dayanand who fought relentlessly against superstitions and social evils prevalent in his

times and worked ceaselessly for the upliftment of the nation.

Briefly referring to the great contribution made by Hansraj ji and his followers in the field of education, Shri K.C. Pant lauded the D.A.V. movement which awakened a spirit of nationalism and self-reliance and created amongst younger generation a pride in their past heritage and culture, at a time when India was in bondage, D.A.V., Principals and teachers have made exemplary contribution in building up the nation. Shri Pant was extremely happy to know that there were about 300 D.A.V. Colleges, aided Schools, Public Schools and other institutions functioning successfully at present throughout India. Poor students were given free education. In Ranchi, Bokaro and other parts of Bihar, there were about 12 schools and the education of Adivasi students was

specially encouraged. Shri Pant wished all success to D.A.V. Centenary Celebrations and earnestly hoped that the citizens shall fully cooperate in making this Centenary a great success.

Welcoming the Education Minister, Prof Veda Vyasa, President of the DAV College Trust and Management Society reviewed the history of D.A.V. Movement in brief and said that the partition of the country in 1947 resulted in an irreparable loss to the D.A.V. Movement and organisations as its large properties worth crores and two-thirds of its institutions were left behind in Pakistan. By his remarkable genius for rehabilitation and vigorous effort Shri Mehr Chand Mahajan, retired Chief Justice of India, infused a new life in the D.A.V. Movement. As a result, about 300 D.A.V. institutions are functioning today in the country. Paying



homage to the sacred memory of Mahatma Hansraj, Prof. Veda Vyasa narrated some of his personal experiences when he had the privilege to work with Mahatmaji at a very young age. He described briefly how in 1923 about four lakhs of Malkana Rajputs, who had embraced Islam under political pressure during Moghul Rule, were reclaimed by Shuddhi and welcomed back to the Aryan fold under the leadership of Mahatma Hansraj, Swami Shraddhanand and others. They are still faithful to their religion, he said.

Swami Satya Prakash Saraswati presided over the function.

Speaking on the occasion, Prof. Rattan Singh maintained that Mahatma Hansraj possessed all the virtues which make for an ideal personality. His last wish was to see the increasing number of Aryasamajis in the D.A.V. College Committee and a strong organisation of the Arya Samaj. In his view, a strong Arya Samajist organisation was necessary for the preservation and protection of national unity and solidarity.

Shri Kshitish Vedralankar, editor of Arya Jagat, found it difficult to discover another great character like Mahatmaji in modern India's history. In the very prime of his youth, he had taken a solemn vow to dedicate himself to the service of the nation and to work honorarily for life. Untouched by any temptation or fear, Mahatma Hansraj never deviated from his noble path. As indicated by Maharishi

Dayanand, he set himself the task of working for the all-round physical, mental and spiritual development of the young Indians.

Shri Krishna Singh Arya, Principal of D.A.V. College, Chandigarh, said that Mahatmaji's contribution in the field of education was unparalleled. Shri Ram Gopal Shalwale, President, Sarvadeshik Arya Pratinidhi Sabha, lamented the scarcity of self-sacrificing people in Arya Samaj, though its resources were plentiful. He urged upon the Central Government to provide the same facilities to D.A.V. institutions as are given to minority academic institutions. Referring to the present delicate problem of the Panjab, Shri Shalwale forcefully declared that the Prime Minister should understand that Government can carry on its function only through strength and firmness. This was a timely warning.

Pandit Shiv Kumar Shartri, ex-M.P., expressed grave concern at student indiscipline prevailing in educational institutions of the country and as a sharp contrast pointed to an altogether different atmosphere in D.A.V. Colleges and Schools, which is marked by a happy and harmonious relationship between the teacher and the taught, great respect for teachers and a spirit of obedience and discipline among the D.A.V. students.

Shri Ram Nath Sehgal, Secretary, Arya Pradeshik Pratinidhi Sabha, was honoured on this occasion for the unique services he

had rendered to the Arya Samaj. Distinguished D.A.V. Principals—Shanti Narayan, R.N. Mehta, Kanwal Sud, B.B. Gakhar, Tilak Raj Gupta and Atma Ram Sharma—were also honoured for their meritorious services to D.A.V. Movement and were presented with gold medals and awards. Dr. D. P. Seth, General Secretary, D.A.V. College Trust and Management Society, read out citations about the Principals honoured on the occasion.

Boys and girls of Hansraj Model School, Panjabi Bagh and Kulachi Hans Raj Model School, Ashok Vihar, presented an artistically produced drama related to the important incidents of life of Mahatma Hansraj.

Shri Darbari Lal, Organising Secretary of the Society, thanked the distinguished guests, speakers and the public. He briefly described some of the main features of the Centenary Celebrations and stated that donations of about Rupees forty lakhs have so far been received by the Society, mostly from the Principals of the DAV institutions.

Shri Yash Pal Vadhera, a successful businessman of Nakodar, now settled in the U.K., has generously donated Rupees ten lakhs for establishment of an Arts and Science College at Phillaur in the sacred memory of his father, late Shri Desh Raj Vadhera. Prof. Veda Vyasa declared that a D.A.V. Centenary Public School shall also be started at Phillaur to be named in the memory of Shri Desh Raj Vadhera.



# India, U.K. and Sikh Extremists

By  
Shri Inder Jit

INDO-BRITISH relations have been remarkably close and cordial over the years, and marked by purposeful cooperation. Yet these have come under an unfortunate cloud during the past few months, thanks to the diabolical and disgusting doings of the Sikh extremists residing in the United Kingdom. Great significance, therefore, attaches to the stopover of Mrs. Margaret Thatcher in New Delhi recently for talks with Mr. Rajiv Gandhi, on her way back home from her tour of South-East Asia. Indeed, both New Delhi and London are looking forward to the meeting between the two Prime Ministers, and keeping their fingers crossed. Mrs. Thatcher and Mr. Gandhi have met twice before in New Delhi following Mrs. Gandhi's assassination and in Moscow at the funeral of Chernenko. This has enabled Mrs. Thatcher, who is known to be "enormously impressed" by Mr. Gandhi, to know him personally and vice versa. In fact, Mr. Gandhi reflected his own feelings towards Mrs. Thatcher last week when he told the *Financial Times* of London: "Indira Gandhi and Mrs. Thatcher had a close relationship. I think they just got along well together. I would like to continue that sort of personal relationship."

New Delhi's relations with London soured even before Indira Gandhi's assassination. This happened when the self-styled leader of Khalistan, Dr. Jagjit Singh Chauhan, was widely reported to have advocated over BBC the murder of Mrs. Gandhi for sending the Army into the Golden Temple under "Operation Blue-Star". Public opinion in India was greatly outraged and demanded swift and strong action against Dr. Chauhan and his co-conspirators. They also wanted Whitehall to firmly put a stop to pro-Khalistan activities in Britain and incitement to violence against India's unity and integrity. Matters worsened following Mrs. Gandhi's assassination and further interviews with Dr. Chauhan on BBC. New Delhi again conveyed its resentment to London. But the latter failed to respond adequately, constraining New Delhi to undertake a series of significant steps. A virtual freeze was put on several major British contracts for the supply of vital defence hardware worth thousands of crores of rupees. In addition, the visits of the Defence Secretary, Mr. Michael Haseltine and the Industry Minister were postponed, as also the prestigious British Aerospace exhibition.

London has felt greatly upset over the developments. It feels more sinned against than sinning and has been trying patiently and quietly to set the record straight

over the past few months. One major point is made. Dr. Chauhan has doubtless made statements that have shocked and dismayed Mrs. Thatcher and others. At the same time, however, he has been very clever in terms of the law. What he has actually stated so far does not amount to a crime, according to Britain's Director of Public Prosecutions, an independent authority. How? Why? Contrary to a popular impression, Dr. Chauhan, it appears, did not quite advocate assassination of Indira Gandhi on BBC. Asked in an interview on June 12 last if he actually wanted "to see the downfall of Mrs. Gandhi's Government" Dr. Chauhan replied: "You will see, the Sikh history is that anybody who has touched the holy place was never left alive and I tell you—today you may call it a prophecy—that within a few days you will have the news that Mrs. Gandhi and her family has been beheaded. That is what the Sikhs will do, I tell you. I am sorry to say that. That is history."

London argues: The Director of Public Prosecution and the Police have looked at Dr. Chauhan's statement very carefully. But they have come to the conclusion that they cannot prosecute him, as in the case of the reported reward of one lakh pounds or fifty thousand pounds publicly offered by him to anyone who "bring the head of Mrs. Indira Gandhi". The origins of the reward story lie in two incidents. First, a Press release on June 7 last signed by one "Mehtab Singh" and purported to have come from the "Khalistan National Organisation" at an address in Reading which is in fact Dr. Chauhan's. This statement offered an award of £ 50,000 to anyone "who brings Mrs. Gandhi and her son Rajiv Gandhi dead or alive at the Golden Temple, Amritsar." Second, on June 8, the Urdu paper daily Jung, published in London, carried a news item which said that Dr. Chauhan had been asked by "Mehtab Singh" to announce an award of £ 1,00,000 for the head of Mrs. Gandhi. Dr. Chauhan has denied responsibility for either and said: "I know no Mehtab Singh." The British Police has not been able to identify Mehtab Singh either, leaving Dr. Chauhan cleverly free.

Many informed persons in New Delhi, therefore, agitatedly ask: Can't Britain throw out Dr. Chauhan since he is not a British citizen? True, Dr. Chauhan is not a British citizen. What is more, he is not eligible either to register as a British citizen. He could apply for naturalisation. But he has cleverly not done so, and the granting of naturalisation would be at the Home



Secretary's discretion and there would be no right of appeal to the Courts. Why, then, is Dr. Chauhan permitted to remain in Britain? The reason: He has been "ordinarily resident" in the U.K. continuously since 1971. This is a legally defined term in the context of the 1971 Immigration Act. Under British Immigration Rules, someone who is ordinarily resident for four years or more can acquire the legal status of being settled or "having indefinite leave to remain" in the U.K. Thereafter, his continued stay requires no further authorisation and no conditions can be attached to it. Dr. Chauhan acquired the status of being "ordinarily resident" in Britain in March 1977. He is of course subject to the laws of the U.K.

Two other questions arise: Can Dr. Chauhan be deported? Or, can Dr. Chauhan be extradited? London has explained that the Government can only deport people where the law allows this. Under the Immigration Act 1971, all commonwealth citizens ordinarily resident in Britain since 1973 are exempt from deportation. This provision, in the framing of which the Indian lobby played not a little part, benefits large numbers of Commonwealth immigrants, including Dr. Chauhan and his like. Extradition from Britain to Commonwealth countries such as India is governed by the Fugitive Offenders Act, 1967. (There are no Extradition Treaties.) London argues, it is, thus, for the Indian authorities to take the first step if they want extradition. There would have to be a charge against Dr. Chauhan in an Indian Court. The Indian authorities could then apply to the British Courts for his extradition under the 1967 Act. If the British Courts believe that the charges brought against Dr. Chauhan were politically motivated or not solidly based both in law and on evidence, they would be legally obliged to refuse the application.

Unfortunately for New Delhi, the responsibility for initiating prosecution belongs not to the executive arm of the British Government (i.e., Ministers and Departments) but to the Police and the Director of Public Prosecutions. The latter's independence vis-a-vis the Government is regarded by the British as a vital safeguard of their political freedom. Of course it should not be difficult to "fix" Dr. Chauhan on the basis of various Press reports that have appeared in India. But in legal proceedings, it is the precise word used that matters. One other question remains: Why does London permit Dr. Chauhan to travel abroad on a British travel document since his Indian passport has been withdrawn? The British explain: it is the normal practice for the British Home Office to issue a travel document (which is not a passport) to any non-British resident in Britain who cannot obtain a passport or travel document from any other source and would otherwise therefore be unable to travel abroad. This practice is operated on a non-discriminatory basis.

But New Delhi is not greatly impressed. It has firmly and clearly told the British Government that it should take a political view of the problem posed by

the Sikh extremists, led by Dr. Chauhan. It feels irritated by London's insistence on specific instances and solid evidence before it can take action against the extremists. It appreciates Britain's refusal to allow Mr. Jasbir Singh, a nephew of Bhindranwale, to enter Britain. However, it would have preferred London to send him back to India and not to Kuwait, taking a technical view. It also appreciates London's refusal to allow a Sikh rally in Hyde Park, supported by the Kashmir Liberation Front and other anti-Indian bodies. But it will go by the overall attitude of the British Government. Some of its actions are found to have provided comfort and encouragement to Dr. Chauhan and others. Sikh extremists are allegedly permitted by London to work for Khalistan and create mischief, in sharp contrast to the British Government's attitude to Iranian and Libyan extremists. Applications by at least 17 Sikh extremists for political asylum have been pending with the British Government for months even after it is known that most of them are involved in the Khalistan movement.

Not only that. British citizens of Indian origin, including some advocates, have conveyed to New Delhi their strong disappointment with Whitehall's attitude. Three specific questions are asked. Why does Scotland Yard provide full-time protection to Dr. Chauhan? Why has Dr. Chauhan, who has declared himself to be stateless, been issued a travel document, when his activities are gravely undermining Britain's friendly relations with India? The document, it is asserted, is normally issued by the Home Secretary only to persons of exemplary model of irreproachable behaviour. Why is the British Government not taking action against Dr. Chauhan and his extremist co-conspirators under the Public Order Act and the Race Relations Act, ignoring their highly objectionable statements in Gurudwaras, inciting racial hatred and provoking public disorder? At least one leading advocate has approached the Attorney General for permission to launch private prosecution against Dr. Chauhan and his associates, who are said to have "captured" 50 or more of some 100 Gurudwaras in Britain and are using these to preach hatred and mobilise support for Khalistan.

Mr. Rajiv Gandhi is expected to convey to Mrs. Thatcher India's strong feelings in the matter, and caution her against sharp popular reaction in case Britain continues to allow Dr. Chauhan and others to abuse its hospitality. No one, New Delhi feels, should be permitted to undermine relations with friendly countries. India appreciates the public stand taken by Mrs. Thatcher and her Foreign Secretary, Sir Geoffrey Howe, reiterating support for India's unity and integrity. Sir Robert Wade-Gery, Britain's High Commissioner in India, told me: "We are certainly anxious to do everything we can to help. We have been keeping very close contact with your Government. Where there is evidence of illegal activities, the authorities will, I am sure, take appropriate action." Nevertheless, Britain needs to assure India that it is not dragging its feet over the extremist issue deliberately.



# Political Ethics of Sri Aurobindo

By

Dr. R. N. Sharma

Meerut College, Meerut

Morality is a middle stage between Nature and Super-Nature. Both Nature and Super-Nature are non-moral. Morality transcends Nature; Super-Nature transcends morality. Like other impulses and activities, ethical impulse and activity also arises from the infra-rational and the sub-sensient. With Freud, Sri Aurobindo admits the sub-conscious and instinctive beginning of whatever is great and small in human life, but that admission does not detract from merit as genesis does not decide value. Thus, morality is at first instinctive and accepted without questioning. Man obeys the moral law as the social law or the Law of Nature. But gradually man's reason asserts its supremacy to correct the crude ethical instinct, to separate and purify the ideas, to harmonize the clash of moral ideals and, finally, to arrange a system of ethical action.

This is a necessary stage in our advance, but ultimately man cannot remain satisfied with ethical ideas and ethical will, for the ethical being seeks a persistent growth in the Absolute. It seeks an inner growth and not the moral conduct alone. The value of moral conduct is not in its outer result but in its contribution to inner growth. Action, according to Sri Aurobindo, is always relative and justice, right, purity and selflessness of an action cannot be decided by outer consciousness. But the real moral worth is assessed neither by intention nor by consequences but by the help of the act in spiritual growth, as that alone is

the ultimate end. This is the real consummation of the moral impulse and conduct. Morality, according to Sri Aurobindo, is neither a calculation of good and evil in conduct nor an effort to conform to social norms. It is an attempt to grow into the Divine Nature. It is this which it seeks through purity, truth, right, sympathy and charity. This spiritual being, and not the "Asur" of Nietzsche, is the real super-man. Morality consummates in divine nature, when man spontaneously and naturally becomes divine. His will, at this stage, is neither infra-rational nor rational but divine. This is the process of the progress of the ethical being.

## The Spiral of Moral Evolution

This analysis of the evolutionary progression of the ethical being in the moral philosophy of Sri Aurobindo finds an explanation for all other theories of ethics. In the history of ethics, as in the history of any other field of man's activity, one finds the same progression from infra-rational through rational, to supra-rational stage. These stages are psychological rather than chronological and, in the social philosophy of Sri Aurobindo, it is the former which has always been held as the real meaning of the latter. Man's progress to mental is through physical and vital.

## Ends and Means

The relation of ends and means has been a matter of keen contro-

versy in ethics. According to Marx, the end justifies the means. According to Gandhi, the means justifies the end. Here, Sri Aurobindo favours the latter view. He says: "Our means must be as great as our ends and the strength to discover and use the means so as to attain the end can only be found by seeking the eternal source of strength in ourselves."<sup>1</sup> Thus, according to Sri Aurobindo, if the ends are great, the means should also be great. In that, he agrees with Gandhi. But while Gandhi confined his outlook to moral level alone, Sri Aurobindo has a wider, deeper and dynamic outlook. His moral principles do not contradict the psychological principles, as in Gandhi's ethics. His political morality is more realistic and practical than that of Gandhi. Ethics, if it is really to serve any purpose in the evolution of man, individual as well as collective, should be based on scientific facts. It is the dualism between acts and values which has made the facts non-moral and values impotent. Ideal cannot be derived from the actual but ultimately both these cannot be contradictory, as the essence of both is the same. Sri Aurobindo always keeps his stand on the firm foundation of spirit, the metaphysical truth of Reality. And this is the secret of the Real-Idealism in his moral philosophy.

This is the foundation of Sri Aurobindo's political morality. Like Gandhi, he harmonized ethics and

1. Sri Aurobindo, *The Ideal of Karma-yogin*, p. 4.



3. Machiavelli and his followers held that politics has no connection with ethics. Hobbes, Bain and others subordinated ethics to politics. Plato, Aristotle, Spinoza, Hegel and Gandhi subordinated politics to ethics. Sri Aurobindo subordinated both politics and ethics to spiritual metaphysics which regulates the principles of both of them, as also the whole web of man's activities.

### The Doctrine of Passive Resistance

According to Sri Aurobindo, "It is the nature of the pressure which determines the nature of resistance."<sup>2</sup> Thus, in the emergency of the national liberty, in the question of life and death of the nation, revolt against the Government is quite justified. Sri Aurobindo has not distinguished between passive resistance and Satyagraha, as Gandhi has done. His passive resistance is precisely the same as Satyagraha in Gandhian technique. According to Sri Aurobindo, the method of peaceful resistance "while less bold and aggressive than other methods, calls for perhaps as much heroism of a kind and certainly more universal endurance and suffering."<sup>3</sup>

### Non-violence as a Means

With Gandhi, Sri Aurobindo admits the importance of the method of non-violence in politics and individual life. But while for Gandhi non-violence was not mere means but an end-in-itself, for Sri Aurobindo non-violence was only a means which may be dropped wherever it is found unsuitable. His stand here is just the same as that of Gita. He says, "Aggression is unjust only when unprovoked, violence unrighteous when used wantonly or for unrighteous ends. It is a barren philosophy which applies a mechanical rule to all actions, or takes a word and tries to fit all human life into it."<sup>4</sup>

2. Sri Aurobindo, *The Doctrine of Passive Resistance*, Arya Publishing House, Cal. (1948), pp. 30-01.

3. *Ibid*, p. 31

4. *Ibid*, pp. 87-88

There are no panaceas in politics and ethics. However high may be the principles, whether Ahimsa or Pancha-Shila, they should be applied with realistic caution at least so long as mass psychology remains what it is. The doctrine of non-violence and Satyagraha, as advocated by Gandhi, was based on his own personal experience to the masses. Unless human psychology is changed, the moral ideals, as advanced by Gandhi and Christ, cannot be practised. Sri Aurobindo says, "Politics is concerned with masses of mankind and not with individuals. To ask masses of mankind to act as saints, to rise to the height of divine love and practice it in relation to their adversaries or oppressors is to ignore human nature. It is to set a premium on injustice and violence by paralysing the hand of the deliverer when raised to strike."<sup>5</sup>

### Love in Politics

Sri Aurobindo does not look to violence and war as a moralist but as a psychologist and philosopher of history. His insight is deeper than that of those confined to moral or social phenomena. His ethics is based on an integral *weltanschauung*, an integral experience of the spiral evolutionary process of Reality. Gandhi applied the individual virtue of love in the relation of nations. Sri Aurobindo corrects this idealistic psychology and says, "Between nation and nation there is justice, partiality, chivalry, duty, but not love. All love is either individual or for the self in the race or for the self in mankind. It may exist between individuals of different races, but the love of one race for another is a thing foreign to Nature."<sup>6</sup>

### Gospel of Nationalism

Nationalism is the greatest God in Sri Aurobindo's political philosophy, though his nationalism extends to internationalism and ultimately to divinity. The gospel of Nationalism does not mean that Sri Aurobindo favours the politics of power,

5. *Ibid*, p. 81

6. *Ibid*, p. 84

the present-day diplomacy, which uses individuals and countries as mere tools to serve the purpose of a particular nation and sometimes of a particular party. His political philosophy is realistic. But his realism is always based on an integral and spiritual idealism, his experience of God in him and in others.

### Morality of Swadeshi

Long before Gandhi entered the political field in India, Sri Aurobindo led the national movement and advocated Swadeshi. Swadeshi, he pleaded, is fully justified politically and morally. According to him, politics, law and government are an interference with personal liberty, necessary in the larger interest of the collectivity. Society has a right to interfere in the personal liberty of men when it tends to infuse the interests of the race. Thus, the imposition of the law of Swadeshi on the individuals is fully justified. Boycott is the negative aspect of the rule of which Swadeshi is the positive aspect. Just as a nation has a right to compel its members to use Swadeshi, so it can boycott the foreign goods.

### Significance of Violence and War

Sri Aurobindo sometimes favours war and violence as means for the realization of the end. The end does not justify the means, so long as it is physical, vital or mental or a mixture of one or more of these, since it will lead to universal conflict of the individual ends. But the spiritual end justifies all means, as the spiritual good, whether it is that of an individual or of a nation, does not conflict with the spiritual good of other individuals and nations. The contraries of the physical, mental and vital levels become complementaries on the spiritual level. No moral principle, according to Sri Aurobindo, is an end in itself, but each is a means to spiritual good. Thus, Sri Aurobindo has based his moral philosophy on psychological and spiritual truths. Struggle is the law of Nature and so far as man is a

(Continued on page 20)

Aryan Heritage, April 1985



# Relevance of Chanakya Today

By

Dr. S. R. Sehgal

From Larkins down to Coommar Narain, espionage has rocked the country. Prime Minister Indira Gandhi's office was reduced to an ugly den of spies. During the Bluestar Operation, Mrs Gandhi admitted that the Intelligence Service had failed miserably and its total failure caused the assassination of the Prime Minister at the hands of her own security guards.

This topic has been very frequently and hotly discussed by intellectuals, and some of them were heard saying that this total failure would not have occurred had Chanakya ruled the country. After Alexander's ruthless invasion, reducing numerous flourishing cities to dust, Chanakya organised the administration and integrated the entire nation within twentyfive years. The words of a conservative historian like Dr. Vincent Smith are worth quoting:—

“The conception of an Indian Empire from sea to sea and embracing almost the whole of India and Afghanistan was formed and carried into effect by Chandragupta and his Minister in the brief space of twentyfive years. History can show few greater political achievements. Not only was the Empire formed, but it was so thoroughly organised too that the Sovereign's commands emanating from Pataliputra (Patna) were obeyed without demur on the banks of the Indus and the shores of the Arabian sea. The peerless heritage created by the genius of the first Emperor of India and his

great Prime Minister was transmitted intact to his son and his grandson.

Intelligence men in Mauryan age had always worked under cover. Espionage was a mosaic of fraudulent monks, fake monks, unfaithful women, queens and courtesans, astrologers and physicians. Its spymasters wormed out intelligence from people by catering to their weaknesses for money, sex and revenge, the same as they are supposed to do to-day. A working to the secrets of this historic miracle has been preserved in Vishakha Datta's celebrated Sanskrit play '*Mudra-rakshasa*'. The great play-wright has succinctly expressed that security of the State cannot be achieved unless there is a fool-proof spy-system at work. Delay and drift mar the success. Chanakya's Intelligence Service was so perfect that 'A' was ignorant of 'B', 'B' of 'C', 'C' of 'D' and so on and so forth. The administration centred around the reports of spies and nobody knew who was who. At the end of the play, the reader knows that Nipunik, Viradhak and Siddharthak, who even disguised themselves as Chandalas, were none other than the spies. There was a close co-operation between the various intelligence agencies. Through this system, Chanakya was successful in winning over Rakshasa, the wisest Prime Minister, to his emperor Chandragupta Maurya.

Chanakya, or diplomatically named 'Kautilya', the most gifted

political thinker and vizara of ancient India, had perfectly embellished the institution of spy-system. His spies swarmed the land and seemed to be omnipresent and omniscient everywhere and anywhere to get the secrets and report to the headquarters and apprehend the guilty there and then. They were also instructed to maintain law and order in the State and also the supreme welfare (*yogakshema*) of the people. The king carried epithets like thousand-eyed (*Sahasraksha*) and thousand-footed (*Sahasrapada*). He gave welfare government to his people. His magnum opus '*Artha-Shastra*' was destroyed by marauders, who took pride in burning libraries. This national classic was discovered in 1928 by Dr Sham Shastri of Mysore, which unfolded many a truth, that our forefathers were well-versed in the field of Politics but safeguarded by Dharma. A number of Smriti-texts supports this view authoritatively. All these scriptures state that spies were treated as the eyes of the kings (*Rajanah charachakshushah*). A spy was expected to be adept in languages of different parts of the country and expert in assuming various kinds of role in the world and gather information by moving amongst all shades of people. And the best disguises seem to have been those of a snake-charmer, a religious mendicant, or an astrologer who had access to all houses and could talk to all sorts of people. These spies should be selected from the talented and educated families. Implicit obedience and faithfulness were strictly expected of the spies and



anybody showing the slightest sign to the contrary ran the risk of being sentenced to death.

Let us quote from the classical masterpiece of Chanakya :—

“The king should employ the roving spies with a credible disguise as regards country, dress, profession, language and birth, to spy in conformity with their loyalty and capability, on the counsellor, the chaplain, the commander-in-chief, the crown prince, the chief of the palace, the chief of the palace-guards, the director, the stores-administration, the magistrate, the commandant, the city-judge, the director of factories, the council of ministers, the superintendents, the chief of the army-staff, the commandant of the frontier fort and forest-chieftain in his own territory.”

There were appointments of secret agents who used to pass on the secrets to the establishments. These secret agents were called ‘Sattrins’ in the language of the ‘*Arthashastra*’. These spies used to exploit the weaknesses of these guilty persons. This can be illustrated from the reports of Coomar Narain, the king-pin and the master-mind of this trade of espionage. He carried his treacherous activities with the government bureaucrats for 25 years on paltry sums, drinks and call-girls. Human weakness for wealth, women and wreaking vengeance upon enemies has remained the same since the very beginning of creation. Perhaps,

a funny reader may like to know whether the concept of spy-system of Chanakya was imported from the Greeks or the Romans. Researches into ancient antiquities support the fact that this concept is indigenous, handed down to us from Vedic times. As early as the Rigveda and the Atharvaveda, the god *Varuna* is lauded as upholder of physical and moral order. His spies are spread throughout, who keep an eye on the world and punish the sinners with fetters. To quote the meaning of the original verse :—

This earth is all King Varuna's dominion,  
And that broad sky whose boundries are distant,  
The loins of Varuna are these two oceans,  
Yet in this drop of water he is hidden.  
He that should flee afar beyond the heaven,  
Would not escape King Varuna's attention,  
His spies come hither from the sky descending,  
With all their thousand eyes the earth surveying.  
King Varuna discerns all that's existent,  
Between the earth and sky and all beyond them,  
The winkings of men's eyes by him are counted,  
As gamester's dice, so he lays down his statutes.

(*Atharva Veda*, IV. 16)

Prof. Pococke, the learned author of the work ‘*India in Greece*’, says that Greece was colonized by small groups of Indians during their hey-days. The word Greek signifies Indian origin. The royal city of the kings of Magadha was called ‘Rajagriha’. The people of the clan of Griha were, according to the regular patronymic form of their language, styled Graihka, because of the ordinary derivative Graihakos (Graikos), Graecus or Greek. The first part ‘Raj’ was dropped for brevity. Not only this. This theory is further strengthened when we find that Asius, one of the early poets of Greece, makes King Pilasgus spring from ‘Gaia’—a derivative of ‘Gaya’, hallowed with the memory of Buddha's Bodhi (enlightenment).

The West is, undoubtedly, indebted to India, the country of light, for many a truth, as in modern age the East is influenced by the West in the fields of science and technology.

However, India, right from Janak to Mahatma Gandhi, has stood for the welfare for all and failure for none. This is best summarised in Chankya-neeti :—

प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् ।  
माऽऽत्मप्रियं हितं राज्ञः प्रजानां च प्रियं हितम् ॥

‘In the happiness of his people lies the happiness of the King, in their well-being his welfare; his own pleasure is not the King's well-being, but the pleasure of his people is his well-being.’



# Efficacy of Ayurvedic Treatment

WHEN western medical education was introduced in the country in the early 19th century, the practitioners of the Ayurvedic system of medicine became the butt of ridicule. Things have changed. Today the Indian President has a Kaviraj as his medical adviser. A new interest has developed among the people about Ayurvedic treatment. The chambers of reputed Kavirajas are crowded nowadays. The revival of interest in Ayurvedic treatment in the country has developed, not because of any resurgence of pride in the country's heritage, but for practical reasons. The prohibitive cost of treatment under modern medicine and the side-effects of antibiotics have put off many people from allopathic treatment. Besides, there is the keen interest in the West about Ayurved.

Many Kavirajas claim that a cure can be found in Ayurved for every known disease. Some of them insist that even the dreaded diseases, which modern medicine has so far failed to cure, can be tackled successfully by Ayurved. Ayurvedic treatment has shown good results for neurological ailments. The treatment is based on Panchakarma therapy and medicines. A centre for treatment of neurological diseases is being set up in Calcutta, the State Government having donated a plot at Salt Lake for the purpose. The World Health Organization has also evinced interest in the project.

The plus point for Ayurvedic treatment is that it has no after-effects. Many ailments can be cured by common herbs and leaves and this is a great help to people in villages. According to Charak, the medici-

ne which grows on the soil is the most efficacious, environmental therapy, in other words, in which modern medical science is showing keen interest. It is said that Ayurved treats the patient, not the disease, its basic principle being tackling three "doshas"—*vayu*, *pitta* and *kapha*, on whose equilibrium the human body thrives.

The Ayurvedic experts refer to some common herbs available almost everywhere, which can cure serious diseases. They say that in the common cough and cold the kernel of the seed of *Nelumbium Speciosum* (Padma), when sucked with a little bit of honey gives relief, so also the juice of *vasaka* leaves taken with honey. For diabetic patients, the pulp of the fruit of *Spondias Mangifera* (Amra) is helpful. Swelling and pain on any part of body can be treated by applying burnt pulp of *Tamarindus Indica* (Tentul) on the affected spot. For dysentery the fresh juice of the leaves of *Oxalis Corniculata* (Gandal) *H. Asiatica* Linne (Thankuni) and *P. Tranatum* Linn (Darimba) and roots of *C. Rotundus* Linn (Mootha), taken in equal proportion and in doses of 1 oz helps a lot. In blood dysentery the bark of *S. Mangifera* Willd (Amra) is helpful.

Insomnia patients are advised to take a drink of coconut water mixed with sugar candy. *T. Chebula* Ptz (Haritaki) and *T. Belerica* Retz (Bahera), The mixture should also be applied on the forehead. Similarly, the juice of the leaves of *E. Alba* Hasak (Kesute), *M. Quadri folia* Linn and *K. Lacinia* DC (Himsagar), taken in equal quantity and mixed with sugar, is helpful.

For Asthma, the juice of the plant *Euphorbia Nerifolia* (Manasasij) and for pile, the juice of the leaf of *Achyranthes Arpers* (Apang) are suggested. For leprosy, it is claimed, that the fresh juice of the leaves of *I. Acutangula* Roxb (Jhinga) is helpful. The Juice of the fruits of *F. Golmerata* Roxb (Yagna dumur) is advised for leucorrhoea. For small-pox, the gall formed on the leaves of *F. Golmerata*, soaked in milk and taken with honey, gives relief. The roots of *A Pinnate lamk* (Pana) helps in urine obstruction.

In epilepsy, the treatment is to take as snuff the juice of the leaves of *S. Grandiflora* Pers (Bak) along with powdered black pepper and for mental disorder and hysteria, inhaling of the fumes created by putting the fruits of *S. Trifoliatum* Linn (Bara Ritha) on burnt charcoal is suggested. The fresh juice of the leaves of *M. Pterygosperma* Gaertn (Sajina) relieves hiccup. Arthritis patients are advised to apply the fresh juice of the leaves of *Acalypha Indica* (Muktajhuri) mixed with oil, and those suffering from dyspepsia, flatulence and acidity are asked to consume chapatis of flour made of green plantains after drying them in the sun.

For kidney and uterine troubles, the fruits of *H. Esculentus* Linn (Dheeras) are recommended. The dried leaves of *C. Capsularis* Linn (Pat or Ghee Nalte Pat), taken with rice, help cure blood dysentery. While the fruits of *Z. Juju ba* Linn (Kool) purifies blood and increases digestive powers, the seeds of *B. Frondosa* Roxb (Palash) are helpful for worms. The juice of the leaves of *L. Indicus* Spreng (Arahar) is suggested for enlarged liver and jaundice.



the leaves of *M. Pudica* Linn for piles and fistula.

It is claimed that the juice of the leaves of *Indica Lamk* (Palte Madar) taken with the milk of coconut helps breast feeding and checks untimely menopause. The decoction of leaves of *P. Guyava* Linn (Guava) gives relief in nausea and cholera. The milky juice of *C. Papava* Linn (Papaya) helps in digestion, ring-worm and colitis and that of the leaves of *L. Vulgaris Seringe* (Lau) taken along with sugar, in liver complication. The fresh juice of *C. Vulgaris Schrad* (Tormuj) is considered an antidote

to typhoid fever.

Innumerable such herbs and plants are mentioned for different diseases. Charak is quoted to assert that there is no such thing in this world which cannot be used as medicine. The story of Jivaka is related in this connexion. After completing study of Ayurved, a team of students was asked by Acharya Bikhhu Atrey to go anywhere in the world to collect herbs or material which cannot be used as medicine. All of them, except Jivaka, returned with one or two herbs whose beneficial use they did not know. When Jivaka returned empty-handed, Atreya

embraced him and said: "Among all the students your knowledge of Ayurved is perfect."

These days we often hear about preventive medicine. This is no new conception in Ayurved. Every detail of how a person should lead his daily life has been chalked out in Ayurved. A renowned physician of the West Dr. Clark says: "If the physicians of the present day would drop off from the pharmacopoeia all the modern drugs and chemicals and treat their patients according to the methods of Charak, there would be less work for the undertakers and fewer chronic invalids in the world."

## In Service of Vedic Religion and Indology

### Munificence of Mohunlall Mohith - OBE

An Aryasamajist journalist writes from Mauritius :—

The centenary of the death of Maharishi Dayanand Saraswati, founder of the Arya Samaj, was marked by a great devotion and respect on Divali Day, last year. A great number of people of the Arya Samaj from all parts of the world went to Ajmer (India), to express their profound devotion and respect to the memory of the Great Guru. Shri Mohunlall Mohith, O.B.E. was with them.

On the above occasion, Shri Mohunlall Mohith O.B.E. took a vow for the creation of a Fund which would provide for the encouragement of original research studies and for the propagation of the knowledge of the Vedas for the benefit of a large number of people of the world. He approached a few well known Arya Samajists of India and Africa in that connection, and was delighted to find an encouragement from them. At once he decided to donate Indian rupees five lakhs as his contribution to the proposed Fund. The name chosen was

International Maharishi Dayanand Research Institute, the aims of which would be roughly as follows :—

(1) For granting scholarships to qualified graduates for learning Sanskrit and other foreign languages, with a view to preaching in foreign countries Vedic religion as propounded by Maharishi Dayanand Saraswati.

(2) For granting financial assistance to Vedic scholars for doing research work on the Vedas and for preparation therefrom books in different foreign languages for the benefit of mankind.

(3) For creation and/or financing of a modern printing press for publishing books prepared by the scholars for the benefit of mankind.

Professor Veda Vyasa, a leading Advocate of New Delhi, aided by Swami Satya Prakash, former Head of the Chemistry Department, University of Allahabad, and Prof. Sher Singh are preparing the Constitution of the said Institute. On learning about the foregoing from Prof. Veda Vyasa,

Shri Mohunlall Mohith O.B.E. wrote to the Government of Mauritius on the 16th March, 1985, for obtaining permission to forward his contribution to the Fund.

Permission of the Government of Mauritius was granted on the 18th March, 1985 and Shri Mohunlall Mohith transferred the sum of Mauritian Rupees 663,000, being the equivalent of Indian Rupees 500,000 from his account in the Indian Ocean International Bank to the Bank of Baroda, Parliament Street, New Delhi, thus creating an example which is perhaps unequalled in the history of Indo-Mauritians. Contributions of other Arya Samajists of India and Africa are estimated to bring the fund to Indian Rs. 5,000,000 immediately.

The above is not the first donation of that kind made by Shri Mohunlall Mohith. He has donated to the Mohunlall Mohith Foundation the sum of Rs. 100,000 and to the Maharishi Dayanand Institute of Mauritius Rs. 100,000. The total donation in the service of the Arya Samaj runs to Rs. 863,000.



# Last Days of Swami Dayanand

By

Dr. Bhawanilal Bhartiya

Professor, Dayanand Chair, Panjab University, Chandigarh

This has reference to an article entitled 'Maharshi Dayanand' (Serial No. 6) by Shri Hari Narain Kapur, published in the *Vedic Path* of June 1984. While going through this article, I have come to the conclusion that the author has not taken pains while depicting the last days of Swami Dayanand. This can be illustrated from the following.

Firstly, he has mentioned that the people like Pt. Gurudatta and Mahatma Munshi Ram (Swami Shraddhanand) were wonderstruck at Swamiji's perseverance and they started believing in the presence of God. The truth is that Pt. Gurudatta and Lala Jiwan Das were sent by the Arya Samaj Lahore to attend the Master during his prolonged illness. It was not Munshi Ram at the deathbed of Swamiji. Munshi Ram had met Swamiji only once at Bareilly in the year 1878. Of course, he had a little discussion with Swamiji on the existence of God and Swamiji had convinced him regarding the existence of the Almighty after a brief discussion.

Secondly, it is erroneous to say that Swamiji's funeral was performed on the morning of 1st November 1883. The learned author forgets that October contains 31 days. When Swamiji breathed his last in the evening of 30th October, how it could be possible to perform the funeral rites on 1st November? Actually, he was cremated in the evening of 31st October 1883, in the Malusar cremation grounds of Ajmer, situated in the northern part of the town. It seems that the author has forgotten a simple fact regarding October having 31 days.

Now, we should come to the

causes of Swamiji's premature death. Swami Dayanand never gave lessons to the Maharaja of Jodhpur as described by the author. Nor he used to visit him in his royal palace every day at the appointed hour. Certainly, this practice he held with the Maharana of Udaipur, Shri Sajjan Singh, and here also we should note that he never visited the palace. On the other hand, Maharana used to come to Swamiji's residence at Navlakha Gardens of Udaipur, where he learnt Manusmriti and other philosophical works of the Aryas.

Moreover, calling the royal courtesan as Nanhi Jan is misleading. She was a Hindu prostitute belonging to the Bhagat caste and, therefore, she was known as Nanni Bhagtan. She was not a Muslim woman; she had built a big temple of Lord Vishnu in Udimandir area of Jodhpur. One monk, named Ganeshpuri, was her Guru and this man was also responsible for Swamiji's untimely death, as he had conspired with all those elements who had planned to poison Swamiji.

Maharaja Nahar Singh's statement, given at the Birth Centenary of Swami Dayanand at Mathura in 1925, has aptly been refuted by me in my work '*Navjagran Ke Purodha Dayananda Sarasvati*'—a detailed and authentic biography of Swami Dayanand, published on the eve of Swamiji's Death Centenary in 1983. The name of the cook who mixed poison (arsenic) with milk and caused the death of the Master was Dhulji Mishra. Some biographers have spelt him as Dhoorji, others as Dhaur Mishra. Kallu was a domestic servant who belonged to a village of erstwhile Bharatpur

State. He was engaged by Swamiji to perform his routine duties. He had stolen away a few gold coins from Swamiji's bag and left the city. It is wrong to ascribe the name Jagannath to Kallu or Kalia. No serious biographer of Swami Dayanand believes that Kallu and Jagannath were one and the same. The poison incident has been described in various ways by different authors, causing embarrassment to the ordinary reader. I have dealt with this problem in all its details in my book and brought out all the contradictions in the prevailing theories related to the poison and the man who served it. I shall advise the readers to go through the specific chapter on poison in my book.

One more point is to be cleared. The story that the Maharaja helped the bearers of the palanquin of the prostitute and thus caused the hasty exit of Nanni is totally false and baseless. It is hardly believable that Swami Dayanand had visited the inner apartments of the Maharaja's palace. There were proper arrangements of watch and ward in the royal palaces and the Maharaja could have been properly informed of Swamiji's visit and in that case he himself would have come to receive him rather than calling him in the presence of the courtesan.

Last, but not the least, Pt. Nanhi Ram Brahmabhatt has wrongly been mentioned as Brahmavarta in this article. Dr. B.K. Singh's theory that Swami Dayanand died a natural death carries little weight. I have discussed this proposition in detail in various articles written from time to time and found it totally false.



# New Light on Lord Krishna's Capital 'Dwarka'

## Surprises under the Sea : Marine Archaeological Survey

**D**WARKA has long been revered in India as Lord Krishna's second capital, after Mathura. But if the Mahabharata's account of this ancient city is to be believed, there was also a flourishing port in the city, at the mouth of the Gomati—a port and city of which there is today no sign to the naked eye.

After Dr. S. R. Rao, the noted archaeologist, discovered the ancient port of Lothal in Gujarat, and it was established to belong to the Harappan civilization, most historians had said that there was no advanced civilization here between Lothal and about 300 B.C. But the Mahabharata is said to date back to about 1,400 B.C. So where did Krishna's capital go? A hint of this is given in the Mahabharata, when Krishna tells Arjuna that the sea will soon swallow up this land of the Yadavas, and Arjuna rushes to evacuate the city. Now, after an extensive search under the seabed, archaeologists are ready to back this account as historical truth.

The archaeological search for Krishna's submerged capital began in a most unusual way in 1979, when some archaeologists objected to a Government building in Dwarka which was blocking the view of the famous temple of Dwarkadheesh. The building was demolished, and below its basement was seen a temple built in two stages, once between the 12th and 13th centuries A.D., and then, in the 15th century A.D. The excavation was done by Dr. Rao, on a grant from the Archaeological Survey of India.

But more surprises were in store for the archaeologists. Below this temple were three more, the top one

a 9th century Vishnu temple and the lowermost dating back to the 1st century B.C., judging by evidence thrown up by ceramics and coins. Below the earliest temple lay the biggest surprise, according to Dr. Rao. Delivering a lecture on the finds at the Indian National Science Academy in New Delhi on 16 April 1985, Dr. Rao said that there was "unassailable evidence" of two townships at that level, and their submergence by the sea. The earlier of the two settlements contained ceramic pottery identified as the well-known "lustrous red ware", which placed its date between the 15th and 14th centuries B.C. The upper township was dated around 1 000 B.C.

The pottery was eroded by waves, and there were sand deposits. By dating them, it became apparent, according to Dr. Rao, that the earlier settlement could well be the ancient capital of Krishna.

To confirm this, it was necessary to undertake underwater explorations, and it was decided to do this early in 1983. Two spots were chosen—one near the ancient temple of Samudranarayana (also called Varun Devata) at the mouth of the Gomati, on the assumption that this would have overlooked a harbour, and the other off the Bet Dwarka Island, 2 km from the mainland, on the basis of the Mahabharata description of Krishna's capital.

Exploration on the Bet Dwarka Island itself had earlier brought to light two townships, the earlier one again dating to around 1,400 B.C. Small sections of rubble walls and

pre-historic pottery were found.

Dr. Rao and his team of archaeologists from the National Institute of Oceanography now worked on the assumption that in 1,400 B.C. Bet Dwarka might have been connected to the mainland, a connexion which was later broken due to a rise in the sea level. By Dr. Rao's calculation, the net rise on the sea level since then, through many fluctuations, had been about five metres.

The 1983 marine archaeological survey was off the Bet Dwarka Island, and the objective was to see if the wall that was found onshore extended underwater. It did, but the entire wall has not yet been excavated for lack of funds.

The second marine expedition that began in December last year carried on the work of the first, but the team also dug some trial trenches on the seabed to find the extent of the protohistoric township. It appeared that there had been two towns there, both sunk by the sea. The earlier one was dated at around 1,500 B.C., while the later was dated around 1,400 B.C. It contained the typical Indus-Bahrainian seals, and also objects made of iron.

Dr. Rao says that the earlier township was probably the ancient Kusasthali, on whose ruins Krishna was said to have built Dwarka, according to the Mahabharata. Large building blocks were found below sediments in the seabed, and clear outlines of two fortified walls were excavated.

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# School Education

A Matter of People's Movement

By

Dr. P. L. Malhotra

Director, NCERT

The fast moving changes in the socio-economic, cultural and political spheres in the country have brought to focus the need to identify policies and actions that would be in tune with the emerging trends while being relevant to the long-ranged educational concerns. Education being dynamic in character and an on-going process, policy formulations need to be based on continual evaluation and critical analysis, keeping in view what the country is aiming to achieve, what parents, teachers and learners want and the educatability of the target groups. In order to identify the most viable policies and practices, it will be necessary to have a systematic study of updated information related to the following :

(i) changing national policy directions associated with all sectors of development;

(ii) statistical data related to different aspects of educational development, population growth and its impact on educational systems, growth, employment and productivity;

(iii) financial and human resources available for educational programmes over a reasonable period of time;

(iv) feed-back on the impact of the policies and practices already implemented and strategies for wider

adoption of the concepts evolved and techniques developed under the ongoing successful programmes.

One of the reasons for the failures of some of the education reforms in the past has been lack of a broad-based process of ascertaining and influencing public opinion at all levels. Deliberate steps must be taken to share with workers in the field of education, parents and learners, the emerging problems, their magnitude and impact and to involve them in the process of educational reforms and renewal. School education, therefore, must become a matter of people's movement.

While national issues related to education need to be given importance, there should be no neglect of sectoral issues, such as those related to backward areas, remote and far-flung areas and slums, etc. which often do not get the needed support due to lop-sided emphasis on non-priority areas because of pressure from the influential sections of the society.

The approach to Seventh Five Year Plan emphasises growth, equity and social justice, self-reliance, improved efficiency and productivity. It stresses the need for harnessing human resources and improving their capabilities for development with equity.

In this context, the aim of edu-

cation must be to provide opportunities to all persons regardless of their age, social class and economic status, in order to enable them to acquire the knowledge, skills, attitudes and interest conducive to development of different aspects related to their personalities and to improve their communication, productive and vocational skills relevant to the cultural heritage of the past, socio-economic needs of the present and the societal and national aspirations for the future.

## Issues

Some of the issues which have implications for policy formulation are :

(i) The limited resources available for educational development, relative to the growing demands placed on the educational system.

(ii) The constraints due to which children from weaker sections of the society are compelled to remain outside the formal system of education, impeding possibilities of improving their productivity and welfare

(iii) Low efficiency of the formal system due to ineffective and under-utilisation of resources and low productivity due to stagnation, drop-out and low quality of the products in terms of attainment of the expected behavioural outcomes.



Criticism of the existing system of education on the grounds that its contents and processes are dysfunctional to the requirements of the country and that they are irrelevant to the needs, life styles and economic prospects of a large section of those who receive it.

Therefore, the major thrust areas that need to be considered are :

(i) Mobilisation of resources and resource allocation in proportion to the priority attached to different sections of educational development.

(ii) Guaranteeing to all equality of educational opportunity for improving the quality of life of people and enhancing their participation in the task promoting national development.

(iii) Improvement of quality, relevance and standards of education at all stages through renewal of curricula to make it relevant to the needs of learners, provision of appropriate infrastructural facilities, adoption of innovative teacher training methodologies, use of new technology for qualitative improvement and adoption of new effective and decentralised management alternatives.

(iv) Establishing dynamic and beneficial links between education, employment and development in consonance with the economic and social goals of the community and the country.

(v) Promoting values of national integration, secularism, democracy, socialism and dignity of labour.

### Resource Needs

A continuing gap between the demands for education at all levels from increasing number of people and the resources available to educate them continues to persist. Financing of education has become almost the responsibility of the government and contribution from the non-governmental sectors have been decreasing steadily. In order to

overcome the financial constraints, especially in priority areas, new educational policy should consider the following :

(i) Raising the allocation for education by shifting financial resources from other developmental activities so as to increase allocation to education to at least 6 per cent of the GNP.

(ii) Redistribution of existing resources in different priority areas. The rate of return to investment in primary education has been found to be significantly higher than that on secondary and higher education. Therefore, more resource allocation should be made for the elementary education sector.

(iii) Reducing the unit cost of education by eliminating inefficiencies and by altering technologies.

(iv) Reducing costs on teachers by using the services of apprentice teachers to assist full-time teachers for a specified period of time.

(v) Enhancing community financed or supported educational institutions and by encouraging establishment of schools by the private sectors.

(vi) Sharing of cost on education by sectors, which utilise products of the education system, and by levying cess on selected items.

(vii) Raising of the cost effectiveness of current educational programmes through consolidation of learning facilities and use of non-conventional teaching personnel.

### Equity in Education

Inequities in the distribution of educational opportunities have not reduced much, rather have accentuated disparities. The poor have not been able to take advantage of the formal education. Therefore, a deliberate attempt should be made to reach the poor within each of the groups assigned priority and to improve the quality of education

imparted in rural schools. The policy in respect of equity should highlight the following :

(i) Universalisation of elementary education and eradication of adult illiteracy in the shortest possible time. Universalisation of education should encompass universal provision of educational facilities, universal enrolment, universal retention and quality improvement enabling children to successfully complete the elementary stage of education. As a strategy, it would be desirable if concerted efforts are made to achieve universalisation of education in a phased manner, beginning from class I. Efforts should be made to attain universalisation of education of primary education (classes I to V) subsequently. Efforts should be directed at universalisation of education at the middle stage (Classes VI to VIII). Even within the primary stage, attempt to universalise education should be made in two Stages. Those States which are yet to universalise primary education should attempt to achieve universalisation of education in the first three classes (classes I to III) and subsequently in classes IV & V.

(ii) Implementation of programmes of reforms which should benefit girls and children from weaker sections of the society, including scheduled castes and tribes.

(iii) Providing quality education to the deprived by making available balanced resources and adequate infrastructural facilities in institutions located in rural, tribal and far-flung remote areas.

(iv) Providing educational opportunity through the non-formal and open system of learning to children who cannot take advantage of formal system of education. However, care should be taken to ensure that the non-formal system of learning does not become a sub-standard substitute for the formal system of education. The non-formal system of learning should enable a child to move into the formal system at appropriate stage if he so desires and equivalences in terms of attainment of certain core competencies must



be clearly established so as to enable horizontal and vertical mobility.

(v) Development of early childhood education programme as a supportive programme to bring weaker sections of the society in the fold of elementary education. Effort should be made to attach an early childhood education centre to every primary school in a phased manner.

(vi) Opening secondary schools, especially in rural areas; as well as developing alternate channels like open schools and introduction of correspondence and part-time courses to meet the growing demands for secondary and senior secondary education by those who successfully complete elementary education.

(vii) Adoption of the neighbourhood school concept, enabling children in a locality to get enrolled in the neighbourhood school irrespective of the social class or economic status.

(viii) Adoption of three-language formula at the school stage and adoption of either mother tongue or regional language as medium of instruction at school stage. At the primary stage, only one language should be studied compulsorily—the mother tongue or the regional language at the option of the people. At the middle stage, the language study may include the study of a modern Indian language and English in Hindi-speaking States/UTs and of Hindi and English in the non-Hindi-speaking States.

### Qualitative Improvement

The measures to improve the quality of education at all levels should be given top priority. This would call for the following:

— Provision of adequate and appropriate physical and other infrastructural facilities in all schools, especially in rural areas.

— Moratorium on establishment of ill-equipped and substandard schools.

— Renewal and enrichment of curricula and instructional materials to make them relevant to the needs of target groups.

— Providing freedom to teachers, within the specified curriculum framework, to link their teaching to any aspect of social, cultural and physical environment of the school.

— Net working of educational institutions to form school complexes in which the big and better equipped schools will join in partnership with the small and ill-equipped attending to the schooling needs of all the children in a given geographical area. Each school complex should include a secondary/senior secondary school as its centre. The same set-up should be repeated at a higher level between Colleges and University Departments on the one hand and the secondary/senior secondary schools in their neighbourhood on the other.

— Greater community participation in the management of schools. Necessary plan should be evolved whereby schools should be encouraged to move in the direction of managing their own affairs to an increasingly greater extent, as they show their willingness and capacity to shoulder such responsibility.

— Establishment of variety of resource centres in which a variety of materials would be available for use by children, both enrolled in formal schools and non-formal learning centres.

— Increased use of mass media for performing supportive and enriching roles both for qualitative improvement and for teacher training.

— In-service training of teachers for enhancing the competence of teachers in order to update the content and pedagogical developments related to instructional methods. The in-service training will have to be made competence-based, and relevant to local needs and conditions. These would call for distance learning systems, and use of multimedia packages, self-learning pack-

ages and the establishment of district and block level resource centres.

— Gradual withdrawal of public examination at the secondary and senior secondary stages and delinking of certificates from jobs should be pursued in a phased manner. This would imply decentralisation of testing at the district level to begin with, and at the block and institutional level later on. Along with this, it would be necessary to introduce selection examination to enter into higher education or for securing a job. Such decentralisation may cause difficulties in the beginning but will be beneficial in the long run.

— A combination of testing at the national level and local level need to be organised. Certain core subjects should be examined at national level while some of the academic disciplines be examined at the local or district level. It is feasible for schools to set their own test papers and have them moderated, before administration, by panels of specialist teachers to make them comparable to regional standards. It is necessary to adopt continuous assessment of progress of learner throughout the academic years in all classes. The disparity and imbalance between States in terms of standards of education of student attainment has been creating problem of equating for admission to higher educational institutions. A major need, therefore, is designing a national system for testing attainment of students. For this, a National Testing Service need to be developed and admission to higher educational institutes should be done on the basis of testing done by the National Testing Service.

— The potentialities of modern technology are enormous for qualitative improvement of education. removal of mass-illiteracy, providing educational opportunities to those hitherto unreached, for reducing imbalances among regions and social groups and for training of teachers. Advances in educational technology should be exploited to support and enrich learning in educational institutions.



The linkages of education system with the world of work need to be pursued vigorously, especially at the middle, secondary and senior secondary stages of education. The policy should focus attention on the following :

— Education centred around productive work should be given importance in the process of education. The work activities will have to be so selected as to conform to the physical abilities and needs of the growing child in relation to this place in society as a productive citizen. The work should be an integral part of education at the middle, secondary and higher secondary stages and each student must be required to spend adequate time on productive work.

— Vocationalisation of education at the higher secondary stage should be specially promoted so that education increasingly provides the skilled personnel needed by the economy and facilitates growth and productivity. This calls for developing curricula and instructional materials related to different vocations. Considering the significance of linking education to national development and employment, the Central Government would have to play a more positive and dominant role for implementation of the programmes for vocationalisation of education at +2 stage.

— The various systems related to vocational education operate in isolation and under near total lack of coordination between different agencies at the Centre and State levels. It is necessary to bring all the agencies working in the area of vocational education under a unified national authority. It is also necessary to make linkage with organised sector in identifying manpower needs, types of skills, reso-

urce and placement facilities for practical training, sharing of cost etc. In addition to this, training through formal and non-formal channel on rural, traditional, occupational skills in order to increase the absorption capabilities of the unorganised sector should be explored. The National Apprenticeship Act should be amended to allow apprenticeship facility to students completing vocational courses at the +2 stage.

The growing concern over the erosion of values in public life has brought to focus the need to critically examine the various aspects of value education at the school stage. A new orientation has to be given to Indian education in order to make it in tune with the emerging needs and aspirations of the country. The curriculum, instructional materials and teaching methods should be directed to inculcate values of humanism, rationalism, socialism, national integration, civic sense and democracy as well as ethical and moral values.

The need for promoting social cohesion and national integration needs emphasis, particularly when fissiparous tendencies are emerging in our national life. Education, being an important instrument to bring about social changes, has to share the major responsibility in ensuring acquisition of values of national integration and secularism. Apart from evaluating textbooks in all subjects, with a view to removing materials which are prejudicial to national integration, it is necessary to develop and incorporate in the system textual materials which promote national integration.

The history of freedom struggle and the sacrifices that the people

have made for achieving independence must become an important part of the curriculum at all stages of school education. It is necessary to develop a core content with the purpose of acquainting children in different parts of country with the struggle and sacrifices that the country made for achieving independence.

*[Extracts from the Address given at the 19th Indian Public School Conference, held at Bangalore, on February 10, 1985.]*

## Computers for 10,000 Schools by 1990

The Education Ministry intends to cover 10,000 schools under the computer literacy programme by the end of the Seventh Plan in 1990.

Under a pilot project started last year, 250 schools in different parts of the country have been provided micro-computers as part of a programme in collaboration with Britain.

Another 500 schools would be brought under the pilot project this year. Schools in some of the rural and semi-rural areas would also be covered under the project.

About computer vocational courses, Education Minister Shri K. C. Pant says that the curriculum and other details are being worked out. The focus will be on programming and operations.

In the current fiscal year, all the engineering colleges and 20 polytechnics in the country would be provided funds to acquire computer systems.



# Evaluation of Management Training

Organisation rather than Individual should be the Prime Object

By

Shri K. V. Rao

ONE of the key issues now confronting management in India today is how to assure that managers are available for, and capable of, continuing high-level performance. Management development has two facets—teaching the “how” and “why” of jobs. A manager must be skilled in four major areas as planning, organisation, execution and review. Whether he is works manager or department head, the manager’s performance depends on his abilities in these areas. The emphasis may change with function and level, but the basic managerial skill areas remain constant. Experiences on or off the job, which build basic skills, techniques and methods, teaching the ‘how’ of jobs may be classified as management training.

Formalised management training programmes, therefore, have a vital role to play in the development of management skills. Such formalised training programmes will be productive only if administrators and senior executives, who sponsor participants, positively encourage their managers to implement at least some of what they have learned on such programmes and also collaborate with educational institutions on research projects of mutual interest.

The second facet of development—education—is designed to give the “why” of jobs. It does not teach basic or even advanced technique but provide a context within which actions taken. Universities based on advanced management programmes are oriented in this direction.

Such programmes are focussed on the technological, legal, social, economic and political issues that form the background for managerial decision. Companies usually ask, “Why isn’t our management training and development programme working? Why doesn’t it have the expected impact?”

Evaluating the effectiveness of training has been one of the most difficult exercises. A cynic may remark that evaluation of training is impossible; even if it is possible, it requires a lot of resources to evaluate training.

Training is to fill in the gap in knowledge, skills and techniques or to develop these in a person. The end-objective of training is to develop the vital human assets of an organisation. How to evaluate the effectiveness of training has, therefore, been a major issue of concern to top management. There have been several attempts on evaluation of training at international, national and corporate levels, primarily with a view to providing some guidelines.

Evaluation can be a four-fold attempt: (1) evaluation of reaction; (2) evaluation of learning; (3) evaluation of behaviour and (4) evaluation of results.

There is as yet no formula for a meaningful evaluation of training effectiveness. Nor can we use meaningfully any ratio of return on expenditure on training. Yet evaluation of training expenditure is important because in India, according

to one estimate, training cost is in the range of about Rs. 6,000 crores per annum and we should be able to assess, both in a total sense and in a micro context, the return we get out of any investment on training, however small it is.

The case for measuring the cost and benefits of training is, therefore, compelling, and if the training organisation is doing its job properly, surely it will be able to demonstrate that the benefits greatly exceed the costs. The system of assessment used will depend very much on what factors the management wishes to take into account. It will thus vary from one organisation to another.

Some training specialists favour the idea of sending a post programme questionnaire to the participants several weeks or months later. The theory is that they will have had time to consider the value of training and will be able to comment more realistically on its effects with the benefit of hindsight. In practice, the success rate of receiving the forms back completed tends to be low.

A common reason for non-completion is that the employee, quite genuinely, does not know what to report. He may not be able to say that he has used a particular technique or that he has changed his approach to dealing with a specific type of problem because the opportunities have not so far presented themselves for him to try them out. His colleagues may remark that they have noticed a change in the



ay in which he conducts himself which has only come about since he attended the training programme.

Training is one of the means of supplementing data in the trainee's memory store. This data will not necessarily be required immediately after training but will be available to be retrieved as and when appropriate. When this happens, he will not concern himself with the source of the data he uses to make a decision. It will be used instinctively in the same way as knowledge gained from experience.

There are a number of aspects of training for which questionnaires are appropriate feedback mechanisms. These are in the main associated with the training environ-

ment and the conduct and organisation of the programme rather than with the value of training itself. For example, they tell the training staff what the participants thought of the administration, the venue, the food and accommodation, the programme information, the practical training arrangements, the exercises, the handouts and so on.

But are questionnaires of equal value when dealing with the effects of the actual training? This is doubtful unless the questions are formulated by the managers of the employees attending, since they will have established their employees' strengths and weaknesses in the first place and therefore will have to satisfy themselves that the objectives are satisfactorily met.

If training is not to be the tragedy that it is sometimes tending to be, we must give up looking at training as a status symbol. The ultimate objective of the investment an organisation makes in training is to improve the organisation's effectiveness in meeting its objectives.

If, therefore, training is to be effective, the organisation rather than the individual should be the prime object. For this, we should diagnose organisation needs as a pre-requisite. We have to find out the ills that deter the organisation's effectiveness and that should form the base for action.

(Excerpts from *Financial Express*, 9-3-1985)

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### Political Ethics of Sri Aurobindo (*Continued from Page 8*)

part of Nature, he cannot avoid it. But as man is also more than Nature, he works through the laws peculiar to him, through cooperation, association and love. Sri Aurobindo synthesises both Naturalism and Idealism when he says, "Strife and destruction are not all; there is the saving principle of association and mutual help as well as the force of dissociation and mutual strife; a power of love no less than a power of egoistic self-assertions; an impulse to sacrifice

ourselves for others as well as the impulse to sacrifice others to ourselves. But when we see how these have actually worked, we should not be tempted to gloss over or ignore the power of their opposites."<sup>7</sup> Once the man attains the spiritual consciousness, the dualism of means and end disappears. His acts, even if violent, directly flow from divine

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7. Sri Aurobindo, *Essays on the Gita*, The Sri Aurobindo Library, Inc. New York (1950), p. 40

consciousness. It is mere pious wish to think that God is love alone, since the opposite also cannot be outside Him. Evolution is impossible without struggle, so long as it does not transcend mind. In the present stage of the world, even violence and war are sometimes not only justified but morally necessary. It is a spiritual necessity before which "morality must bow its head and acquiesce", as morality itself is a mere means to the spiritual ideal of social development.



# Relevance of Education in National Development

By

Shri Anil Karn

IN the contemporary times, the problems revolving around education cannot be examined except in the context of their relevance for national development. Development demands a particular kind of education. The objective of such education is to generate creative energy among the people and help them in developing a critical and rational attitude towards life. At the same time, it must help in the growth of national spirit in the broadest possible perspective. Development also demands continuous change in the outlook of citizens. Unknown and unheard of problems continue to crop up in the national life and they cannot be tackled effectively and efficiently without developing an open rational approach to social problems.

Developmental processes in India are seriously hindered by the fact that dogmatism is deeply imbedded in the psyche of the people. This is one of the pressing reasons why the educators of India cannot adopt the educational practices and policies of the Western countries without examining them critically. Nor can it afford to develop its educational programmes at a slow pace. It must strive for a much speedier dissemination of the modern civil culture, knowledge and skills favourable to development. The slow process of exposing successive generations of school children to new ideas may not be of great help in this context.

Education of adults also cannot be ignored. Since irrational attitudes as well as ignorance and lack of skills among the adult population tend to thwart efforts to teach young people, adult education also has an additional instrumental value as a means of increasing the effectiveness of child education.

At present, teaching in the country tends to discourage independent thinking and the growth of that inquisitive and experimental bent of mind which is essential for development. The educated throughout the country tend to regard their education as the badge that relieves them of any obligation to soil their hands through manual labour. The down-grading of manual work is a very serious obstacle to development. This greatly contributes in alienating the educated from the masses and also leads to unemployment among the educated youth.

Nobel laureate Gunnar Myrdal's observation is worth noting here : *"Every Western visitor to Indian universities is even today struck by the uncritical attitude of the average student. He expects the professor and the textbooks to impart to him the knowledge he needs, and accepts what is offered to him without contributing much intellectual effort of his own other than in listening, reading, and memorising. His submissiveness in this respect stands in curious contrast to his readiness to protest if he feels that requirements*

in examinations are unduly taxing. He is also aggressively conscious that as a university student he belongs, or will soon belong, to an elite group."

The educational policy must have, firstly, as its central purpose the directing and apportioning of educational efforts so as to give the maximum impetus to national development. It further means a planned growth of education, serving the developmental interest of the country.

Secondly, the development of modern civic culture must get priority. Indians are yet to develop a powerful civic sense and this causes an infinite number of social irritations and tensions and hinders the process of development. This aspect of education demands a powerful campaign and that too not for a month or two but for decades together.

Thirdly, the present over-emphasis on the text-book approach of teaching has to be replaced by a research-cum-teaching approach at all levels of educational life, beginning from the secondary level. In fact, research culture has to spread in all walks of national life. Research-oriented education will give a new direction and freshness. This will also help in the growth of indigenous knowledge.

Fourthly, 'work-and-study' philosophy must replace the present



osophy—'study, study and no work' or 'work, work and no study'. All educational institutions in the country must develop workshops where students can work to earn their livelihood and carry on studies of their choice. All forces—the Central and State Governments, the private agencies, even the educational institutions themselves—must mobilise resources for this purpose. This will have tremendous impact on the social life of the student community. The benefit of this approach cannot be elaborated here but this much can be said that it will remove slavery from the life of the student community and help in the growth of entrepreneurship in them.

Fifthly, there is need for establishing centres of excellence in all walks of life in all parts of the country. These will not only help in stimulating quality productivity but will also absorb the enterprising

talents for further training.

Sixthly, to remove stagnation in the national educational life, there is need for evolving a system of automatic transfer of school teachers, college lecturers, and university professors. And to check the rot in the academic community, there is need of open competition in all educational institutes.

Seventhly, there is need for introducing massive refresher courses at all levels for the teaching staff.

Eighthly, all elitist tendencies and facilities should be gradually curtailed and discouraged so that a powerful nationalistic spirit can be generated. Gross inequality in educational life will never allow such a spirit to grow.

Ninthly, there is need for enhancing the dignity of the educational

community through more effective utilisation of their time, energy and theoretical wisdom for national reconstruction. Initially it may appear to be a difficult proposition, but it is not so. This section of society can be a great asset for national development.

These propositions demand a powerful political will on the part of the national government, the provincial governments and other forces interested in national development.

The immense energy of the youth must be developed and utilised effectively by the young Prime Minister of India, Rajiv Gandhi. There is need for developing a missionary zeal in the academic community through sincere and effective leadership.

## Relevance of Education in National Development

THE Haryana Government has launched a pilot project in five schools to familiarize students with the potential of micro computers and educational computing. From the next academic year, it will be extended to another 25 secondary schools, according to Mr. Jagdish Nehra, Minister of State for Education.

Mr. Nehra, briefing the Press about the education in the State, said that 89% of the children had already been covered under the primary school scheme and it was hoped that 100% coverage would be achieved by 1990. He said that efforts were being made to repair bad school buildings and provide mats, furniture and other material to as many schools as possible. He said Rs. 4 crores had been allocated for the purpose during the current year.

The task accomplished in the development of primary education during the last few years in Haryana was not only encouraging but spectacular. Strenuous efforts had been made to expand the educational facilities at all levels of school education and also to bring the backward areas and districts at par with other educationally developed districts, he added. As a result of this, educational facilities of middle and high school levels were available to children in the State within a radius of 2.20 and 2.80 km. The facilities of primary education are available within a walkable distance of one km to more than 99% of rural population. Moreover, 100 schools exclusively for girls has also been opened during 1985-86 in backward areas and 250 such were opened during 1983-84 and 1984-85 to attract more girls.

He said that curriculum in class-

es one to five had been developed keeping in view the national goals, needs and aspirations of the developing society and modern trends in the field of education. On the basis of the curriculum, the new books had been introduced with effect from session 1984-85.

The Haryana Government had decided to introduce the ten plus two plus three system of education from the 1985-86 academic session. With the adoption of the new pattern, the State would fall in line with the national policy, he said. About 250 educational institutions (colleges as well as schools) would be covered under the new pattern. Rs. 12 crores had been provided in the Seventh Plan for the implementation of this scheme. Out of this Rs 2.35 crores had been provided for the year 1985-86.



# A Crash Programme of Computer Teaching in Soviet Schools

1. Soviet youth have so far missed out completely on one craze that is sweeping much of the West—the computer boom. Most Soviet teens have never touched a personal computer. Soon, however, the U.S.S.R. may have its own generation of computer kids. In September next, computer classes will begin on a large scale for the 8 million ninth and tenth grade students in the Soviet Union's 60,000 high schools. All-round and profound mastering by young people of computers must become an important factor in speeding up the scientific and technological progress in the country. While computers are widespread in American high schools, most Soviet students have no chance to learn about the machines until college.

2. The drive to put computers in the classroom is apparently part of a plan by Soviet Party boss M. Gorbachov to revitalize the sluggish Soviet economy. Last year's growth in national income was a disappointing 2.6%, down from 3.1% in 1983 and only about half the size of the gains achieved in the 1960s. Many industries, including transportation and communications, are a decade or more behind the West in their use of computers, and that has retarded productivity increases. It is now recognized that unless the Soviet Union produces a new generation of industrial engineers, workers and managers, who are skilled and comfortable with computers, the country will suffer economically.

3. Nonetheless, the U.S.S.R. is not exactly a backwater when it comes to computers. Its scientists, many of whom are top notch by international standards, have built large machines that are powerful

and accurate enough to guide cosmonauts into orbit. The military has many weapons that incorporate advanced computer technology, some of it stolen or copied from western nations. The Soviets have lagged far behind the West in developing computers that are used in offices and factories. They have been unable to master the precision manufacturing techniques needed to mass-produce computers. Says the head of the Washington-based Computer and Business Equipment Manufacturers Association, "The Soviets capability in computer science is probably equal to ours. Just look at the very sophisticated things they are able to do in space. But from a computer manufacturing standpoint, they are nowhere near us."

4. The biggest questions are: What kinds of computers will be used and where they will come from? Personal computers first appeared in the U.S. in the mid-1970s, but the Soviets did not produce one until 1983. That maiden model called the Agat, a shortened form of the name Agatha, is a crude copy of the Apple II, one of the first personal computers sold in the U.S. The Soviets have yet to produce the Agat in large quantities and its quality is still suspect.

5. A leading Soviet educator, last week, revealed the existence of a new personal computer model called the 'Timur'. A few of the Timurs have been tried out at schools in Moscow and Novosibirsk. Says an official in the Soviet Ministry of Education—"The trial of the Timur showed that the machine was suitable for the education process, but some improvement was needed." Western computer specialists have not yet had much chance to evaluate the Timur.

6. The Soviets may buy thousands of western-made ones. In January, the U. S. Government loosened slightly its restrictions on computer exports to the Soviet Union. The new rules will allow shipment of relatively less powerful personal computers, such as the Apple II and the IBM PC. Western companies were invited to show off their personal computers and other educational equipment at a trade fair held for nine days last January in the center of Moscow. The fair was a hit with Muscovites. Computers were also on prominent display at a Moscow robotics trade fair in February.

7. Western governments still ban the sale of large computers to the Soviets. Reason: the principal use of computer technology in the Soviet Union is the military. To get around the trade restrictions the Soviets are alleged to have relied on espionage. It is said that through bribery and theft, clandestine armies of agents have obtained thousands of classified documents giving technical specifications for western computers. Whenever possible, the Soviets have gone after the machines themselves. A favourite Soviet tactic is said to be to set up bogus companies in Western Europe to buy computers and then smuggle them to Moscow.

8. The advent of the personal computer has made it simple for the Soviets to obtain many advanced micro-processors, memory chips and other computer parts. All an agent needs to do is to walk into a retail computer store, buy a machine and sneak it to Moscow for dissection and analysis. That is one reason why western governments have eased restrictions on personal computer exports.



9. Even if the Soviets decide to import thousands of machines, the Kremlin is not expected to permit a western-style computer revolution. The Government has not allowed ordinary Soviet citizens to own personal computers. Even if the machine became available, few people could afford one. The Agat costs at least \$53,600, far more than the typical worker's annual salary of \$ 2,500. The use of personal compu-

ters is being limited to places like classrooms and community centers, where it can be monitored and supervised.

10. Technological progress and strong economic growth in such industrial nations as the U.S. and Japan have been spurred by the swift spread of information made possible by computers. If the Soviet Union maintains restrictions on their

use, it might not come close to realizing the full economic potential of computers. Says Loren Graham, a professor of the History of Science and a Soviet expert at M.I.T.—“We may be about to learn that the Soviet system is not designed for the information age. If that is the case, it is going to be increasingly difficult for the U.S.S.R. to maintain its pretensions as the world's second superpower in the decades ahead.”

## Vice-Chancellors Differ on Degree-Job Delink

On the issue of delinking degrees from jobs, Vice-Chancellors of the Indian universities are sharply divided. Some are of the view that delinking would help reduce pressure on universities and raise efficiency, while others hold that such a step would knock out the basis for choosing candidates for different jobs. While it may be possible, *prima facie*, to delink certain clerical and other jobs like typists, stenographers, laboratory assistants, punch operators, certain other jobs involving technical skill, professional competence or managerial decisions cannot and should not be delinked from degrees, diplomas or certificates. Some Vice-Chancellors argued that degrees could be dispensed with as job prerequisites if only recruitment is made on the basis of competitive examinations.

Three Vice-Chancellors stated that delinking would offer only a marginal solution to the problem of reducing pressure on institutions of higher learning. Some others were of the opinion that there was no straight answer to this question, because the problem was not as simple as it appeared. They observed that the delinking would lead

to a much larger influx into the labour market as university education in India performed the crucial function of preventing young men from seeking jobs for the time being. Here are views of some of them.

Jamia Millia Islamia University Vice-Chancellor Ali Ashraf stated that degrees might be delinked from jobs but such delinking was only a marginal solution, and by itself it was not enough to reduce the pressure on institutions of higher education.

Gulbarga University's Vice-Chancellor H.M. Nayak said, “I entirely agree with the view that degrees should be delinked from jobs.”

Lucknow University Vice-Chancellor Ratna Shankar said he did not agree with the view that degrees be completely delinked from jobs. For the eligibility of jobs, degrees should be taken into consideration.

Madras University Vice-Chancellor B.B. Sundaresan agreed with the view that degrees be delinked from jobs, provided recruitment is made on the basis of competitive examinations designed to assess

the candidates' suitability for the jobs and aptitude tests are also incorporated.

Kanpur University Vice-Chancellor D.D. Tewari and Bombay University Vice-Chancellor M.S. Gora were emphatic that degrees be delinked from jobs as it would result in improving efficiency of different offices and departments.

Saurashtra University Vice-Chancellor R.B. Shukla said absolute delinking of degrees from jobs was not necessary. Degrees can be delinked from certain jobs, where education up to the degree level is not necessary.

Himachal Pradesh University Vice-Chancellor L.P. Sinha said the problem was not as simple as it appeared. The delinking should be done in stages and it should be ensured that competitive tests are fair and without favouritism.

Allahabad University Vice-Chancellor R.P. Misra felt that degrees should be delinked from certain jobs. “I see no reason why an office assistant should have a degree. He should instead have



intensive training in secretarial practices, accounting, public relations, typing and office machine operation." Mr. Misra said this was possible only if vocational education was introduced at class eight stage and there was provision for intensive training at ten-plus stage. He said such a step would, however, be retrogressive and very harmful to higher education in the country. Universities offer excellent

opportunities for producing men and women who possess not only professional competence but also vitality, courage, sensitiveness and intelligence. All jobs which need these qualities could not be delinked from degrees. Universities must continue to perform two main functions—to train men and women for certain professions and to pursue learning and research without regard to immediate utility.

The Rajasthan University Vice-Chancellor, K. T. N. Unnithan, termed delinking as a laudable idea. However, there were bound to be certain difficulties in its implementation. Ignorant people might be made to believe that degrees will have no value, which, in turn, would result in lack of motivation for higher education. □

## Translation is an Art : But Much Maligned

In a Seminar, sponsored by the National Book Trust, the role of translation in literature was discussed threadbare. It was for the first time that serious thought was given to the need and importance of translation. It was acknowledged that translation has done commendable service to reach good literature to a wider audience across linguistic and geographical barriers. What a loser the world would have been if translation had not brought great literature of different lands to readers speaking different languages.

It was admitted by the participants that translation is a distinct art by itself. It carries the emotions, feelings and fine nuances from one language to another, thus enriching the literary and cultural heritage of men. And yet translation always has been much maligned. Translation, many a time more brilliant than the original work, invariably has been given a back seat in the literary world. In fact, some literary personalities of international fame have scathingly castigated translation.

For instance, Marx equated the translator with a thief and a seller who were found necessarily for the 19th European colonial enterprises. Victor Hugo commented on poetry translations : "A translation

in verse seems to me something absurd, impossible." Robert Frost thought poetry was something which got left out of translation. Others called the translator a traitor and many other names. And yet the irony of the situation is that translation, in fact, is original work and not second-hand. Because what a writer claims to be original work, is, in truth, a translation; translation into words of what he sees, observes, feels and experiences.

Translations, no doubt, have assumed today almost as much importance as the other forms of literature, demanding accuracy, lucidity and sensitivity equal to that of original writing. Besides, translation is not a product of the modern world. Translations of Vedic and Buddhist works were done in the centuries before beginning of Christian era into Chinese, Japanese and Korean.

Valmiki's Ramayana is available in 9000 versions in different languages all over the world. Mahabharata and Panchama Veda by Veda Vyasa take the second place.

The quality of the translated works depends on several factors, such as subject, the mood of the translator, his grip on the language and the cultural background of the original work, and for whom the translation was being done. As

such, one cannot point out a standard practice in translation. There are translations which excel in quality and beauty while there are some which can only be called killers of the original. There are translations which turn out to be larger than the original. An instance is Othello translated into Russian. The Russian version is larger by 60 per cent than the original English.

Then, there are transcreations wherein certain qualitative aspects of the original work are kept at the cost of other elements in it. An instance in this case is Gitanjali by Tagore. Its English version contains many a deviation and omissions from the original in Bengali. There are literal translations and there are translations which carry the mood, beauty, music and rhythm of the original and at times turn out to be more beautiful. Nevertheless, it was felt that there should be some ground rules laid down for translations, to bring about some sort of standardisation. However, it was also felt that this could not be done in case of works of fiction and poetry, wherein the mystique of mood and rhythm are very important. □



# Birth of Khalsa

By

Shri Kshitish Vedalankar

The Baisakhi day (13 April) of 1699 is memorable in Indian history. A year before this important event, a four-month great yagna was, performed at Anandpur Sahib, described by Gyani Gyan Singh in his '*Panth Prakash*'. On this occasion, the tenth Guru, Guru Gobind Singh said :--

"The essence of our religion, practised by Kings, Rishis and Avatars, is this same religion that we wish to follow, so that the entire creation may be happy. There is a severe drought in the country. The rains have failed and there are epidemics in the country. Men and women are forgetting their dharma. All are engaged in sinful activities and are, therefore, unfortunate. Yagna and havan are useful but the Turk rulers do not permit these. When we perform yagna-havan, the the skies will open up with rain, drought will disappear, crops will be plenty, the good earth will bring forth a variety of vegetation, the atmosphere will become purified and all diseases and despair will vanish. Illiteracy will go and valour will shine forth. People of all Varnas have today become cowards like sheep. That is why they are unable to face the powerful Turks. When the fragrance generated by the yagna reaches them, they will become courageous like lions. Bravery shall sink into their pores and they will become steadfast on their ancient Arya Dharma. Their bodies shall become disease-free. They will be blessed with ever-pleasing victory and knowledge. Fearlessness and other divine qualities will show up in them. Then their children will also be blessed and ailments

like smallpox will disappear. Devilish qualities like anger and desire tremble on seeing yagnas being performed. All the good qualities, linked with truth, as described in the Vedas, shall come back into operation in the world on methodically performing yagna-havanas." (*Panth Prakash*, Niwas-25, Pages 201-202).

There is, then, description in verse of the Guru performing the yagna in Anandpur Sahib, on the banks of the Sutlej. The yagna was accomplished in Naina Devi and news about it spread throughout India. The fruits of the yagna were described by the Guru himself:--

"It began to rain abundantly, disease-bearing agents disappeared. The nature of people also began to change. Flowers and trees were visible everywhere and juice from ripe fruit was blessing the earth. The influence of Turks began to wane and Hindus began to shine like stars. Cows started giving milk in plenty and there were good crops and grass. Wise men started saying that the Guru had blessed the earth with this yagna. There was great joy in the land of Bharat. Evils started vanishing just as darkness is dispelled with the rise of the sun. The Guru's fame spread so much that people started coming to him from even foreign lands".

It can only be imagined how many people must have participated in this yagna, lasting four months. The performane of such a lрге-scale yag nā was not without reason. It was preparing the ground for the sig-

nificant things the Guru proposed to do later. Then came the Baisakhi day of 1699, which made history. On that eventful occasion a very large number of devotees had congregated at Anandpur Sahib. Had it been any other occasion, the congregation would have ended happily with the exchange of gifts, greetings and blessings. But this was a different occasion. It was a day ordained for immortality. This was the day for which there had been preparations for 200 years. For this day, many Gurus had laid down their lives. For this day, there had been the yagna for four long months.

What was the purpose of it all ?

There had been nine Gurus before Guru Gobind Singh came on the stage. His own father, Guru Teg Bahadur, had sacrificed his life on November 11, 1670. The Guru gave his head but not faith in his religion. A wave of new awareness swept the entire Hindu society. But how many were willing to court death for the sake of their culture and religion ? Guru Gobind Singh wanted to prepare society for that path of sacrifice. He had been on that illustrious seat for 13 years. Fond adolescence was over. His face now shone with new youthfulness.

Rising early, Guruji had his bath and then meditated. Then he donned his new clothes and arms and appeared before the congregation. On seeing the Tenth Guru, the people began to remember his father Teg Bahadur's sacrifices. That day it seemed that Goddess of Learning, Saraswati, herself was speaking through the voice of the



Guru. Every word had years of reflection behind it. The Guru had opened his heart before the congregation and the people were spell-bound. Suddenly the Guru took out his sword from the scabbard. Waving it in the air, he held it above his head and declared : "The Goddees of War is thirsty. Is there any man ready to sacrifice his head to save his religion ?"

The congregation was stunned. There was no reply.

The Guru again thundered : "Is there any worthy son who will give his head to save his religion ?"

Only silence greeted him. There was no dearth of people calling themselves religious. But on this occasion, they were all tongue-tied. Many started leaving. Anybody else in this situation might have given way to despair. But the Tenth Guru was no ordinary man. He was made of sterner stuff. He was the "Servant of God" and he remembered the sacrifices of the previous Gurus. One or two blows do not shape arms out of iron. One has to keep hammering till the clear look of the weapon begins emerging.

There was one more cry : "Is there no worthy son who will give his head to save religion ?"

An age-old numbness broke down. Iron began to take the shape of weapon. The entire congregation watched with unbelieving eyes that a man stood there with folded hands, saying that his head was available for sacrifice.

He was Daya Ram Khatri of Lahore.

Guruji took Daya Ram by the hand and led him into a nearby tent. After some time, when he came out, his sword was red with fresh blood. The congregation was dazed.

The Guru again waved his sword in the air and roared: "Is there a religious man . . ."

Some people could not digest

this. They went to Guru's wife, Mata Jeeto, and complained that some madness had taken hold of the Guru. But Mata knew the Guru's nature only too well. She remained silent. Disheartened, they returned to the meeting and saw that Dharam Das Jat of Hastinapur was standing there and praying to the Guru with folded hands that his head also may be made use of for sacrifice.

Guruji took him also to the tent and re-emerged, his sword smeared with fresh blood. Before the people could break the silence, the Guru again called: "Is there a religious man ..."

This time the man who stood up to offer his head was Muhakam Chand Dhobi (washerman) of Dwarka Puri. Guruji took him also to the tent.

Guruji again roared like a lion: "Is there a religious man..."

In reply to this call the man who came forth was called Himmat, a Dheevār (fisherman) by caste. Himmat means courage.

The Guru's enthusiasm remained undiminished. He let out again a similar cry.

This time the man who stood up in reply to the Guru's call was Sahib Chand, barber of Bidar. Guruji took him also to the tent and he met the same fate as the earlier four had met.

But this time, when Guruji came out of the tent, he was not alone. He was accompanied by the five men in new clothes, who had offered their heads at the Guru's call.

The congregation went delirious with joy,

Guruji named those five brave ones as 'Panj Piaras' (the five dearest to the Guru). These five were honoured as the first Khalsa (the pure ones) and were asked to partake of 'Amrit' (consecrated food).

Sutlej water was placed in an iron pan. Guruji cut the water with his double-edged sword. The Guru's wife then sweetened it with sugar balls. Thereafter, Guruji

read from five scriptures. These were : Jupji Sahib, Jaap Sahib, Dasavaiye, Chaupai and Anand Sahib.

By taking ordinary river water in the iron pan, Guruji showed in a way that man's soul is also endless like the river. Then, by cutting the water with his sword he showed that just as water mingles again after being cut and no difference remains between the parts, in the same way, it is wrong to differentiate between souls. By reciting the scriptures he showed that such spiritual sayings purify the soul. Mata Jeeto (Guru's wife), by mixing sugar balls in the water, indicated to the followers that sweetness showed enter their hearts, words and deeds. The Shastras say: "Vidyaya amritam ashnute", i.e., nectar can be had only through knowledge. This understanding imparted to the Panj Piaras converted the river water into 'Amrit'.

Guruji gave this 'Amrit' first to the newly ordained Panj Piaras. In the Panj Piaras felt blessed after drinking this, the congregation felt blessed by merely watching this extraordinary scene.

Guruji now performed another miracle.

Through this incident he showed that the Sikhs (shishyas-followers) who on Guru's order were ready to have their heads severed and whose strong belief in the immortality of the soul had made them fearless, these Sikhs had the right to partake of 'Amrit' even before the Guru. The Guru now sat humbly before the very Sikhs whom he had ordained and given 'Amrit' too. Becoming a Sikh (shishya), he prayed to them to honour him with 'Amrit'. This was an honour for these Sikhs. It doubled their faith in and devotion to their Guru. With great love they made him partake of 'Amrit'.

On that day, Guru Gobind Raj's name was changed to Guru Gobind Singh.

This was a singular event in the history of the world. While the Guru laid the foundation of 'Khalsa' and Sikh-dharma (shishya-duties) and pointed the way to immortality through his guidance, he also pre-



ached to them simplicity and courageousness through the example of the iron pan. He also decreed five essentials for a Sikh (the five Kakkas i.e. Ks) : Kaccha, Kara, Kirpan, Kanghi, and Kesh (briefs, iron bangle, sword, comb and hair).

Sikh scholars have tried to read deep meaning into this decree, but, even with common sense, one can understand this was done to distinguish the Khalsa (pure) from others. This soldierly outfit was recommended to remove the caste-led degeneration of society and to instill into it elements of bravery. Khalsa means the pure. When the Motherland was being crushed under the feet of foreign invaders, then what could be more pure or noble than to fight to defend it? In fact, 'Khalsa' has the same meaning as 'Arya' of ancient Vedic literature. The words 'Khalsa' and 'Arya' are synonymous, having one and the same meaning.

The word 'Arya' does not denote a caste, community or a race, but it is qualitative and means a person of noble conduct. 'Khalsa' also means a person whose thoughts and conduct are pure. It will be incorrect to link it with any caste or community. In *Panth Prakash*, Guruji says :—

"You have been born in the clan of Gurus. Forget your previous caste consciousness. People belonging to all four castes are brothers and have now attained the quality of Khalsa."

For what Dharma did Guruji call the congregation, and what did he mean by that Dharma? This too he makes clear himself: "Now that you are my Sikh today, you

have to sacrifice your head for Dharma."

It was the very same Arya Dharma for whose defence Guruji had summoned the meeting and, explaining the same Dharma, he said: "Let the Khalsa Panth (religion of the pure) reverberate in the entire world, and the Hindu Dharma awaken in every nook and corner."

This makes it clear that he evolved the Panth for the defence of Hindu Dharma. He had no intention to start a separate religion or sect. In '*Vichitra Natak*', he writes: "By starting new sects and divisions, some clever men have done no service to anybody. I have come to this world only to protect Dharma and to destroy the evil-doers."

Praying before Goddess Durga, he says: "O Mother of this world! I shall destroy even the sign of evil-doers so that only Dharma's tale is told in this world. I shall quickly destroy the evil rulers. Then you watch the magic of this servant of yours."

He further says: "I shall restore the honour of Vedic Dharma in the world and shall wipe out the crime of cow-killing."

He writes with pain in *Kali Aytar*: "There have sprung up sects in the country which do no honour to the Vedas but spread disparate teachings."

It is important to note that when Guruji issued his call for a sacrifice for the sake of religion, the response came not from his so-called followers, but from five Hindus, to whom the Guru accor-

ded the highest place in Sikh history as the 'Panj Piaras'. These five may have been lowly from the point of view of the caste pride, but by giving them 'Amrit' Guruji made them more respected than even the highest caste. Guruji had come to unite all four castes and to take the Hindu race away from cowardice and to fill it with spirit of courage. That is why on that immortal Baisakhi day he adopted a novel psychological way. □

## No Change in Reservation Policy

Speaking at Parliament House on the 94th birth anniversary of Dr. B.R. Ambedkar, the Prime Minister, Shri Rajiv Gandhi, made it clear that the present discussions on the reservation policy would not affect the Harijans and the Adivasis. The Government remained committed to the present reservation policy and steps have been initiated to ensure that benefits percolated down to the underprivileged. The Government would continue its efforts for the upliftment of weaker sections. The freedom movement was part of the fight against poverty and social evils like untouchability.

The Prime Minister lauded Dr. Ambedkar for his contribution in the freedom movement, and said the nation would remember him for ever.

President Zail Singh also paid homage to Dr. Ambedkar as a living embodiment of secularism and national integration. Even today we are working hard for forging unity among all sections of the people so that we can build a strong India.



## How Environmental Degradation Affects Women's Role

The draft report on the role of women in development, presented to ministerial delegates at the Conference of Non-Aligned and other Developing Countries, held in New Delhi, outlined the impact of environmental degradation on women and briefly showed how lack of access to natural resources had resulted in women's powerlessness in developing countries.

Although women in developing countries were a major asset in agriculture and food production and although 45% of the agricultural labour force in Asia consisted of women, there had been little policy support for the role of women in these areas. Instead, evidence suggested that agrarian and land tenure policies had restricted women's access to land. In traditional societies, women's role in agriculture and food production was recognized by the customary rights of access to land, forests and to support from family labour. Structural change under colonialism and in the post-colonial phases eroded many of these rights. But the responsibility of feeding the family lay primarily with women in the least affluent sections of the developing world.

Yet land remained the principal asset in rural areas. Access to credit, extension services, technologies and even cooperative organisations was generally linked to land titles. But even where women performed the bulk of agricultural work, they seldom had full title or land use rights. Where rights were collectively held, it was invariably the male head of the household who took part in the farmers' associations. In many other cases, statutory laws eroded women's traditional rights to land,

particularly communal land. Evidence from different countries suggested that State laws governing the distribution of land and forest often contradicted the rights of women guaranteed under customary or family laws.

Post-colonial policies, with their particular emphasis on men's roles in agricultural production and on giving men access to land and modern inputs, while neglecting women, led to increased marginalization of women small-holders in the rural areas. Despite international recognition of rural women's right to own land, attempts to incorporate this principle in land tenure and land development policies were marginal.

Forest policies, including policies for reforestation, had yet to recognize the role of women in forest development. This had happened despite women having initiated major protest movements against deforestation in some areas which have negatively affected their ability to feed their families and livestock.

Forest policy, says the draft report, thus is far more than a technical issue to be left to experts. Rural women often depend heavily on forest products for the survival of their families. The draft document stated that women's capacity for survival and earnings had been negatively affected by deforestation and by the substitution of plants which did not provide food, fuel and fodder needs but were utilized by major industries in the paper, pharmaceutical and industrial sectors.

The draft document stated that

unless structural constraints and the existing invisibility of women in rural development policies and agrarian reforms were removed, it would be difficult to envisage an equitable growth and expansion of agriculture, food and forest production.

On environmental degradation, the draft report stated that millions of rural households, the role of the women involved and the nutritional level of their families had been affected by the depletion of natural resources.

The expansion of agriculture by clearing large tracts of forests had led to desertification through soil erosion and the replacement of forests by plantations had considerably damaged the ecology. The draft report stated that eucalyptus plantations were no substitute for forests which could provide fuel, fodder, fruit and other minor forest produce.

The effect of industrial pollution affected women physiologically by the deleterious effects on their reproductive systems and on the unborn babies. Women activists in the Pacific Islands, for instance, organized protests against water pollution as it destroyed fish, the major source of nutrition for their families.

The action programme, as suggested by the draft, which has yet to be adopted as a policy by the Ministers of the 43 participating non-aligned member States, among other things, sought to make the role of women "visible" in various spheres of development.

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## WORLD POPULATION IS GROWING—PRODUCING ENOUGH FOOD IS A PROBLEM

With growth rates declining more slowly, world population will grow by 80 to 90 million each year to reach 6.1 billion by 2000, 80% of them living in developing nations, the U. N. Secretary-General Mr. Javier Perez De Cuellar said in a report.

The single most important development, holding down growth rates, is the drop of population growth in China during 1980-85 from 2.5% to 1.2%, the U. N. Chief Executive said in a biannual report to the U. N. General Assembly.

Despite the slow decline, urgent problems will be created by expected significant increases in age groups of working population, fertile women and the elderly people.

Other difficulties will be producing enough food to keep pace with the population increases and the growing congestion in urban areas, Mr. Perez De Cuellar said, pointing out that the number of cities of four million and over in the less developed nations grew from 22 in 1980 to 28 in 1985.

The present global population is 4.6 billion and the growth rate is 1.65%, but in the next 15 years, it is "expected to decline more slowly than it did during the past 15 years, unless Governments' population policies change significantly", Mr. De Cuellar said.

Despite the expected declining growth rate, the annual increments to the world population will continue to increase from 70 million at present to 89 million by 1995-2000, said.

By the end of the 20th century the world's population will be close to 6.1 billion, of which nearly 80% will reside in the developing countries.

Perhaps the most urgent problem for many developing countries in the immediate future will be the

continuing very rapid increase of the working age population of people 15 to 64 years old, he said.

This increase grew from 44 million annually in the 1970s to 57 million a year at present and is expected to become even larger in the years to come.

Similar increases for women of reproduction age from 15 to 49 will have a profound effect on the rate of population growth in the developing countries, he said.

Currently, the number of elderly, defined as 60 years and older, is 411 million, or 8.6% of the total population. The proportion is higher in the industrialized world, 16% as against only 6.3 in the developing nations.

In the report, Mr. De Cuellar said by 2025 the percentages are expected to be 24 and 12 respectively.

Although total cereal production keeps growing, the report said, per capita cereal production remains stable, creating conditions of "serious undernutrition", especially in Africa where the annual population growth—the highest in the world—is still more than 3% and rising.

## ARUNACHAL CAN MEET POWER NEEDS OF EASTERN INDIA

The Chief Minister of Arunachal Pradesh, Mr. Gegong Apang, wants to discuss with the neighbouring States, particularly Assam, West Bengal and Bihar, a long-term agreement for financing the construction of the 600 MW Kameng River Valley Project.

Mr. Apang told visiting journalists that of the numerous river valley projects that could be built in Arunachal, the Kameng project could be taken up immediately. It can meet the power requirements of all the North-Eastern States as also of West Bengal and Bihar. The project

report has been submitted to the Planning Commission and the North-Eastern Electric Power Corporation is willing to execute the project. The Union Territory will need a maximum of 50 to 60 MW and can spare the remaining power generated from Kameng. The site for the project, estimated to cost Rs. 686 crores, has been chosen at what is called the "zero point", two or three km from Seppa, headquarters of East Kameng district, below the towering Bomdi-la.

It is a simple project, and, according to Mr. Apang, all that is needed is to make a tunnel to create a fall. No village would be submerged; it would not affect the ecology.

In support of his plea for financing the Kameng project without any loss of time, the Chief Minister argued that it was much better to invest in hydro-electric projects, rather than spend on thermal projects which meant national wastage, as coal is a diminishing asset. Therefore, funds for Kameng should be made available by cutting down on thermal projects.

He spoke of the immense power potential of Arunachal's rivers and said if harnessed the face of eastern India could be changed. What was lacking was funds, he said.

## Secular Training

The Chief Minister said that the Donyi-Polo Mission Society had been launched to impart secular training to the people of the Union Territory. Donyi-Polo (the Sun and the Moon) was the religious faith of the tribal communities inhabiting Arunachal for ages, and Buddhism was practised in Tawang and Kameng and some eastern areas. The State had already enacted a Freedom of Religion Act and the scope for conversions was limited. The Donyi-Polo Mission Society had started a modern school. Besides, the Ramakrishna Mission Institute, which was running more than a dozen schools, was doing good work among Arunachal's tribal communities. The Adimjati Sevak Sangh, started by Mahatma Gandhi, had also two flourishing institutions, Mr. Apang added.



## TECHNOLOGY IMPORT MUST BE SELECTIVE

The two-day convention of the Indian Association for the Advancement of Science has cautioned the Government to be selective in the import of technologies. Care should be taken so that indigenous research and development is not affected, the Association said in a resolution.

The imported technology should be suitably adapted and put to use under specific conditions, the convention said.

The convention suggested that the R & D base in universities and institutions be strengthened. There was a need to increase the manpower strength of the various research groups so as to make the best use of the trained scientific manpower in the country. Also, an R and D unit should absorb imported technology right from the time of erection and commissioning of a plant. This would help in updating and improving the technology without recourse to further imports.

## Wood Energy

By another resolution, the convention said that research priorities should be fixed for better utilization of the fast growing multi-purpose trees for a wood energy alternative. For this purpose the pace of the programme for setting up bio-mass research and demonstration centres under different agro-climatic conditions should be accelerated. Also, appropriate models should be developed for forestation of degraded soils, considering the ecological factors.

Identification of waste land in every district should be taken up and the programmes for bio-mass conversion and power generation be linked to the soil characteristics and the energy needs of the area.

## Awareness in Villages

The convention decided to undertake initially a project aimed at creating proper awareness in 100 villages by the end of 1986 and to inform the villagers about the ap-

propriate technology that would help them in improving their living conditions.

## MODERNISING BULLOCK CARTS

Bullock Cart is still the principal mode of transport and haulage in the vast rural inter-land of the country. Though considerable efforts have been made in the last 25 years to improve its design, much still remains to be done. An offer has been received by the Institute of Management, Bangalore, from Mr. Terry Habshey of USA, who has been collaborating with it in improving the design of bullock cart. The wooden wheel and steel tyres are proposed to be replaced by highly sophisticated rubber tyres, differentially geared boxes and brakes. It is proposed to import high quality tyres, which are otherwise "process rejects" in the USA and the wheel axels sets at prices far less than the cost of indigenous products. As a part of the scheme, the cost of foreign exchange requirements shall be met by the export of India-made motor tyres to USA. The life of the tyres and wheel sets would be far more than that of the equipment in use at present in traditional bullock carts. Though the tyres would be 'process rejects', they will have full life, being reinforced by steel rings and are expected to last with a farmer probably his entire life-time.

## ANCILLARY UNITS IN HARYANA

Haryana is poised for an ancillary revolution. The State government has, according to the Financial-cum-Industrial Commissioner Mr. B. S. Ojha, entrusted the responsibility for developing the necessary infrastructure to public sector corporations.

A new agency is being set up soon, exclusively with a view to developing new industrial infrastructure and updating the existing one. UNDP and a few other international agencies have committed both finan-

cial and technical assistance for this purpose.

Inaugurating the Rs. 85 lakh "Mehra Air Products" at Dharuhera, Mr. Ojha said that in its capacity as an agency of the Industrial Development Bank of India (IDBI) and as an institutional entrepreneur, Haryana Industrial Development Corporation (HSIDC) had already identified places to be developed as 'growth centres'. It has obtained 40 industrial licenses and letters of intent to promote ventures in the assisted and joint sectors. These are over and above the ones already at various stages of implementation.

As chairman of HSIDC, Mr. Ojha said the extension staff of HSIDC as also of the Industrial Assistance Group (IAG), would undertake to identify areas and parties for ancillary tie-up.

According to him, both UNDP and the Union Industries Ministry had okayed the setting of the Rs. 52 lakh UNDP-aided auto parts development centre at Gurgaon to cater to R & D and standardisation requirements of the automobile ancillary units coming up in Gurgaon, Mahendergarh and Faridabad districts.

With this the number of UNDP assisted projects in Haryana has reached three, the other two being the instruments design development and facilities centre, Ambala and the facilities centre for reinforced plastic at Faridabad.

In its capacity as institutional entrepreneur, HSIDC has been adjudged one of the best agencies by IDBI and the Union Government. As a refinancing agency it has, during the last five years, sanctioned term loans of Rs. 32.23 crores. This assistance is expected to crystallise an investment of over Rs. 10 crores, generating employment opportunities to at least 10,000 persons.

In Mahendergarh district, HSIDC has assisted 11 units and sanctioned assistance of Rs. 8.4 crores. The assisted units are engaged in the manufacture of paper, LPG gas cylinders, electronic components, power cables and other chemical projects.



## Kulachi Hans Raj Model School Ashok Vihar, Delhi

### Introductory

Kulachi Hans Raj Model School, Ashok Vihar, Delhi, though only 13 years old, is by far the largest amongst 93 DAV Public Schools in the country. The School itself has an enrolment of over 6000 students, including the Hindi medium afternoon Section, and its two branches at Pitampura and Shalimar Bagh have also become large schools in themselves, having about 2400 and 1600 students respectively. The budget of these three institutions, if put together, is about 150 lakhs.

### Building Activity

From 1972 to 1983 the School had been located in make-shift temporary accommodation till it was allotted about 4-acre plot of land. Its two branches, however, had no buildings of its own for all these years and have been located in rented kothis. Pitampura has been allotted a large plot of about 4 acres besides a small plot for its Nursery Classes. Shalimar Bagh has also been allotted about 2.05 acres of land. As a result, the management has taken up a bold building programme which within five years is estimated to cost about 3 crores.

In the new building, there is vision for two separate Science laboratories for each of the three science disciplines — Physics, Chemistry and Biology. The rooms are electric-fitted, gas-fitted and water-laid. Demonstration tables, tables for practicals, racks — individual and general — and stools, etc. are strictly according to specifica-

tions approved by Science experts.

We shall be having some open space for physical activities and this will certainly add to our achievements.

### Academic Achievements

The School had its finest academic achievement when its student, Master Arun Gupta, stood first in the All India Secondary Examination of the Central Board of Secondary Education in 1983.

The results of the School in the last examination (1984) are as follows :

Class	I Divn.	II Divn.	III Divn.	Distinction	Merit
X	116	95	07	219	—
XII	112	28	28	186	1

Master Vineet Gupta obtained 100 percent marks in Mathematics and secured a place in the Merit List. Eight students secured more than 80 percent marks in Senior Secondary Examination and 14 in Secondary Examination. Two students, Km. Vandana-XI and M. Srinivas-XII, were awarded scholarships by Sarva Sewa Trust.

Rakesh Arora and Dharmendra Grover were selected for the National Talent Search Scholarship. One of our students, Sneh Pal, was awarded a Scholarship for higher education in U.S.S.R. Sumeet Vasu, one of our outgoing students in 1984, also qualified for admission in a Medical College in U.S.S.R. As many as eighteen outgoing students of our School found admission in Engineering and Medical Colleges during the last two years.

### Games and Sports

During 1983-84, our students Naresh and Salil Mittal represented the State at the National level in Athletics and Badminton respectively. Rajeev Dalpatia was selected for the contest in Badminton at the State level. This year, our teams participated in Mahatma Hans Raj Tournament, held at Ambala in September last. We were runners-up in Athletics, Table Tennis and Badminton. In the Zonal Tournament in Table Tennis, our students won all the three Championships in Senior, Junior and Sub-Junior groups and in all the three, our girls were runners-

up. In Badminton, our Boys Junior were winners, our Boys Senior were Runners-up. In Volley Ball, our teams, Junior and Senior, were winners and runners-up respectively. In overall placings, we were runners-up in Athletics. In the Inter-Zonal Tournament, at the State level, as many as 18 students of our School represented Zonal Cricket, Badminton, Table Tennis and Volley Ball Teams and there were five athletes too in the contest.

**Athletics :** In the open Athletic Meet at the State level, our Relay Race Team (4x100) came runners-up. Our student Naresh was declared the best athlete of the Zone for the fourth year in succession. He was first in 400 M, 800 M and 1500 M. In the Zonal Athletic Meet, our students won the following overall positions :



Pramod Kumar	... I
M. Sen	... II
Ajay Sahni	... III
Manu Gupta	... III

### Co-Curricular Activities

In any scheme of education, co-curricular activities have an importance of their own. It is through these activities that the students find an outlet for their pent-up energy.

**Club Activities :** The School has a regular programme of Club activities, where the students get a chance to overcome hesitation and shyness and are initiated to the art of speaking, whether it is recitation, declamation or debating skill, music, painting, crafts, making science models or improvised apparatus or other openings for the development of their latent abilities.

**Interact Club :** There is an Interact Club under the sponsorship of Rotary Club, Delhi North-West. The aim is world fellowship for international understanding. Such clubs serve a very useful purpose for youngsters at the school level. Their activities find a special place in the institutional planning, which we envisage in the beginning of the school year.

**Literary and Debating Contest :** Under the auspices of Gandhi Peace Foundation, a speech competition in Hindi was held. 284 students participated in the contest. Our student Km. Suman Dhaiya got first prize and earned the honour of representing Delhi in the contest at the National level. In

the competition at the National level, she was declared the best speaker. Neeru Sethi, XII-A, got the third prize.

Nehru Bal Samiti, as usual, arranged Literary and Debating Contest. Our student Neeru Sethi got second prize in Recitation (Hindi). In the Junior Section, our student Prateek Sharma secured first prize. In the Debating Competition (Senior), our student Suman Dhaiya got first prize — a gold medal.

**Music and Dancing :** In the Instrumental Music and Group Dance Competition, organised by Nehru Bal Samiti at India Gate Bal Mela, our School won three first prizes and two second prizes out of five items in which competitions were held.

**Painting :** Our student Meghna Murray VIII-C., won the first prize of Rs. 200/- in the International Camel Painting Competition. We had the honour of presenting a ballet at the stage of Russian Art and Culture Centre during the celebrations of Indo-Soviet Friendship Week. Our School was adjudged the best and was awarded a trophy.

Nirmal Marwah was one of the five toppers in the International Painting Competition sponsored by Nehru Bal Samiti. She earned a free one month's tour of Russia.

Sushma Malik secured first position in Shankar International Painting Competition and also in the Nehru Bal Samiti Painting Competition (National level) in 1984. For this, she was awarded a scholarship

during her school years. Nirmal Marwah also got this scholarship for being one of the toppers in the Nehru Bal Samiti Competition.

The School secured first positions in both Religious Instruction and Sanskrit Contests, organised by Arya Vidya Sabha. Nidhi Khullar stood first in Dharma Shiksha and Goldy Jain stood first in written Sanskrit test.

Our School was selected for participation in Republic Day Parades during 1982 and 1983, depicting Peacock Dance in 1982 and Sword Dance (Jhansi Ki Rani) in 1983.

### Foundation Day

The Foundation Day of The Kulachi Hans Raj Model School, Ashok Vihar Phase-I, Delhi was celebrated on the 14th April, 1985. Prof. Veda Vyasa, President, D.A.V. College Managing Committee, presided over the function. Shri Yash Pal Vadera, a business magnate of London was the Chief Guest.

Proceedings of the function began with Havana and were followed by some attractive items of cultural programme presented by the School teachers.

Speaking on the occasion, Prof. Veda Vyasa expressed satisfaction at the progress made by the School and greatly appreciated the ceaseless efforts and untiring devotion to duty of School teachers in making it one of the Model Schools of Delhi.

—Principal

## Hans Raj Model School, Panjabi Bagh, Delhi

### State Level Painting Competition March, 1985.

Nirmal Marwah-X	II	13-18 years
Rohit Kathuria-VII	I	Below 13 „
Nandini Bansal-IX	Consolation	Below 13 years

### Hungarian Embassy, 25th Jan., 85.

#### Painting Competition :

Prize Winner	Prize
Bhawna Verma-X	I (13-18 years)
Hima Jain	I (Below 13 years)

N.D.A.

The following students have qualified in written test and interview and are undergoing final screening :—



Katnagar Ahuja (XII)  
 Rajesh Kohli } Outgoing XII  
 Rajesh Ahuja }

### Scholarships Won During 1984-85

*Open Merit Scholarship (Fresh) :*

Winner : Miss Rajni Nayyar

*Jr. Science Talent Search Scholarship:*

Winners Class

Kumud Sharma IX

Monika —

Rajeev —

Suchitra —

Vipul Chandra (VI position in the merit list)

Sona Shukla —

*Sanskrit Scholarships under Central Plan Schemes : 1981-82 :*

Winners: Monika, Sneh, ArunGupta.

### Sanskrit Scholarships

Winners : Rajni, Anita, Tarun, Monika, Sangeeta, Sona Shukla.

### Special Teaching Practice

The greatest weakness in English teaching has been the teaching of Composition. What we call Graded Composition, has remained only a cliché to be flaunted at seminars and conferences.

An ambitious teacher of this School is tackling this situation, so far as teaching of English at the Middle stage (Classes VI to VIII) is concerned. The enthusiasm and urge of the teacher to do something original deserves appreciation.

*Picture Composition :* Reference may be made here only to Picture Composition, which is a transitional stage between controlled and Guided Compositions on one hand and Free Composition on the other. It leads to a sense of personal achievement and development of an individual style too. It is a much better approach than the direct confrontation with Free Composition.

This Picture Composition can itself be graded as under :—

- (i) A large picture for class, with vocabulary and hints,
- (ii) Individual picture cards for each pupil, with vocabulary and hints, depending upon the needs of different groups.
- (iii) Pictures in sequences along with questions and vocabulary.
- (iv) Pictures related to a theme, but without any hints or vocabulary.

Judicious use of this approach leaves enough scope for students' imagination and expression.

The transition from one stage to another has to be gradual and natural. This is the crux of the problem.

### Visits by Eminent Men

Every now and then, we invite scientists, artists and intellectuals to address our students. Nothing appeals more to youngmen than the spirit of adventure. The children felt a thrill when Bechhendri Pal, the first Indian woman conqueror of the Everest, stood before them in the Morning Assembly. There is something in youth which tempts them to attempt the impossible. It is the spirit of adventure.

### Educational Conference

In this quickly-moving scientific age, educational technique and methodology too are changing. Unless we keep ourselves abreast of recent trends in education, we are soon out of date.

Only recently we had a Seminar of Principals of the DAV Schools from all over India on December 28, 29 and 30. Topics of educational, supervisory and administrative importance were discussed.

### General

Equal importance is attached to Science and Humanities because we want to teach the students not only how to make a living but also how to live.

Education should contribute to National Integration. We organise programmes like Social Service Camps and Cleanliness Drives, which develop a sense of involvement and a sentiment of national integration.

Too much of freedom, which may degenerate into licence for indiscipline and too much of regimentation, which is not conducive to full development of latent abilities, are avoided. The mid-road is yielding the desired results.

Whereas inspiration is drawn from cultural moorings, minds of students are open to fresh air from all directions. That leads to the development of a healthy individual and that is the aim of education.

### Yagya-Shala

A marble, octagonal, beautiful Yagya-Shala at Hans Raj Model School, Panjabi Bagh, was renamed Lalman Arya Yagya-Shala and dedicated to the sacred memory of Shri Lalman Arya, a well-known Arya Samajist of Hissar, on the 12th April. Eleven hundred students of the School, with saffron clothes thrown round their necks, performed Havan Yajna, sitting around eleven hundred kunds specially made for the occasion and recited Vedic mantras.

Prof. Veda Vyasa, President, D.A.V. College Trust and Managing Committee, was the Chief Guest. Shri Ram Gopal Shalwale, President, Arya Sarvadeshik Sabha, and Shri Mahendra Pant, Deputy Commissioner, Simla, were also present.

The function came to a close with songs and music as well as with a cultural programme presented by the students of the School. —Principal



# New DAV Colleges, Public Schools and Dayanand Gram Seva Kendras

## In Himachal Pradesh

As part of the important projects being undertaken by the D. A. V. College Managing Committee in the D. A. V. Centenary Year, a DAV Educational Complex, consisting of an Arts and Science College, a residential Public School, a Rural Development Centre (Dayanand Gram Sewa Kendra) and a Technical Institute is to be established in Himachal Pradesh, with generous financial and other assistance of the State Government. It is estimated that the proposed Educational Complex shall, in due course, require an investment of several crores.

Prof. Veda Vyasa, President, DAV College Managing Committee, has approached Hon'ble Shri Vir Bhadra Singh, Chief Minister of Himachal Pradesh, with the request to sanction, to start with, a grant of Rupees one crore along with a large area of land for setting up the Complex. Our request is under active and sympathetic consideration of the Chief Minister.

## Des Raj Vadera DAV College at Phillaur

The DAV College Managing Committee has also decided to set up a DAV Complex at Phillaur in Punjab from July 1985. The College is being established in the sacred memory of Shri Des Raj Vadera. A generous donation of Rupees ten lakhs has been given by his son, Shri Yash Pal Vadera, Prop. M/S Paul's (Drapers) Ltd. of United Kingdom, for the purpose.

At a meeting of the citizens of Phillaur, held on 17th March, 1985

under the chairmanship of Prof. Veda Vyasa, an amount of Rupees three lakhs was also assured as donations for the College. The President advised the citizens to also set up a DAV Public School and a Rural Development Centre, which will both reinforce the College, in due course. The response of the leading citizens of Phillaur was most enthusiastic and it can be stated with confidence that the DAV Complex as set out above shall flourish and shall be able to serve the community.

Shri Yash Pal Vadera has since been at New Delhi and, at the request of the DAVs, presided over a Cultural Show and Foundation Day of its largest Public School—Kulachi Hans Raj Model School, Ashok Vihar. We are confident that he shall continue to take active interest in the DAV institutions which are being set up at his initiative with his large donation and shall continue to give financial and other assistance in future also.

## DAV College at Faridabad

A D.A.V. College will also be started at Faridabad in Haryana from the next session. The College will be affiliated to Maharshi Dayanand University, Rohtak. An experienced D.A.V. educationist, Shri P. K. Bansal, at present Principal, D.A.V. College, Ambala, has been appointed as Principal of D.A.V. College, Faridabad. He has already to his credit the establishment of D.A.V. Colleges at Naneola and Pehowa in the State of Haryana. A D.A.V. Public School has already been set up there some months back and has made an excellent start.

## DAV Public Schools at Vishakhapatnam and Hyderabad

Shri Datbari Lal, Organising Secretary, D.A.V. College Managing Committee, accompanied by Principal T.R. Gupta of Hans Raj Model School, Punjabi Bagh, New Delhi, visited Hyderabad and Vishakhapatnam on the 2nd and 3rd April, 1985, to finalise the arrangements for the setting up of D.A.V. Public Schools in collaboration with Mishra Dhatu Nigam Ltd. (MIDHANI) Hyderabad and Vishakhapatnam Steel Project Ltd., Vishakhapatnam. Their mission was successful and these D.A.V. Public Schools are expected to start functioning in the townships of these Undertakings at Vishakhapatnam and Hyderabad from this Session. A D.A.V. Public School, with Shri C. Rama Krishna as its dynamic Principal, is already functioning successfully in the prestigious Begumpet locality of Hyderabad.

Shri Darbari Lal has been invited by the authorities of Bhilai Steel Plant also to study the feasibility of setting up a Public School at Bhilai.

## DAV PUBLIC SCHOOL AT AKHNOOR (JAMMU)

At a function at Akhnoor, near Jammu, on 5th April, 1985, Prof. Veda Vyasa announced the opening of a new school, named as Maharaja Hari Singh D.A.V. Centenary Public School, at Akhnoor, on the persistent demand of local citizens. The enthusiastic response of the citizens of Akhnoor was most promising. This is the fifth Public School of the D.A.V. College Managing Committee in Jammu Region.



## AV PUBLIC SCHOOL AT DEHRA GOPIPUR

After presiding over the Annual Function and Prize Distribution of D.A.V. College, Kangra, on April 6, 1985, Prof. Veda Vyasa met prominent Arya Samajists and other influential citizens of Dehra Gopipur to discuss matters relating to the opening of a new D.A.V. Centenary Public School at Dehra Gopipur, a Sub-Divisional Headquarter in Kangra District, in response to a longstanding demand of local people. This was announced by the President while presiding over a function held at Dehra Gopipur on 7.4.1985, attended by a large gathering, including some old students of the D.A.V. College. Prof. Veda Vyasa also visited Palampur where construction work of local D.A.V. School is shortly to be taken up. A D.A.V. Public School started there last year is making excellent progress.

## ADULT EDUCATION AT DAV COLLEGE MALOUT

DAV College Malout (Panjab), under the dynamic leadership of Principal P. L. Trakru, has been successfully organising Adult Education Centres at Malout and its surrounding areas. It conducted the Panjab University Adult Education Seminar on 11th, 12th and 13th of March 1985, of 40 Adult Instructors who are imparting this training. Major Tewari, Assistant Director, Centre for Adult Education and Continuing Education, Panjab University, Chandigarh, visited Malout, with his Project Officers, to supervise 30 Adult Education Centres which are being run by this College already. The team was fully satisfied with the working of this rural literacy programme, sponsored by University Grants Commission, under the overall supervision of Panjab University Centre for Adult Education and Continuing Education. It has drawn up a plan to increase the number of adult centres under the

DAV College Malout from 30 to 60 and also to provide a jeep and second Supervisor and other additional staff for this expanded project.

## D.A.V. PUBLIC SCHOOL FARIDABAD

At the first Annual Function of the D.A.V. Public School Faridabad, held on 17.4.1985, Principal Arya Vir Bhalla gave a brief annual report of the remarkable progress made by the School within a short period of one year.

The School was set up at Faridabad by the D.A.V. College Managing Committee in fulfilment of the long-cherished desire of its residents. With the untiring efforts of Organising Secretary Shri Darbari Lal and General Secretary Shri D.P. Seth the School was started on 1st April 1984, with the avowed object of inculcating in the students qualities of leadership, character and discipline, and spiritual and moral values of ancient Indian heritage, so that each student could develop an integrated personality as young leaders of future, to serve the nation with dedication and humility. Within a few days the School had 250 students on its rolls, with 12 members of the Faculty. Today, there are 25 staff members on the teaching staff, with six hundred students on rolls. The demand for further admissions is most pressing but lack of accommodation is the main impediment in the expansion of the School.

This is an English Medium School, yet equal emphasis is laid on the teaching of Hindi and Sanskrit also.

SUPW had been given due place in the School. In the year 1984-85, 65 children were trained in music, 45 students specialised in drawing and painting and 40 students learnt dance. The School sent about 165 students to various historical places like Jaipur, Agra and Delhi, during the year.

The School participated in an Inter-Social Competition held at

Faridabad on 25th November, 1984. The School won all the four prizes out of four events.

The Academic level of the School has been raised upto Class VIII this year, under the 10+2 pattern of Central Board of Secondary Education. The Directorate of Education, Haryana has granted 'No Objection' certificate, on 26.12.84, for affiliation with CBSE.

In order to keep abreast with the latest trends in education and to develop more effective methods of imparting education, the School encourages the members of its staff to attend orientation courses and in-service programmes, seminars and symposia.

The School is making remarkable progress with the valuable assistance and guidance of Shri A.C. Chaudhary, M.L.A., and Shri G. Prasanna Kumar, I.A.S., Deputy Commissioner. The School has been fortunate in having full cooperation from the staff as well as the parents.

## D.A.V. PUBLIC SCHOOL GHAZIABAD

D.A.V. Public School in Rajnagar, Ghaziabad, celebrated its Annual Day on April 18. The day also coincided with the centenary celebration of the D.A.V. movement.

On the stage were present three guests of honour—Sarvashri K.K. Sharma (M.L.A.) as president of the function, Dharmendra Deo (Vice-Chairman of GDA) as Chief Guest, and District Magistrate Chandra Pal, who gave away prizes. All the important figures of the D.A.V. Educational Society were present, including, Prof. Veda Vyasa (President), and Shri Darbari Lal (Organising Secretary). Some principals and teachers of D.A.V. Schools in different places had also joined the function.

Prof. Veda Vyasa welcomed all guests and said that today the D.A.V. Educational Society was running 300 schools and colleges in



the country, and of these 93 were English Medium Public Schools.

Shri Darbari Lal said that in their Society the stress was on the ideals of the Arya Samaj, which, he said, was main source of strength of their entire educational effort. He explained that they had also realised that it was necessary to run even the English Medium Public Schools because now parents just wanted that their children should learn English and be ahead of others. Our Society, by running these Public Schools, was trying to prevent our students entering Christian institutions.

Shri Chandra Pal, Distt. Magistrate, made a strong appeal for equal opportunities for all children, rich or poor, and disfavoured the growing tendency in people for public school education. He urged to build up national character and a spirit for Indianisation.

Shri A.K. Chawla, Principal, in his report thanked for the assistance being provided by the local authorities.

The School children presented a lively cultural programme of dance and music.

#### **D.A.V. MODEL SCHOOL PITAMPURA**

Prof. Veda Vyasa, President, D.A.V. College Trust and Management Society, laid the foundation stone of a Secondary School building in the premises of the DAV Model School, ND-Block (Vishakha Enclave), Pitampura, on Friday the 19th April. Prof. Veda Vyasa also inaugurated the Nursery School building in TP-Block of the School.

The programme of the function was preceded by Havan-yajna performed in ND-Block in which all those present on the occasion participated.

Addressing the audience, Prof. Veda Vyasa observed that whenever foundation stone of a new DAV School structure was laid, a new

feather was added to the crowning glory of DAV efforts in the education field. He expressed the hope that when the new Secondary School came into being, more and more students would get excellent opportunity for education and thus way would be paved for their all-round development.

Shri Darbari Lal, Organising Secretary of the Committee also was present on the occasion.

#### **VEDIC MOHAN ASHRAM HARIDWAR ANNUAL CELEBRATIONS**

Vedic Mohan Ashram, Bhupatwala, Haridwar is located at the site where Maharshi Dayanand, on the occasion of Kumbh Mela in 1866, made a frontal attack on the superstitious Pauranik institutions and boldly installed 'Pakhand-Khandini Pataka'. Its 77th annual celebrations were held at the Ashram from 11th April to 14th April, 1985. Shri Arya Bhikshu, Prof. Rattan Singh and other dignitaries addressed the audience.

The annual meeting of the Ashram was held on the 14th April when the Annual Report of the Trustees and the accounts for the year ending December 1984 were placed before the meeting and adopted. It was decided that most energetic efforts be made to complete the construction of Maharshi Dayanand Stambha on which Pakhand Khandini Pataka should be installed and that it should be completed, in any case, before the Kumbh Mela next year. Shri Arya Bhikshu was requested to give all guidance in the matter.

It was noted that Puri Charitable Dispensary was working successfully and over 25,000 persons benefited by it during the last year. It was decided to improve its working and expand its activities. The dispensary has been receiving handsome donations from generous donors during the year and, in particular, from the Puri family.

The following appeal has been issued by Prof. Veda Vyasa Adocate,

President, Vedic Mohan Ashram and it is hoped that sufficient funds will be collected for the completion of the memorial.

#### **APPEAL**

Maharshi Dayanand, after completing his education with his great Guru Swami Vrijanand at Mathura, started his campaign for the renaissance of Arya-Varta on the basis of Vedic culture. As a young sadhu of 42, he participated in Kumbh Mela held at Haridwar in the year 1866. He set up there Pakhand Khandini Pataka (Banner of destruction of all fraudulent superstitions). It was an act of supreme courage to challenge the orthodoxy in its own citadel. Vedic Mohan Ashram stands on this site. It has been decided to establish a suitable Memorial worthy of the great Rishi and his mission. The estimated cost of the Memorial hall be about Rupees 5 lakhs. All Aryasamajists and DAV's are requested to send generous contributions for the purpose to Principal T. R. Gupta, Secretary, Vedic Mohan Ashram, C/o Hans Raj Model School, Punjabi Bagh, New Delhi.

Note : Donations to Vedic Mohan Ashram, Haridwar are exempted from Income Tax.

#### **GURUKULA KANGRI VISHVA- VIDYALAYA**

##### **Annul Convocation**

Annual Convocation of Gurukula Kangri Vishva-Vidyalaya Haridwar was held on 13th April, 1985. It was attended by a number of distinguished and learned Arya Samajis, from all over India, including Shri Satya Vrata Sidhantalankar, Visitor of the University, Chancellor Shri Virendra, Vice-Chancellor Shri G. B. K. Hooja, Prof. Veda Vyasa Advocate, President of the DAV College Managing Committee, Arya-Ratna Pandit Satya Deva Bhardwaj Vedalankar. The Vice-Chancellor welcomed the distinguished guests and, in particular, Shri Bhardwaj who was awarded honorary



ry degree of Vidya-Martand. The Vice-Chancellor informed the audience that Pt. Bhagwat Datt Veda-lankar, an esteemed Vedic scholar, has been given an assignment for research for two years in the Vedic Department of the University. The Gurukula University has a rich collection of books on all aspects of ancient Indian culture, literature and history. Dr. Joshi is looking after the work relating to the development of the Ganga Project to remove pollution from Ganga water, for which the University has been given a grant of Rs. 10 lakhs.

The Convocation Address of Shri Satya Deva Bhardwaj was a brilliant

dissertation on Vedic Dharma, ancient Indian culture and literature and Gurukula system of education and was highly appreciated by the audience.

### PRINCIPAL SATYA PRAKASH IS NOORME

The demise of Principal Satya Prakash is a great loss to the DAV community. He had served the cause of education and the DAVs for his life-time. He was a dedicated and resourceful person, who built up the DAV educational institutions of Shimla, with great success,

during a period of over 40 years. A few months back, the President and other senior DAVs visited Shimla and he showed great keenness in the activities of DAV educational institutions at Shimla. A Public School has been opened at Sanjauli and the management of the existing DAV institutions was overhauled, with Shri Satya Parkash as President and Principal K. S. Arya of DAV College Chandigarh as the Manager. We pay our homage to the departed soul and convey our sincerest condolences to the bereaved family.

The DAVs are planning to name a major DAV institution in Shimla in his memory.

## Response for Centenary Celebrations

### JUSTICE I.D. DUA

Excerpt from letter dated March 19, 1985 of Justice I.D. Dua (Retd.) to Prof. Veda Vyasa.

"It is heartening to learn that the DAV Managing Committee has decided to celebrate the Centenary of DAV Movement in a manner befitting the great service done by this Movement to the cause of education and of moral and spiritual revival in our country. That the main inaugural and closing functions will be held in the capital town of Delhi early next year must be a matter of great pleasure to all concerned.

"The late Maharshi Dayanadji had dedicated his entire life to the cause of educated enlightenment and of eradication of ignorance and superstition which had reduced the Indian society to a depressing state of cowardice resulting from a misguided concept of Divinity.

"My thoughts have gone to Maharshiji because the DAV Movement, while striving to achieve its noble objective of educating and disciplining the human mind throughout the length and breadth of our great 'Bharat Varsha', has virtually immortalised the memory of Maharshiji, and, in my opinion, rightly so. The DAV Colleges have always inculcated the spirit of nationalism amongst its students. I even recollect some Muslim students, who had been blessed with education by this great Institution, felt proud of their Alma Mater."

### DR RADHANATH RATH

Dr Radhanath Rath, Editor, The "Samaj" and President, Servants of the People Society and Ex-Pro-Chancellor Orissa University of Agriculture and Technology. Writes in his letter dated April 24, 1985 to Prof. Veda Vyasaji, President, DAV College Managing Committee:—

"I have already taken up the question of Centenary Celebration of the D.A.V. movement in the country through my newspaper and in my speeches in public meetings. Every week, some news regarding the Centenary Celebration finds place in my paper which has a circulation of one lakh twenty thousand at present. In spite of very indifferent health, I am moving about and attending meetings and functions on invitation and we have to go on particularly mentioning about the activities of the D.A.V. movement regarding education and advancement of Indian culture. I have given hope to the people of Orissa that you are expected to pay a visit to Orissa sometime in the first or second week of May next. There are many institutions, cultural and social, that are anxious to affiliate themselves to the central D.A.V. organisation. Yesterday, the Jyotir Vigyan Conference was held at Cuttack and I presided over the function. A Mahavidyalaya was inaugurated yesterday where research on Indian astronomy and astrology and other allied subjects

would be taken up. Some rare books in Sanskrit have been collected from Kerala and some parts of Orissa. They need re-publication as well as translation into Hindi and English. They are very rare and most valuable books. When I come to Delhi I will carry those books with me and present them to you so that you can appreciate the value of these original scientific treatises written by great saints and sages. Any way, I will try to send you a fortnightly account of our activities with regard to the Centenary Celebration of the D.A.V. movement in our State. I most gladly give my consent to be a member of the Reception Committee."

### PANDIT SATYA DEVA BHARDWAJ

Shri Satya Dev Bhardwaj, Vice-President, Sarvadeshik Arya Pratinidhi Sabha and a leading industrialist of the Aryan world, writes in his letter of 19th April 1985 to Prof. Veda Vyasaji, President of the DAV College Managing Committees:—

I feel grateful and thankful to receive your letter of 18th instant. I hereby accept and agree to be a member of the Reception Committee of D.A.V. Centenary Celebrations.

May your great organization prove to be the real strength of Arya Samaj masses, specially for the young blood. The time has come for our stability to be realized by others who overlook our stand and universal progressive spirit.

*Aryan Heritage, April 1985*



## INDIAN SCIENTISTS BAG U.S. AWARDS

Nine Indian scientists have received the United States President's young investigator awards. The award carries a grant of \$ 100,000 a year for a five-year period. Each year as many as 200 such top-flight scientists are selected for the award.

## HANDLOOM EXPORTS AGAIN PICKING UP

With nine million people employed in the handloom industry—the oldest and the biggest cottage industry in India—it is the largest source of employment, next only to agriculture. What is equally important is that handloom industry contributes substantially to the foreign exchange resources of the country by way of exports.

There has been spectacular increase in handloom goods exports till 1981-82 when they rose to Rs. 374 crores from a meagre Rs. 11.4 crores in 1966-67, recording an increase of over 33 times. Thereafter, such exports declined for two years in succession but are again picking up well all round.

## REHABILITATION OF PUNJAB'S ECONOMY

The Prime Minister, Shri Rajiv Gandhi, has set up a high level monitoring group under the chairmanship of Shri P.N. Kaul, to oversee economic and social development in Punjab and to prevent further damage to the economy of the State. This will include representatives of the Departments of Finance, Power and Irrigation. The Prime Minister is keen that vigorous and appropriate steps should be taken to rehabilitate the economy of Punjab, which has suffered a great setback as a result of the

Akali agitation and the activities of the terrorists. He has already decided to set up an Integral Coach Factory in the State which will generate considerable employment and would also help in the establishment of ancillary industries. The work on Thein Dam is being expedited and will ensure self-sufficiency both in water for irrigation and electricity.

## BHEL'S INVENTION TO SAVE FUEL OIL

Bharat Heavy Electronics Ltd. (BHEL) has joined the select band of top four equipment manufacturers in the world in developing a new ignition.

According to Mr. A. Madhava Rao, Executive Director of BHEL, the system, called 'direct ignition of pulverised coal', will result in a 90 per cent saving of fuel oil in thermal plants. He highlighted the significance of the new system by stating that its introduction would save the country about Rs. 400 crores annually.

## JNANPITH AWARD TO DR. MASTI

The presentation of the prestigious Bharatiya Jnanpith Award to the celebrated Kannada author, Dr. Masti Venkatesha Iyengar, at Bangalore, on April 13, was a literary event like of which Bangalore had never seen before.

A galaxy of dignitaries, headed by the Vice-President Mr. R. Venkataraman, led a host of speakers, who wished the 94-year-old "Masti", as he is popularly known, many more years of creative writing.

Dr. Iyengar, who has to his credit nearly 100 books, including fiction, poetry, drama, and biography, is the fourth Kannada author to receive the Jnanpith award. The previous recipients were Dr. K.V.

Puttappa, Dr. K. Shivarama Karanth and the late Dr. Dattatreya Ramachandra Bendre.

Dr. Iyengar was a picture of humility as he received the award for literature from Mr. Venkataraman. Speaking on the occasion, he said, that it is the business of our writers as a class to realise it is their duty to do their best to revive the best qualities of Sanatana Dharma and of Indian culture and make our countrymen feel that they should be worthy of their inheritance. Dr. Iyengar stood for ancient wisdom, as reflected in the Rigveda, Mahabharata and Ramayana.

The Award consisted of a citation, a bronze statue of Vagdevi, the goddess of learning, and a cash prize of Rs. 1,50,000. Dr. Masti announced that he would create two trusts with the award money, one of Rs. one lakh for the promotion of publishing Kannada works and another of Rs. 50,000 for the publication of his books and their sale at a subsidised price.

The Vice-President paid glowing tributes to the founders of the Jnanpith—Mr. Shanti Prasad Jain and Mrs. Rama Jain.

Mr. Shreyans Prasad Jain, Chairman, Jnanpith, said that the Jnanpith desired that the award-winning books, as also other publications of outstanding merit, be translated into foreign languages and also that such foreign works be available in Indian languages.

## NATIONAL INTEREST SHOULD BE SUPREME

While releasing the Marathi version of the book 'The Creation of Wealth—The Tata Story' by Mr. R. M. Lala in Pune recently, the Union Minister of State for Information and Broadcasting Mr. V. N. Gadgil related an anecdote which



brings into focus the national outlook of the father-figure of Indian industry, Mr J. R. D. Tata.

Mr Gadgil said when he was Minister for Defence Production, a contract for the manufacture of one part of the Vijayanta tank was to be awarded. He noticed that though the Tata group was manufacturing that part for many years, this time the contract was going to another party as the quotation of the Tatas was too high. By chance, a few days later, Mr. Gadgil had Mr. Tata as his companion during a plane journey. The Minister raised this issue with Mr. Tata: who said, "You tell me orally, not in writing, that in the interest of the nation, reduce the quotation and I shall do it in one minute. You give me only one rupee, and if you ask me why a rupee, the reason is that my group is an industry and as an industry it has certain norms. It is not right to give it free. But for the sake of the nation, certain concessions must be made and so even a rupee would do."

The next day, a representative of the Tatas called on Mr. Gadgil to explain how the cost of that particular part was computed. The representative gave the following message from Mr. Tata: "This is our cost. Even if we forego our profit, still our cost cannot be less than that of our competitors. If their cost is less, you may give the contract to them in the national interest."

### TEENAGED SMOKERS

About 6% teenaged girls and 9% teenaged boys in Indian universities are smokers, according to a recent World Health Organization survey.

Dr. S. Kameswaran, consultant to the who and director of the Post-graduate Institute of Basic Medical Sciences in Madras, said this while speaking at a function to mark the World Health Day.

According to the survey, 14%

teenaged girls and 10% teenaged boys in USA are smokers.

Teenagers usually smoke, not because they like tobacco, but to emulate elders and prove that they are adults, Dr Kameswaran said.

### AYURVEDIC DRUG FOR LUNG DISEASES

Studies indicate that "ashwagandha", a herbal drug, prevents formation of tumours in lungs.

Clinical evaluation of ashwagandha (*withania somnifera*) at the King Georges Medical College Lucknow revealed that the herb also prevents stress, checks formation of gastric ulcer cancerous changes in lungs and [thickening of bronchial walls.

Ashwagandha, if taken by mountaineers and astronauts, would relieve them of stress and breathing trouble, generally caused by low gravity at high altitudes, a doctor in the Pharmacology Department said.

The herb has been extensively prescribed by Ayurvedic physicians as a rejuvenative tonic for the treatment of asthma, marasmus (softening of bone), bronchitis, leucoderma, arthritis, tumour, fever, pain, and inflammation of various natures,

### IMPROVED RELATIONS WITH NEPAL

India-Nepal relations have been on a low key during the recent years, due to the differences between the Governments of Nepal and India regarding Nepal's proposal for setting up a zone of peace. The prestigious 'India Exhibition' was held at Kathmandu from 2nd April 1985. King Birendra inaugurated the Exhibition. It is hoped that this Exhibition will mark a new turn to improve cordiality between two countries. The Prime Minister Rajiv Gandhi had also declared that

he would make special efforts to improve India's relations with its neighbours.

### INDO-U.S. RESEARCH IN TECHNOLOGY

India and the USA have identified several new areas in science and technology for joint research and endorsed to further strengthen cooperation in the existing fields.

In a joint communique, issued at the end of the seventh meeting of the Indo-U.S. Sub-Commission on Science and Technology, delegations from the two countries recognised the need for streamlining clearance procedures for expeditious processing of proposals and agreed to develop detailed procedures to carry them out.

The agreement was signed by Professor Yash Pal, Secretary, Department of Science and Technology, for the Indian side, and Dr. William Foege, Special Assistant for Policy Centres for Disease Control, U.S. Public Health Service.

About 200 delegates, prominent scientists and technical administrators from both countries held discussions in six working groups on health, medical and life sciences, physical sciences, atmospheric, earth and marine sciences, energy, environment and ecology, besides information science and technology.

The health working group endorsed that rapid advances in biotechnology make it feasible for a major expansion of the joint effort in research for new and improved vaccines for infectious diseases. The group also agreed to increase efforts in research on health problems causing children to die including acute respiratory infection, diarrhoeal disease and low birth weight.

Reiterating the importance of basic research in the life sciences, the group reviewed with concern health hazards associated with the work place and environment and

*Aryan Heritage, April 1985*



decided to accord high priority.

The group agreed to continue efforts in solving scientific problems associated with nutrition and reproductive biology, as also serious problems of cancer, alcoholism and mental illness.

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### SINO-INDIAN COLLABORATION IN TRADE

Shri Ram Krishna Bajaj, FICCI President, talking to Mr. Wang Yaoting, Chairman of a high power Chinese trade delegation which visited India recently, stated that there was tremendous scope of industrial collaboration between India and China. In 1982, our mutual trade amounted to a mere 145 million dollars. In the next four to five years, we can raise the two-way trade figure to at least one billion dollars.

Recalling the visit of a FICCI delegation to China last year, Shri Bajaj observed that in order to become one of the most modern countries in the world, China was

willing to import technology from any country, including the capitalist West, and they are prepared to pay the price for it and in foreign exchange too.

In the field of technology upgradation and joint ventures, Shri Bajaj informed that several proposals have been discussed between India and China and the prospects are encouraging.

Shri Wang Yaoting expressed agreement with the impressions of Shri Bajaj about great possibilities of economic cooperation between India and China. He referred to the enormous progress that India made in the industrial field. Shri Wang took special pains to remove all doubts about any contradiction in having both Government-to-Government and private sector collaboration between the two countries. Shri Wang said he was particularly impressed by the level of Indian technology in auto industry. If China looks for foreign collaboration, he said, in the auto sector, we need not, as in the past, seek it from the West, but can take it from India.

### DRUG INTAKE BY AUSTRALIAN CHILDREN RISES

School children in Australia have increased the intake of alcohol and drugs, according to a survey released in Sydney.

A report on primary school children aged between 10 and 12, in New South Wales showed that about one in four drank alcohol at least once a week, about double the number reported in a similar 1979 survey.

It said more than one-third of primary school children had experimented with sniffing aerosols or solvents, according to the report compiled by the State Drug and Alcohol Authority.

Painkillers were also used weekly by a quarter of the 700 children surveyed in 20 schools.

There was, however, a decline in cigarette smoking with only about 4 per cent children smoking weekly.

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### What Other Say (Continued from page 42)

In the interest of peace and normalcy in Punjab, Mr. Longowal needs to be liberated from the psychological grip of the extremists. This aim can be achieved not by praising him blindly, but by offering unambiguous criticism when his provocative and shortsighted remarks merit it. Mr. Longowal or other Akali leaders can take a sensible stand if they are helped to rid themselves of the fear that a responsible and constructive response to the Government's initiatives would

endanger their hold on the Akali Dal's followers. Secular and progressive forces can contribute in this process if they wage a principled political battle amongst the people of Panjab against communalism, terrorism and extremism. Dangerous implications of Mr. Longowal's drift should be brought home to people in the State. In the absence of such a mass activity on an effective scale, Akali leaders will continue to indulge in bravado and the extremists will drag them

towards yet another disastrous precipice. The Akalis have before them one more, perhaps the last, opportunity to bring negotiated normalcy in this tormented State. It is difficult at this stage to forecast the consequences if this opportunity is frittered away. All those who have so far acted as apologists for the Akali leader bear a greater responsibility. They must watch out; Whither Longowal?

—Patriot, 15.4.1985



## INTRANSIGENT SANT

Once again the situation in Punjab is inching towards a deadlock. And for this development the fault can be pinned entirely on Sant Harchand Singh Longowal, presumably the most moderate of the Akali leaders. In the last few days, Sant is reported to have made speeches in a tone that is either morbidly thoughtless or deliberately provocative. For instance, in a speech at Batala, the Akali Dal president is reported to have praised Beant Singh and Satwant Singh, the alleged assassins of the late Prime Minister, as two "Shaheeds". He is also reported to have raised slogans hailing the late Bhindranwale. The Sant must know that his recent utterances have been unfavourably viewed not only in official circles but also by those who think of themselves as the Sikh community's friends and who still hope for a happy denouement for the Punjab nightmare.

In fact, ever since his release, Sant Longowal has been making speeches which can only be termed as intransigent; but, earlier, some were willing to give him the benefit of the doubt, and argued that the Akali leader was working off his anger and bitterness. However, if the good Sant continues in his present vein, it is more than likely that he would end up stoking the bitter memories that had better be forgotten if peace is to return to Punjab. Moreover, the Akali Dal and its leader should resist the temptation of playing the old game of retaining the so-called 'credibility with the Sikh masses' by sounding as hawkish as anyone else in town. Above all, every sane Indian hopes and prays that the Sant and his colleagues have by now learnt the lessons of the horrible aftermath of words flippantly spoken by the five priests soon after Indira Gandhi's assassination.

What the Akali leaders have to realise is that a way out of the Punjab stalemate cannot be found if they insist on riding the high

horse of righteousness, emanating from a sense of presumed injustice done to the Sikh community. Nor should they forget that a government elected on a platform of national unity cannot appear, if even it wants, to be appeasing the hardliners in Punjab. The Akali leaders have no lesser an obligation to create the necessary conditions which will enable the Rajiv Gandhi Government to make concessions within the framework of the Constitution. There is a body of opinion, within and outside the government, that is opposed to any compromise or agreement with the Akali Dal. It is not without significance that the other day the Prime Minister found time to receive a delegation, led by Arya Samaj leader Ramgopal Shalwale, demanding that "other Sikh sects and Hindus" should also be associated with the talks.

The greater danger in the Sant's intractable demeanour is that the terrorists or agents provocateur can easily foul up the atmosphere. In this context, nothing could have been more ill-advised than the Sant's call to Akali Dal workers to resist the Congress-I's campaign of mass contact. Whatever the Akali Dal programme may be announced on Baisakhi, it cannot go on pretending that the burden of maintaining peace or finding a solution to the Punjab issue rests entirely on the government.

—The Hindustan Times

## WHITHER LONGOWAL

The lavish praise showered on Mr. Harchand Singh Longowal by Messrs Inder Gujral and his ilk notwithstanding, the real stuff of which the Akali leader is made will be fully known during the next few weeks. In the past, Mr. Longowal disappointed the opposition leaders on several occasions, because of his inability to display the required quality of leadership; particularly after Jarnail Singh Bhindranwale

established in the Golden Temple complex the Headquarters of his gang of secessionists, terrorists and criminals. When these storm-troopers held Punjab to ransom, indulged in violence against innocent men and women, violated the sanctity of places of worship and converted a holy shrine into an armed fortress, Mr. Longowal took recourse to ambivalence and equivocation in the hope that the mayhem caused by the terrorists would generate enough pressure to force the Government to come to a settlement with him and he (Longowal) would emerge as the victor vis-a-vis the Government as well as Bhindranwale. Events took an entirely different turn. Failure of this reckless gamble contributed, in no small measure, to the grief and agony Punjab and the rest of the country had witnessed during the last few years.

Mr. Longowal's utterances after his release from jail have been shockingly irresponsible and reveal a desperate attempt by him to appropriate Bhindranwale's mantle. Of course, some amongst Mr. Longowal's supporters have offered, at least privately, the explanation that a certain degree of demagoguery is necessary to facilitate the consolidation of his position, which has been so gravely undermined in the eyes of the Akali masses because of his previous conduct. Not much harm will be done by accepting this charitable interpretation of Mr. Longowal's otherwise objectionable behaviour and remarks. However, it is necessary to emphasise that leadership consists in pulling back from the point where demagoguery becomes overpowering and paralyses the capacity to take reasonable and rational decisions. More than the capacity to launch or lead a movement, leadership's capacity to conclude it before it is too late reveals the mettle of which it is made. On this score, Mr. Longowal is, once again, on test.

(Continued on page 41)



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# D.A.V. Centenary

## INTRODUCTORY

**N**OW that we are celebrating 100th year of our Society, we have to look back on what has been our progress in achieving the objects envisaged by our Founders and, what is even more important, as to what extent we have failed to achieve those objectives. We have also to consider, in the light of our objectives, experience and material and human resources, as to what should be our future targets and programmes. It would be presumptuous for us to talk of our targets in the next century, but there is no reason why we cannot plan, in broad outline, for the next 25 years—of course, in appropriate stages. This is the principal task before us today, before we approach, with begging bowl, our members, friends and associates for funds to provide us the requisite resources and means to achieve the targets. It may be said, with much justifiable reason, that these targets are our dreams, but history is full of examples where dreams have also, by dedicated effort, become substantial realities. One has to be optimistic in these matters.

So far as our past progress is concerned, a brief resume has been already published in June '84 issue of *Aryan Heritage* in an Article on 'DAV MOVEMENT' (pages 14 to 22). The same, however, needs to be supplemented by incorporating the progress made by us during the last two years in setting up about 50 Public Schools and taking up integration of talented students of weaker sections in our Public Schools.

### Our Targets During Next 25 Years

As one can envisage at present, our targets during the next 25 years may be set out briefly as follows :—

(a) Consolidation of our Public Schools on well regulated and uniform norms and setting up 400 Public Schools, bringing their total number to 500. This is certainly not beyond our capacity, being sixteen schools only every year. We have started a new experiment last year of establishing Hindi Medium Public School as a second shift in Kulachi Hansraj Model School, Ashok Vihar. We had been constrained so far to concentrate on English Medium Schools for students from upper middle class, in view of the stiff competition from well-established Convent Schools, etc. Encouraged by our success in this field, we have diverted our attention to Hindi Medium Schools, with

same standards of excellence. The response from the parents was so encouraging that we have extended this experiment to our schools at Pitam Pura, Shalimar Bagh and Janak Puri. I am confident that this will also be a pace-setter.

(b) Integration of Harijans and weaker sections of community in our entire educational system, in particular in our Public Schools, on a massive scale. A promising beginning has already been made in one of our most progressive Public Schools, namely, Hans Raj Model School, Punjabi Bagh—thanks to the resourcefulness and energetic efforts of Principal T.R. Gupta. This is, indeed, most gratifying and is bound to be a pace-setter.

(c) Setting up of Dayanand Academy in the State of Haryana, for which necessary land and substantial grant has been assured. This will, indeed, be a great test of our capacity and resourcefulness.

(d) Setting up of a DAV Complex in Himachal Pradesh, consisting of an Arts and Science Degree DAV College, a DAV Public School, a Polytechnical Institute and a model Dayanand Gram Vikas Seva Kendra. We are receiving all encouragement from the authorities, in particular from the Hon'ble Chief Minister Shri Vir Bhadra Singh.

(e) Establishment of a full-fledged Publication Division, in which at least 500 books, by eminent scholars, on Vedic Religion, Aryan Culture and Indian History and Art, etc., are to be published, as also a complete set of text books for our Public Schools. This will provide a Book Library of the DAVs, on the model of what has been so admirably achieved by Bharatiya Vidya Bhavan during the last 30 years under the inspiring leadership of its great Kulapati, late Shri K.M. Munshi, and will fill up, to a considerable extent, one of the most gaping lacunae in our past working. I would suggest that this task should be entrusted to a sister Society to be promoted by the DAVs for this specific purpose.

(f) Establishment of 250 Dayanand Gram Seva Kendras, which will provide comprehensive social services to the rural community and will be graded in three distinct classes according to quality and comprehensiveness of the programme. I attach high priority to this programme. Arya Samaj had always been in



the fore-front of social service to the nation. However, most of social services have now been covered by State activities. The programme shall cover medical relief, including immunisation of children, health-care and Yoga, adult education, demonstration farm and farm advice, encouragement of cottage industries, social forestry, etc.

(g) Management and Vocational Courses.

(h) Open University of the DAVs.

(i) DAV Autonomous Colleges.

(j) To organise a team of dedicated life-members of senior as well as junior workers, who are assured not only security of employment and reasonable standard of living but also reasonable facilities for health-care, insurance, education of children, residence, etc.

(k) To prepare a small army of a thousand Upadeshakas or preachers, well equipped in their knowledge of Vedic Dharma and prompted by patriotic fervour.

(l) To establish one large Dayanand Nagar and one large Hans Raj Nagar, on cooperative lines, and a number of smaller residential villages for the DAVs and their associates.

These are our targets for the next 25 years, in bare outline. It will require much thought and effort to provide flesh to these broad concepts and devise the best practical means of achieving them, in appropriate stages at the earliest.

It goes without saying that large funds shall be required to even modestly achieve most of the above targets. However, the intention is that though the DAVs would always depend upon generous charity and donations from their members and associates, from year to year, we should also create self-generating units. For example, though very expensive to start with, Public Schools are bound to bring us in contact with affluent parents of upper middle class and we can look forward with confidence to their financial help to enable us to go ahead with most of our targets.

Again, Seva Kendras are intended to be primarily for service of the community, but many of these Kendras, which may take up social forestry on a large scale, should be a source of considerable income to us.

Again, publications will need large funds and efforts to start with, but there is no reason why they should not, in due course, become a source of substantial income to facilitate our other programmes.

### Management Studies

There is a vast field of educational activities relating to Management Studies, which, to a large extent,

is still unexploited and is one of the most urgent necessities in the further expansion of education in the country. Bharatiya Vidya Bhavan had taken a welcome lead in management studies in India. However the scope of management studies is so vast and comprehensive and these are so urgently needed that even a dozen organisations may not be enough to cope with it. On the initiative of Shri Darbari Lal, Principal K.S. Arya, Principal Gakkhar and Principal Mrs. S. Roy, a very commendable programme of management education was started at New Delhi and later at Chandigarh and has since been extended to over a dozen DAV Colleges and Schools. It has rendered meritorious services in this direction. The Management Studies were organised with extraordinary skill, careful planning and resourcefulness and have become most popular from the start and have already achieved enviable success. Some of these courses have already been approved by the Panjab Government, the Government of Haryana and the Government of Himachal Pradesh and it is likely that these shall be approved by many other States in due course. The scope for the expansion of Management Studies is very great indeed, in both directions -- in taking up larger number of management subjects for education and introducing these to most of the DAV Colleges as well as large Public Schools. I see no reason why within the next 5 to 10 years, every DAV College and most of our DAV Public Schools do not have a fully developed and comprehensive wing of management studies. I also envisage that independent institutions exclusively for this purpose may also be promoted by us. Much remains to be done in this direction for the improvement of the academic standards of excellence.

Another important aspect of this informal education is that we should set up an organisation to advise and assist our trainees to secure suitable assignments in the economic life of the country. With a large network of our institutions throughout the country, our large community participating in all walks of national life and our vast and influential contacts, we could certainly render invaluable service in this sphere.

Now that there is an obvious trend in the country for exploitation of various modes of media to assist informal educational efforts, we have already appointed a very capable associate, Shri D.P. Verma, retired Registrar of Panjab University, to prepare, in active consultation with Principal K.S. Arya, cassette of at least 100 subjects on Management Studies to be prepared this year to assist our teachers. Ultimately the number may increase to thousands in course of time. The importance of excellence of quality material and its exposition cannot be over-rated.

### Vocational Education

What is true of Management Studies is equally true, if not more, in relation to Vocational Courses. Apart from the fact that in spite of very steep rise in the number of the universities in the



Country, the facilities available cannot possibly cope with the ever increasing demand for admission of students for higher education. Even otherwise, it appears to be a waste of national talent not to divert a major part of youngmen, qualifying at 10 plus 2 level, to vocational training in numerous subjects. The scope for this enterprise is almost unlimited. We cannot escape responsibility for having completely ignored this vital aspect of our educational efforts all these years. It should be our earnest endeavour to make up this deficiency as early as possible. In a way, it would be befitting the traditions of the DAVs. We have, indeed, a highly successful Mehr Chand Polytechnic at Jalandhar, which is one of the best in India. We also have two other Technical Institutes of a more limited scope at Jalandhar and Amritsar. However, it must be frankly admitted that we have not even touched the fringe of requirements in Vocational Education. I have no doubt that our target should be to set up at least 50 senior polytechnics and 100 junior polytechnics within the next 10 years. The programme may be considered too ambitious, but, in view of its vital importance, this has to be implemented.

#### Open University

Some months back I had contributed an article in the *Aryan Heritage* on the 'Open University of DAVs'

(October 1984 issue, pages 2 to 4). Since then, I have given considerable thought to the matter. Under the law, as it exists at present, degrees can be awarded only by a University recognised by the State. However, there is no reason why we cannot organise an 'Open University of the DAVs for Management and Vocational Studies. This is a matter of urgency and I request our senior colleagues, especially our senior retired Principals, to assist us in this development without any further loss of time.

#### Autonomous Colleges

Autonomous Colleges were strongly recommended by Kothari Commission over twenty years ago, but practically nothing has been done in this direction so far, except the extremely limited implementation of the Scheme in the South. Recently, many Indian Universities have evinced greater interest in this behalf. The DAV College, Chandigarh has received encouragement from the authorities of the Panjab University to convert itself to an autonomous college and similar encouragement has been received by the DAV College, Jalandhar from Guru Nanak Dev University. We have decided to gratefully accept these offers and to go ahead with all seriousness and with utmost expedition.

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## Twentyfive Indian Monuments for World Heritage

India has proposed 25 monuments for inclusion in the world heritage list.

So far four monuments—Taj Mahal, Agra Fort, Ajanta and Ellora Caves—have been included. The others proposed include the Sun Temple of Konarak and the group of monuments at Mahabalipuram which have already been recommended by the Bureau of World Heritage Committee for inclusion in the list,

according to the Archaeological Survey of India.

The Survey has added 7,000 pieces to the list of registered antiquities during 1984-85. It has also initiated steps to retrieve some important antiquities which have been smuggled out of the country in recent years, including the bronze image of Nataraja now in Kimble Art Gallery, Texas.



# Hundred Years Of The Congress

By

**Shri Prem Bhatia**

Editor-in-Chief, The Tribune, Chandigarh

**W**E of the pre-Independence generation have our own selected memories of the Indian National Congress, which is celebrating its birth centenary, not under its parent flag but under a label given to it by the granddaughter and daughter of two former Presidents of the organisation. The shorter name associated with Indira Gandhi has survived her death, with the dissident splinters barely alive. It is time for the Congress to drop the (I) and reclaim its original title, which is a heritage it should not abandon in trying to proclaim an outdated loyalty to the owner of the bracketed suffix.

Memory, the experts tell us, is selective attention. Perhaps it is, but I do not think that everything which I remember clearly from the past has been engraved on my mind because I chose to retain the image or the words. For instance, it is difficult for me to explain why one of the Congress images which stands out in my mind is the picture of Dr. Satya Pal, pretending to manufacture salt from tap water contained in an open pan ("karhai") over a kerosene stove carried on a "rehri" which a loyal party colleague pulled on Nisbet Road in Lahore.

This scene was enacted some 55 years ago as a part of Gandhiji's Salt Satyagraha. Dr. Satya Pal could not have produced much salt out of a "lota" of tap water, but his demonstrative action served a symbolic purpose as did the occasional bonfire of "foreign cloth" in our city. The British textile mills in Manchester kept running but we in Lahore (and elsewhere in the country) got the satisfaction of a protest, though expensive but telling, in its effect on the already irritated minds of our then white rulers.

One had a sensitive and highly impressionable mind in one's younger days and so I also remember, as a part of the Congress saga of my college years, occasions when the more dedicated nationalists of my generation courted arrest, to take India closer to freedom. Most of us, at Government College Lahore, were the sons of well-to-do zamindars or other committed supporters of the Raj and did not, therefore, join in freedom processions and boycotts. Perhaps that is why I still remember in visual and audible detail the particular winter morning outside the college gate in front of the Kutchery when

Manmohini Zutshi was taken in custody and removed in a police van for shouting "inqilab zindabad".

Manmohini, who was later to marry Amrit Sahgal, a chartered accountant, was then a student of the M.A. class in an almost entirely men's college at the time. She was a very beautiful young lady, delicate but fiery, and her arrest was quite an event. I had horrid thoughts of how this charming and physically fragile maiden would be tortured by the police in her struggle for India's independence.

Greatly moved, but afraid to shout "inqilab zindabad", I contented myself with a half-shout of "Manmohini Zutshi zindabad", upon which an Anglo-Indian police sergeant, who used to play full back in the Punjab Police hockey team and knew I had a future as a cricketer, whispered in my ear: "Shut up and scram". I heeded the warning and quietly and slowly got lost in the crowd; else I too might have been fighting for India's independence in a cell in the local thana next to Manmohini Zutshi. Ashamed and crestfallen over my own cowardice that morning, I concluded with sadness that I was not the stuff that nationalist heroes were made of.

It was at about the same time that the Congress session at Lahore took place. I remember the occasion rather hazily: the large crowds and the Ravi river, but the memory of Jawaharlal Nehru on horseback is much clearer. Everyone in our family spoke about Motilal Jawaharlal and Kamala — Indira's mother — as if they were close relatives or intimate friends. My mother, for example, wore a very worried expression on her face because she had heard that Kamala was in poor health. The Nehrus were a national possession. We in Lahore had our own junior Jawaharlal, and I wonder whether Virendra, the present venerable editor and a youthful political leader of those days, remembers that he was called the Jawaharlal of Punjab.

Many years later, when I was in the Army and posted at Ranchi in Bihar with Eastern Command, we heard vaguely, to start with, about the Quit India agitation. Our British officers spoke either in whispers or sign language about the sabotage of the railway track by Congress.

*(Continued on page*



# Golden Age Of Indian History

By

Dr. Satya Kam Varma

Professor of Sanskrit, Delhi University

## PREAMBLE

SINCE the first acquaintance of the western historians with India and its history, there has been a tendency to proclaim the famous Gupta Age as the 'Golden Age of the Indian History'. It was but natural for them, because they started every thing from Buddha, taking his advent as the watershed in the Indian history, separating the shrouded past from the distinctly clear posteriority. During this process, they have utterly disregarded the traditional history of India, as preserved through the long tradition of historical writings, declaring it as fantastically unreliable because of its references to quite older dates and events, which, according to the western historians, were quite impossible, as they could not conceive any thing far beyond the concept of history, handed down to them through Bible, the source of all knowledge and inspiration for them. Before the discovery of the old Egyptian history through the emergence of Pyramids from beneath the sands, they could not believe that such a distant civilization could exist on this Earth, quite before the advent of any western or Mesopotamian civilisation. Even this archaeological discovery could not convince them to connect its contemporary discovery of Indian past, in the form of Mohen-jo-daro and Harappa, with that of the Vedic or Aryan advent on the Indian scene, which they had arbitrarily fixed long before this discovery, earliest at 1200 B.C. It was natural, there-

fore, that in their imperialistic pursuit of denigrating the Indian past, they connected this new discovery with some pre-Aryan culture, which, according to them, could have been none else than the Dravidian one. And they started searching for the 'proofs' towards that end.

Thus, even after the discovery of historically remote past of Indian history, these scholars persisted in their belief that the unbroken tradition of Indian history had only started a bit prior to the great Buddha, about whom they found the corroborative evidence in Chinese and Tibetan traditions, which, according to them, were more reliable than any Indian tradition in that regard. Therefore, even after the discovery of the so-called 'Indus Valley Civilization', they continued in their assertions regarding the well known Gupta Age as being the Golden Age of Indian History.

## ARCHAEOLOGY : DISTORTIONS

With the discovery of Mohen-jo-daro (now in Sind, Pakistan) and Harappa (in NWFP, Pakistan) a far advanced culture came into light. It was placed between 2700 B.C. to 1500 B.C. A new system of dating was evolved. In the following years, Egypt and Persia, followed by Mesopotamia and others, also produced some archaeological wonders. All these discoveries pushed the so-called 'history' back to several centuries, if not several

millennia. All these cultures, more or less contemporaries, were far advanced than even some later historically dated cultures. But there arose certain discrepancies during the evaluation of these cultures, which were responsible for certain miscalculations. For example, no serious attempt was made to interlink these cultures and evaluate them thereby. All the great cultures of Indus Valley, Nile Valley, Persipolis, Babylonia, Assyria, Egypt and Rome, etc., were evaluated as separate entities; each studied in seclusion from the others. Even the basic criteria for their individual studies were decided individually. Had there been an attempt to study them as contemporary and interlinked cultures, the results would have been totally different. Some of these discrepancies resulted in great distortions in historical evaluation of these cultures. Here, we would prefer to give only one example of these distortions. It is the inherent inter-relationship between Indian and Egyptian cultures.

The far advanced cultures of Mohen-jo-daro and Harappa baffled the historians to such an extent that they were unable to reconcile their prejudicial and already fixed notions of nomadic nature of Aryan or Vedic culture, and, consequently, of the dates of the writing of the Vedas and Aryans entering India, as fixed by them. Basing their conclusions on merely the so-called literary evidence, they had already decided that Aryans invaded 'Dravidian India'



from north-west side, and even fixed the dates of this hypothetical 'invasion'. These prejudicial notions blinded them to such an extent in evaluating the newly excavated 'Indus Culture', as it was known then, that they could not think of establishing any link of this 'old' culture with the Vedic culture, which was 'quite later' in their opinion. It is a strange fact that many a renowned Vedic and other scholars have tried from the very beginning to evaluate this new-found culture and relate it with the Vedic culture; still their arguments were ignored totally, without giving them any serious consideration. Unfortunately, a new 'discovery' helped them in these wrong calculations. On western side of both these cities, a part of the habitation was found 'charred'. These Indologists had already read the Indian mythological stories about 'burning of the Three Cities' by Shiva. Easily and hastily they concluded that, while entering India, Aryans destroyed these cities, presumably belonging to a far advanced and great non-Aryan culture. And, they were helped in this blind conclusion of theirs by their inability to read the script, abundantly found written on the seals etc. at these sites. Thus, their pre-set and prejudged notions blinded them from seeing or establishing any link between the so-called 'Indus Valley Culture' and the later unbroken tradition of 'Indian Culture', which they declared as predominantly Aryan.

On the other hand, they had no such fixed, or even hypothetical, notion for Egypt's past, when they suddenly discovered the secrets of the Nile Valley Culture, through the discovery of pyramids and other monuments buried under the great desert. The old Greek, Hebrew and Roman history had provided them with certain notions regarding the old history of Egypt. They did not hesitate even for a moment to establish an unbroken relationship between the newly revealed Nile Valley Culture of 3500 B.C. and that of the times of Cleopatra and Caesar. They did not hesitate even for a moment in establishing the same 'link' in the 'old' and 'later' cultures of Persia, Sumeria, Mesopotamia, and Israel,

etc. To them, all these cultures flourished in an unbroken manner for many millennia. Thus, two prejudicial conclusions were drawn arbitrarily regarding the Indus Valley Culture: that (i) it was non-Aryan and pre-Aryan in nature and that (ii) it had no links with any other contemporary culture. We would like to consider these two points before proceeding on any further consideration.

### INVASION THEORY REFUTED

Until the International Conference on Central Asian Archaeology in Uzbekistan in Russia, and a Seminar in Simla, never a serious attempt was made to refute the theory of Aryan invasion. Even Dr. R.S. Sharma, a great name in Ancient Indian History himself and the leader of many an Indian Delegation, as well as the former Chairman of the Institute of Indian Historical Research, has not only written but has also tried to defend the theory of Aryas coming from outside India and settling here after conquering the previous rulers of Indus Civilization. In these Seminars, some of the Indian scholars and great names in Indian Archaeology have raised their voice against this theory on the basis of a simple logic: "Unless there are definite proofs of Aryans invading or coming into India from outside, and until a definite entry route is established from outside India, the 'Invasion Theory' cannot be held good." Also, for the first time, another argument has been advanced in this direction, and that of far greater importance in itself, that nothing should be said as a definite proof of so-called Indus Culture being Pre-Aryan or Non-Aryan in nature. Unless this is established firmly, nothing should be said, according to these scholars, as regards the Aryans' entry from outside the known borders of India.

An argument to augment this above-mentioned assertion has generally gone unnoticed, which is otherwise most important. When at first the charred remains were found on north-western side of the two newly discovered cities, the only cities discovered till then, it was believed that most probably only these two were the cities which flourished before the

entry of the Aryans, who being nomadic in nature and roaming search of securing new pasture destroyed these cities by burning them after the flight of the original rulers and thus destroyed the Indus Civilization totally by pushing the Dravidians to the South. Thus, it was only because of the charred portions of these cities that such a theory was held good, without a solid proof in that direction. But since India's independence, many cities spread over on a vastly extended area of the North India, have been unearthed, belonging to the same period and civilisation as none of them has any such charred part on any side. Even if it is recognised as a fact that the previous two cities were burnt due to the brutal invasion of Aryans and as a consequence the former rulers were pushed out of those two cities, what about the rest of the cities and the rulers? How, all of a sudden, all the centres of that Civilisation came to an end and almost contemporarily. It has also come to light that most of these cities were not only inhabited even far before the advent of the so-called Indus Culture Era, they continued to be inhabited far beyond the end of that Era also. At most sites, more than three successive foundations have been discovered. Thus, Indus Civilization now stands proved as only a link in the vast continuity of Indian Culture, anterior as well as posterior to the Indus Valley Civilization. Then, who were those who inhabited these vast and big cities prior to and after the so-called Indus period? And, are we sure that the so-called Indus Civilization was in no way connected with its preceding and succeeding Civilizations?

### CONTINUITY

If, for once, we could forget about the prejudicial notion of Aryans coming from outside India, as about Indus Civilization being Pre-Aryan or Non-Aryan in nature, then we can proceed in an unprejudiced manner to find the missing link connecting the distinctly different local eras of Indian Civilization, including that of Indus valley among them. No doubt, the script of the period has not been deciphered completely.



ely and unambiguously as yet, all there are abundant other sources of comparison in the form of the images of gods and goddesses, architectural designs, and the like. While wider study can wait till later, here we would like to stress only one or two points, which indicate the uninterrupted development of Indian civilization through these different periods.

Here, we would like to draw the attention of the scholars towards the concept of Mother Goddess, the imagination and iconography of which remained unchanged at least upto Shunga period, i.e., till II and III centuries B.C. The almost identity in images of different periods of this Goddess clearly shows the pre-eminently agrarian nature of the people of these periods. The bowls on both sides of the head of this Goddess may remind one easily of the concept of 'Prithivi' or 'The Earth' as depicted in the 'Prithivi' Sūkta of Atharvaveda (12.1). Ever since the Vedic times, 'The Mother Earth' has remained the source as well as giver of all the agricultural as well as material wealth which have been jointly referred to generally as 'Dhana' (धन) and 'Dhanya' (धान्य). These are the two types of wealth which this 'Mother Goddess' has been shown carrying, by way of two pots, ever since its first image was created. The same might be said about the image of 'Paśupati', whose main features remained unchanged through the ages, though iconographically it went through certain periodic changes. It happened in accordance with the growing concept from the Vedas to the Purāṇas.

But there is at least one 'god' or 'image', which establishes unassailable affinity between Indus Civilisation and the Vedic concepts. It is that of 'Vṛṣabha', which has been taken as the embodiment of 'Dharma' and 'God Almighty' ever since the times of the Vedas. It is this image which has always remained unparalleled from the point of view of Indian art, poetic imagery, and iconography, throughout the history. Such a notion can in no way be detached from the so-called Aryan Culture, while R̥gveda refers

to it often.

If we could recognise some other such sources of unity between the so-called Indus Valley Civilisation and its later counter-parts, then we shall not miss in recognising the fact of continuity through all the different periods of Indian history, right from before the advent of Indus Valley Civilisation.

### SCRIPT : UNFOUNDED CONCLUSIONS

The inability of the Indian historians so far in establishing a link between the aforesaid Indus Civilisation and that of the later periods, and their acceptance of a void existing between the final stage of the former and the civilizations beginning with the arrival of the Buddha resulted in yet another folly. And this has happened, because even the Indian historians have failed to accept the real occurrence of Mahābhārata and Rāmāyaṇa episodes and some other facts of traditional Indian history. After accepting the Buddha as the watershed of the later Indian history, it was natural for such Indian or foreign scholars to recognise the basic difference between the Indus Valley Script and the later Indian Script. The simplest and unartistic nature of Pre-Ashokan and Ashokan Brahmi baffled them so much that they were unable to establish any link between it and that of the preceding period. Also, till then, they had no specimen of the intervening simplified forms of the script, which have now been discovered at the sites like Chandraketugarh in Bengal and Sanur in the South. The simplicity and straight-line-structure of the script could be seen even immediately after the Buddha, as is evident from the writings on the earthen pots containing the 'ashes' of the two of his famous disciples. A few specimens of this 'straight-line-from' of script have been discovered even as far back as eighth century B.C. We are at a loss to understand how even the Indian historians could not find an easy answer to the problem of 'the continuity in the differing styles' of Indian script, only because they could not find any direct evidence of writing for a brief span of 200 years. The Indus

valley variety of the script is available straight upto the period of so-called 'decline' of this civilisation, i.e., upto 1200-1000 B.C., while the next specimen found thereafter belongs to the eighth century B.C., which some of the scholars deny even as being the specimen of any script. These specimens are in direct relationship with that of the post-Buddha and Ashokan specimen of the later script, known as Brahmi. Not only in this early script the 'straight-line-style' is self-evident, but even the letters involved have been identified correctly. This gap of a few centuries could well have resulted from the same reasons which created the simultaneous gap in the continuity of the contemporary city civilisations. Might be, it is due to our own inability in finding the evidence of this interlying period, or might be it is really 'dark period' of Indian history, resulting from some external or internal calamity. The Jātakas and the other older authoritative works generally referred to as much as 'sixtyfour kinds' of scripts as early as prior to the fifth century B.C. Panini and his contemporaries refer to several kinds of scripts; Greek (probably of Indian variety) being one of them. Buddha himself has referred to the existence of a massive Vedic and other literature. Was this all literature created only between the two or three centuries of this intervening period? Even if so, in which script all this highly developed literature was written and that also so perfectly that the accentuation, doubling, hiatus, etc., were well taken care of? Was this later Ashokan Script developed to that extent? And, was it not due to a change-over to a simpler form of script that many a valuable pieces of literature could not be transliterated in due course and perished uncared for later on?

It was, therefore, due to not taking into account the aforesaid factors that their own inability to read the Indus script led them to believe that it was totally unrelated to the later Brahmi Script. And being non-related to Brahmi, for them, amounted to its being non-Aryan in nature. And such a conclusion too was in line with their



earlier conclusions regarding Aryans coming from outside India and settling here after defeating the already established non-Aryans, i.e., Dravidians. It was, therefore, that without caring to attempt at finding the missing links in the continuous flow of the Indian history and its civilisation, they declared all the attainments of this so-called Indus Valley Civilization, along with its script and art, to be of the Dravidian origin.

And, fortunately for them, the Russian and Finnish scholars proved it with the help of their computers that this script could be of Proto-Dravidian origin only; though they have not succeeded as yet in fixing the phenetic or other definitive values to the individual signs of it. On the other hand, there is a galaxy of Indian scholars who have related this script with some stage or the other of Sanskrit, with definite proofs.

### CONTEMPORARY EVIDENCE

Thus, it is our ignorance about the real nature of this vast and astounding civilisation that we try to derive one or the other conclusion in this regard, without even caring for its verification through some corroborative evidence. Otherwise, how is it possible that while at one place we decide that the Aryans did not enter India prior to 1200 B.C., at the other we conclude, after the discovery of the charred parts of Mohenjo-daro and Harappa, that the Aryans destroyed these cities in 1500 B.C.? But, now, when more than 100 other similar sites have also come into light in such a vast and extensive area as starting from Central Asia (now part of Asiatic Russia) and extending up to the far-flung areas of the southern and eastern parts of India, picture becomes more clear. Candu in Kashmir might be said as the link between the Central Asian (Russian) and Indian parts of this civilisation, along with a few cities of Afghanistan. This argument of Aryan invasion and burning of the cities by them also stands refuted, as there is no other city, either in the East, West, North, or South of the two

aforementioned cities, which has any part burnt or charred like that. But, at the same time, all these cities were almost contemporary and appear to have died their natural death, instead of facing any foreign invasion. At least, at some sites, the later development of new cities also took place. Sometimes it showed improvements while in some cases it showed signs of decline. Apart from these aforesaid sites, some parallel sites were also developed, contemporary to the declining period of this city-civilisation of Indus valley period.

Thus, as far as the architectural and habitation continuity is concerned, there appears to be no serious break in such continuity. Therefore, the sole question to be considered is: "Whether any such later activity was carried out by the same Indus valley people or by some newly arrived outside people, and whether this later activity and development was on improvement side or on declining side as compared to that of the Indus valley period?"

And the answer to these questions depends on the answer to the main question: "Could Aryans have entered India (if they had at all come from outside India) even before this Indus Valley Civilisation?" as also, "whether they could have been the builders of these cities?" To find answer to this, we will have to explore through the other connected findings elsewhere.

### COMPARATIVE LOOK

No doubt, the discovery of the Nile valley civilisation gave us at least one contemporary base to study Indus valley civilisation, with a comparative outlook. At the same time, we must not overlook some other facts related with this problem. Surely and irrefutably, one can say that most advanced cultures of the 2nd and 1st millennia B.C. were either predominantly Aryan in nature or their contemporary counterparts in Persia, Greece, Rome, Pompei, and Mesopotamia were undoubtedly Aryan in nature. As regards the last, the discoveries at Bogazkui reveal its Aryan origin.

The same is true regarding the civilisations of Sumeria and Babylon. Moreover, the excavations in Central Asia, of the contemporary sites tilted balance in favour of Indus Valley Civilization being predominantly Aryan in nature. It is more so because of the fact that till now Central Asia is regarded as the original home of the Aryans. This is confirmed even by the linguists. At least, none has ever said that it was dominated or domiciled by the Dravidians in any period of history.

It must also be remembered that the relations between India and Persia, Persia and Greece, and Egypt and Greece were quite older than proved by the present archaeological evidence. The same is true regarding the relationship between the Phoenician and Aryan civilisations on one hand, and between Phoenician and Egyptian on the other. This fact is proved also by the mythological references, which are in no way less reliable than any other proofs or references. Even the relationship between India and Greece has been proved to be quite older than the invasion of India by Alexander.

One may say that Egyptian civilisation, as revealed from the Nile valley excavations, is far older than any other civilisation mentioned above, as well as it is more or less contemporary to that of Indus valley. But now it almost appears to be an accepted fact that there were commercial and cultural relations at a far advanced stage between these two contemporary civilisations. With the discovery of a highly developed sea-port at Lothal, apart from many other, the entire outlook in this regard has undergone a dramatic change. And if it was so, I wonder how such a simple fact could have evaded the critical sight of the historians. The old Egyptian culture is supposed to be 'Sun-worshipping', the same way as was the Persian culture. It was also sacrificial in nature like the later Vedic culture, when Yajnas and Karmakāṇḍa took predominance over other rituals. This must be quite evident from the pictorial representations on the red-stone



columns, wherein the Pharaoh kings have been shown performing sacrifices before the sacrificial fire, under guidance of a priest. Even the sacrificial animal stands nearby, tied to a post, like in a post-Vedic sacrifice, as described in the Brāhmaṇas. Such depictions seem to be related with Aśvamedha or other similar sacrifices. Though we would not venture to say that there were any ethnic relations between the Aryans and the old Egyptians, yet we can say certainly that at least in religious and cultural matters they might have remained in closest contact with each other. And, is it not possible that 'Mittānis' (= 'Mitrāni' of Sanskrit) of Bogazkui were none else than the Egyptian worshippers of 'Mitra' or 'Sun', who fought and settled with their other brethren, referred to in those inscriptions as 'Khattis (Hattis)' or 'Kshatriyas', no doubt of the Aryan origin? If that occurred in 1400 B.C., as is generally believed, then their contacts should be regarded definitely older than the period. And, if the Aryans were in contact with the Egyptians, Persians, Hittites, Babylonians, Sumerians, and Greeks, why they could not have established such contacts from their base in India? At last, the affinity of the Hittite, Persian, Babylonian, Sumerian and Aryan gods is not totally coincidental and negligible. The scholars have established the similarity in mythological concepts of Vedic and Egyptian Pantheon; particularly those regarding Heaven, Earth and Mitra. Thus, it can be surmised easily that there were definite contacts between the Aryans and Egyptians on cultural and religious fronts at least. The existence of contemporary commercial contacts between the Babylonian, Indus valley and Egyptian civilisations have already been explored and established beyond doubt. Thus, if Egypt was in contact with both the Indus valley people and the Aryans of other regions simultaneously, how can we preclude the possibility of Aryans being related, be it in close or in remote way, with the Indus valley people and their civilisation? And, if once it is agreed, then what is there to counter the assertion that this Indus valley culture might

directly have belonged to the Aryans themselves, leaving aside the dubious claims regarding the so-called decipherment of the Indus valley script by Father Heras or by Russian and Finnish scholars, declaring it to be Dravidian in origin on very flimsy and dubious grounds?

### MAYAS

One more fact, in this connection, we would like to bring into focus. Hitherto, it has been an established practice to ignore totally the historicity of Indian mythology, by declaring it as merely hypothetical. It was, therefore, that even the definite mention of different centres of power and of different cultures in the works like Mahābhārata has been ignored completely. Now, when the historians have started to believe in the occurrence of Mahābhārata and Rāmāyaṇa and are engaged in finding the historical and archaeological evidence in that regard, we can also start exploring the genuineness of some of the so-called 'hypothetical' or 'imaginary' looking references found in this Mahābhārata, in this regard. Here, we would like to establish connections between the powerful cities of Mahābhārata and the kingdoms mentioned therein; instead we would like to draw attention towards the mentioning of the skilful 'Mayas', who are described in the Mahābhārata as the wonderful and resourceful architects coming from a far away country, referred to as Pātāla'. Even according to the crudest estimate, the present form of the Mahābhārata was present well before the beginning of the Christian Era. Therefore, the mentioning of the Mayas there cannot be said to be a recent or modern interpolation. The western world came into contact with the Maya civilization of Central and South Americas only comparatively recently and, consequently, it was wonderstruck by their architectural and sculptural ability. Only recently, some scholars have started searching the older connections between these medieval and ancient American cultures as well as other outside cultures. They have also advanced certain theories regarding their

original migration from North Asia to the Americas. These theories do not preclude totally the possibility of the ancient Indian and Mayan contacts. Thus, if the references to Mayan culture and their art and architecture in Mahābhārata have proved to be true, what remains their in accepting the truth regarding various facts mentioned in that great historical epic, which now should not be treated as merely a 'masterpiece of poetic imagery'. And, if this hypothesis is accepted, we would venture to suggest further that the contemporary Indus valley sites might be verified in the light of the cities mentioned in Mahābhārata, starting with the study of Dwārakā (meaning a 'small gate-way'), Rangpur and Lothal, from the point of their description and actual similarity with the similar descriptions found in Mahābhārata. But there are many a hurdle in such a drastic revision of the so far oft-proclaimed assertions to the contrary.

The rays of hope have already started to come in the aforesaid direction, through comparisons in the Vedic and Indus valley data. The concept of 'Vaitaraṇi' as depicted on some pots of earthen remains of the Indus valley inhabitants, the sacrificial fire-altars found at the older site of Kalibangan and other similar facts have started now getting due recognition. The final decipherment of the script remains the main hurdle. We have already indicated our own conclusions regarding the concept of 'Mother Goddess' or 'The Mother Earth' being similar to the Vedic one.

In the light of the above facts, one should leave aside the prejudices with regard to the following :

- (i) that the Indus Valley Civilisation was purely of Indian origin;
- (ii) that it belonged to the Vedic Indians, be they of Aryan or Dravidian origin;
- (iii) that their script and mythology belonged to the Vedic people;



- (iv) that they were part of a wider civilization, spreading throughout Asia and beyond; and
- (v) that their trade and cultural contacts were maintained not only over the land routes but also through the sea routes.

### CHARRED PARTS OF THE CITIES

As for the charred parts of the two prominent cities, which were taken as the proof of foreign invasion on the Indus valley people, the recent researches have pointed towards two possible solutions: (i) according to some scholars, these were the cemeteries built in a particular direction of the cities and in accordance with Vedic tradition; or, (ii) according to some Vedic scholars, these were the sacrificial sites, where massive Yajnas were performed as mass-celebrations. While the former theory has been accepted by most of the historians concerned, the discovery of a few graves as also of the urns containing the skeletal bone-remains has adduced proof of the fact that apart from Vedic people, there were also a few foreigners, who were buried in a different manner than that of the Vedic people. Therefore, the prejudicial notions in this regard should be dropped for ever.

### INDUS SCRIPT

It is to be noted, in this connection, that at least five different successful attempts have been made by five great Indian researchers in the recent past, at the decipherment of Indus Valley Script. All of them have come to the inevitable conclusion that "this Script was of purely Indian origin and should therefore be treated as the source-head of all the later Indian paleographic traditions." Most of these scholars have come to identical identification of the different script signs, though their respective reasons and methods have remained different from each other's. They have also come to the conclusion that the language in those seals and inscript-

ional materials belonged to the Sanskrit structure; though they differ regarding its actual nature. Only one out of these five prominent scholars have opined that the language had the Dravidian origin.

### MYTHOLOGICAL DESIGNS

Almost all of them have ascribed the icons inscribed or engraved on the seals as of Indian origin, more particularly of Vedic origin. They have related these icons with particular Vedic Mantras, though some identical seals have been associated with two different deities by different scholars. We have already drawn attention towards the 'Bull', which has remained the main theme of Vedic description as 'Vṛṣabha' and also as 'Gauh'. It has been found depicted on most of the seals, with only a slight but rare variation in its surroundings or posture.

This is also true with regards to the so-called toys, which also appear to be modelled after some Vedic mythological designs. The Chariot and the Mother Goddess etc. are representatives of them.

### INDUSTRY AND TRADE

The artifacts found within the remains of these cities indicate a highly developed industry, though mostly of handicrafts. The ornaments, studded with precious stones, mirrors with their fine polishing, pitchers of big sizes with symbolic paintings of high order, separate dwelling sectors for artisans as well as for industries, etc., reveal a very intensive industrial activity in those cities.

Besides, there are indications of a highly developed state of the trade through sea. Many a site have been uncovered at the seaside as also on the near-end sites of the rivers, which reveal a highly developed state of port-architecture and its arrangements. Lothal reveals the highly scientific planning of a port, which excluded the possibilities of its being destroyed due to flooding. Rangpur also reveals the same features. These ports were situated

in a bit interior, so as to make them safer. The arrangements of storage, loading and deck-systems of Lothal were ideal. Dwarka was destroyed and rehabilitated several times due to its proximity to the sea-shore. Vedas have abundant descriptions of sea-faring, sea-trade and small and big navigation. The followers of the Vedas can rightly be said as the owners of these ports.

### CITY PLANNING

Much has been written about the high type of city-planning, improvised after every destruction, and its divisioning into various sectors, etc. It has also been said that this planning was mostly based on the then prevailing social structure, reserving different sectors for the respective sections of the society. The administrative blocks and the trade blocks, etc. were planned in a well thought out way. Much credit has been given to the underground drainage system of these cities alongwith the system of community bathing centres etc. also.

Here, it must be remembered that at some sites at least three layers of development have been found in successive order; the uppermost one being contemporary to the Indus Valley Civilisation. In other words, the same type of city-planning was prevalent even several centuries or millennia prior to this later civilization.

### NEW FACTS

Only the most recent discoveries are sufficient to prove our point of further antiquity, reaching well into deeper past than the upper layer of civilisation of Mohen-jodaro and Harappa. An archaeologists' team, while excavating in Afghanistan, has found the fields being ploughed in furrows, nearly six thousand years B.C., as part of a contemporary Indus valley like city-civilisation. If agriculture is still supposed to be the gift of the Aryans or Vedic people, then such a civilization should automatically be considered as belonging to the Vedic people. Coupled with the



afore-mentioned deeper layers of earlier cities, this unbroken continuity of the history of the city civilization extends well beyond six millennia B.C. Even at the Harappan site, the presence of deeper layers of foundation prove that much antiquity.

### GOLDEN AGE

Now, if we compare all the aforementioned facts with those found in the Vedic statements, we shall come to the inevitable conclusion that the makers of these cities and the pioneers of this civilization were well acquainted with the Vedas as well as with the Vedic culture; though by this time it had reached at a decadent stage, but still keeping its original tint. If we go further and try to take the whole of the area of contemporary Central Asian culture, extending from Eastern and Central parts of India to the shores of Mediterranean and Baltic, we can also conclude that the limits of the Vedic concept of 'Saptasindu' can be identified within this vast area and not merely within the so-called Indian boundaries. The nomenclature of the rivers and other structure were based on the Vedic references in whole of this vast area, as Manu has rightly proclaimed, though at the same time it can also be said that this was the period of decline for the Vedic

culture. New strains of culture were becoming evident by the end of this period. The end of this civilization might have occurred in between the 12th to 10th centuries B.C., due to either a natural calamity or due to some other disastrous catastrophe; probably due to a most barbarous attack from the western or northern side, like that of 'Kāla Yavana' as mentioned in Indian tradition, identified as Bucchus by some Indologists.

The earlier layers of structural and agricultural remains also prove that the same type of civilisation, industrially and agriculturally, developed, existed even at those earlier times. Therefore, one can easily conclude that the people living in this area, at least since a few millennia before the disappearance of the last layer of this civilisation, were conversant with the Vedic concept of culture and civilisation and were competent to develop cities, trade, art, etc. on the model of Vedic cities. Still, in the absence of the more solid proofs of that earlier development, we can presume that the contemporary sites of Mohen-jodaro and Harappa reveal a civilization based on the declining state of Vedic culture. Our suggestion is that its oblivion came long after the war of Mahābhārata, which as a source-book reveals the knowledge of even a far wider area of

civilization than the one known presently.

Till we know further details about the earlier stage of civilisation, let us recognise this stage of Indus Valley Civilization as the Golden Age of Indian History, without bothering any more to prove it of Dravidian or Aryan origin. Let us, then, accept it belonging to the Vedic people, be they Dravidians or Aryans.

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# THE UNSEEN IS THE REALITY

By

Dr. Satyavrata Siddhantalankar

WE can divide the things of the world—the seen and the unseen. Seen are those things which we see through our naked eyes; unseen are those things which exist but are not seen through the eyes. There are many things which exist but do not fall in the purview of the seen. There can be many causes for not being seen. Either they are so infinitesimally small that the eyes have not the capacity to see them or they are so far away that the eyes cannot reach them. The third cause is that they are so close to us that either they do not draw the attention or, being too close, we cannot see them. The result is that we regard the seen only as real and regard the unseen as unreal; so much so that all our behaviour and all our personal and social life is based on the assumption that the unseen does not exist. We go to the extent of negating the unseen and all our discussions and arguments are based on refuting the unseen.

But, if you go deeper, you will realise that the unseen is the reality. All seen rests on the unseen. If there is no existence of the unseen, the seen cannot exist. The very life of the seen flows from the unseen. If there was no unseen, there could be no seen.

In Chhandogya Upanishad (Ist Prapathak, 12th Khand), there is a story of Shvetaketu, whose father asked him to go to a university and return as a qualified graduate in all sciences. The boy went to the greatest university of his time and returned mad with knowledge. He thought there was nothing in the world he did not know. The father asked him: Hast thou learnt that science, learning which all

learning is automatically learnt? The boy asked: Which is that science, learning which all learning is automatically learnt? My teacher never mentioned to me of such a science. The father commanded the boy: Go to that fig tree yonder and bring one fruit from it. Shvetaketu acted accordingly. The father said: What dost thou see in it? The boy replied: Seeds. The father said: Break the seed and tell me what is there in the seed. The boy broke the seed and said: I see nothing. The father said: That what thou sayest nothing, that is every thing. The life-force inherent in the seed, which one cannot see, is the reality, out of which a big tree grows. Hence, the father said, don't think that what you don't see does not exist. In fact, the reality is that what you see is unreal as it decays and dies, but what you do not see is reality because out of that invisible the visible comes into existence.

Continuing the story further, the father of Shvetaketu asked him: Go and bring a bucketful of water, and drink it. The son brought water and drank it. The father asked: How does it taste? The son replied: Nothing, tasteless. The father said: Go and put a piece of salt in the tank from which you have brought the water. Next day the father asked his son: Go and see if you can see the salt in the tank. The son went to the tank and could not see any piece of salt in the tank. The father said: Bring a glass of water from the tank and drink. The son drank the water and said the water tasted salty. The father said: Go to the tank and drink water from the right, from the left, from the front, from the back and from the centre. The son

went to the tank and drank water from every part of the tank and said it was salty in every particle of it. The father asked: Do you see salt anywhere in the tank? The son replied: I do not see salt anywhere in the tank. The father explained: The salt, which you do not see anywhere in the tank, exists in every drop of the water in the tank.

The father gave a third example. He said: Look at your eyes. The son replied: How can I look at my eyes? To look at the eyes one has to have a distance from the eyes, one requires a mirror. If you draw the mirror very close to the eyes, you cannot see the eyes; you have to keep the mirror at the distance. The father explained: Do not think that what you do not see that does not exist; your not seeing may be due to various reasons, one of which is that though it exists it is invisible, or being too subtle or being too near it does not fall in the area of visibility.

Whatever we have said about the unseen or the invisible, the same can be said about the moving and the unmoving. The thing which is moving, the same we can see, and we treat the same as reality. We think that the stone-grinder (Chakki), which moves and grinds the grain, moves of its own, but we forget that this moving grinder is fixed on an unmoving point or keel. Whatever we have said about the visible or invisible, the same can be said about the moving and the unmoving. The visible draws its strength from the invisible. Similarly, the moving draws its strength from the unmoving. The reality is the invisible and the unmoving. From the invisible the visible exists, from the unmoving the moving moves. The truth is that the reality is the



invisible and the unmoving. How can the visible exist if there is no invisible force behind it? How can the moving move if there is no unmoving, that is, fixed? The Chakki moves on the keeli which is fixed at a point. The chariot and the train move on a fixture which is unmoving. If the fixtures were not fixed, then movement would be impossible. If we postulate the existence of the reality, we are forced to admit the existence of the unseen as the patent reality. The moving moves on the unmoving. Nobody can deny it.

Unfortunately, we regard the visible and the moving as the truth, but the truth is that the invisible and the unmoving is the ultimate existence. Our understanding of things is just the reverse of what actually exists. Have we not been for centuries treating the earth as unmoving and fixed and treating the sun moving round the earth? The truth is that the sun is unmoving and the earth is moving. To reach this truth, that the earth is moving and the sun is unmoving, Galileo had to rot in jail and Bruno had to embrace the flames of fire.

The question is: What is the ultimate truth? Are the things which are seen the truth, or the unseen seed in the fig fruit, which we cannot see but which gives rise to the big visible tree, is the truth? Is the tastelessness of the water, in which salt was not mixed, the truth, or the drops of water in which salt was added but cannot be seen is the truth.

If you go deeper, then the first result we arrive at is that what we do not see is the truth and that what we see is the untruth. The second result is that what is moving and unsteady and changing, and which we regard as the truth, actually is untruth; its existence is only due to its visibility, but in reality the unmoving, the changeless, which we do not see, is the truth.

The idea that we have developed so far is further strengthened if we apply the same theory to our body, to the world and its events. As

regards the body, two things are noticeable—(a) it is visible, and (b) changeable. These two characteristics are found in every physical shape of man or beast. The body of man or animal is an object of an eye, it can be seen; it is so much physical that one can touch it; the man can speak and the animal can emit sound and we hear it. According to the aforesaid theory, the Upanishads have propounded the idea that all visible elements can exist on the invisible base. Visibility derives its life from invisibility. The basic truth is invisibility, not visibility. What is the invisible base of the visible body of man or animal? According to spiritual terminology, the invisible base of the visible body is called the spirit or the soul or Atman. The body is visible, its existence pre-supposes the existence of the invisible soul. As the visible cannot exist without the existence of the invisible, hence we have to admit that the visible body exists due to the existence of the invisible soul. Call it with whatever name you wish, but there must be something invisible behind the visible body which we can see, touch and manipulate.

The second thing with regard to the body is its changeability. The body which is perceptible is not only seeable, it also changes, it has movements. As already said, we have the body, the visible body, which rests on the invisible soul; but the body has two additional characteristics—moveability and changeability. Just as the seen cannot exist without the unseen as its support, similarly changeability cannot exist without unchangeability behind it to support it. There must be some unchangeable element in the body on which the changeability can rest. We witness change in the body from birth to death. Sometimes the body is in childhood, then in youth, then in old age. There is a permanent thread running through all these stages which is changeless and permanent. Change is only superficially witnessed in the permanent and changeless element. If that permanent element itself radically changes, then that permanent element cannot exist. There is no possibility of a change unless the

base is unchangeable. If the base is changeable, then the base does not exist; but we have already discussed that there is a permanent element in the body round which all changes take place but which itself is permanent and is not subject to change. That permanent element in the body, which is invisible and changeless, which exists despite visibility and change around it, which witnesses all visibility and change but itself is not subject of visibility and change, is the "soul" or the spirit or Atman which resides in the visible and changing body.

The other thing we have mentioned to support our aforesaid theory is regarding the world and its events. Like the body, we find two characteristics in the events of physical world. As we had said, in man and animal we see the body or the physical; in the world of nature also we see the world of matter and its events with our naked eyes. Besides this physical perception, the second characteristic of physical world—the world of matter—is its changeability. Just as the body of man and animal passes through different stages—the childhood, the youth, the old age, similarly every particle of the physical world passes through different stages of change. Due to this constant change the world exists and we perceive it. And besides physical perception, it also undergoes change. The very Sanskrit word for the world is 'Sansar', which means continuous change.

Just as the visible body pre-supposes the existence of the invisible soul, similarly the changeability and impermanence of the physical world presupposes the existence of an element which is changeless and permanent. That permanent element in the body, which gives life to the body, is called the soul; the permanent element in the physical world, which maintains the world without being seen, is called 'God'. Whatever we have said about visibility and invisibility, the same can be said about changeability and unchangeability or permanence and impermanence. Just as the body is subject to change, there is a constant flow



moveability in it; and as change and moveability are supported by unchangeability and immoveability, as we have seen the stone-wheel (chakki) moves on a fixed and immoveable steel rod (keeli), similarly the constant and continuous change in the physical world is possible only if there is some changeless and permanent source behind all this change. The changeless in the changing body is called 'soul'; the changeless in the changing physical world is called 'God'.

We have seen that to prove the existence of the seen, about which we think that there cannot be any doubt, we have to admit the existence of the unseen, because the seen cannot exist unless we have the backing of the unseen; we have further seen that to prove the existence of change, about which we think there can be no doubt, we have to admit the existence of the changeless, because the change cannot exist unless we have the backing of the existence of the changeless around which all change revolves. The seen rests on the unseen, the changing rests on the unchanging. Besides these two things, there is a third thing to be noticed in this connection. What is that third thing? Nobody disputes the fact that we become conscious of the existence of a thing when there is physical distance between the thing seen and one who sees—the seer. The thing which is very near to us, so much near that there is no physical distance between the seer and seen, one cannot see it, one cannot be conscious of its existence. I cannot see the eyes. To see our eyes, we have to place a physical distance between the seeing eye and the seen eye. The mirror in which we see our eyes is at a distance from the seeing eyes. Applying this example in the spiritual world, is it not a truism to say that we cannot see Soul or God because there

is no physical distance between us, the seer, and the Soul or God? Wherever we are, there is Soul; wherever we are, there is God. How can we see Soul or God when the Soul is where we are and God is where we are? To see them physically, there should be a distance, a physical distance. As there is no physical distance between us and the Soul, as well as between us and the Godhead, it is not possible to see the Soul or God physically through our naked eyes.

There is one more thing to be borne in mind in this connection. Our attention is not drawn to a thing of which we are in constant possession. When we are in perfect health, we never talk of cold, cough, fever, indigestion, headache, etc. We are in possession of the nose, of the tongue, of the eyes, of the limbs—hands and feet. Our attention is drawn to the nose when we suffer from influenza, to the throat when coughing starts, to fever when we fall prey to typhoid or any other fever, to eyes when we complain of cataract, to limbs when we suffer from pain in joints, to teeth when we suffer teeth pain. We never think of a thing we possess. You are conscious of the existence of a thing when you are not in possession or are dispossessed of it. As you are always in possession of Soul, of God, you do not think of them. But there is a moment in your life when you perforce are drawn to think of Soul or God. What is that moment?

Life is not full of roses. Even the most affluent have their moments of miseries, sorrows and tribulations. There are moments in life when one yearns for peace. Even those who lack nothing in life, find themselves face to face of situations when they feel they have lost every thing. This is the moment when one seeks of that Power which

he has been neglecting hitherto. At these moments, it is true you do not see Soul or God face to face, for these realities are not to be seen with naked eyes; these are realised by the feelings of which one is conscious that they are more powerful while unseen than when seen face to face. Who has had not the moment when unseen becomes the seen, the invisible becomes the visible and unknown becomes the known?

This world is a strange world. It is physical, therefore we have to admit the existence of the non-physical; it is visible, therefore we have to admit the existence of the invisible; it is changeful, therefore we have to admit the existence of the changeless; it is moveable, therefore we have to admit the existence of the immovable; it is full of sorrow and suffering, therefore we have to admit the existence of one who removes all sorrow and suffering; it is imperfect, therefore we have to admit the existence of an authority which is perfect and without blemish. The Yajurveda (40.8) says:

सपर्यगाच्छुक्रमकायमन्नमस्नाविरं शुद्ध-  
मपापविद्धम् । कविर्मनीषी परिभूः स्वयं-  
भूयाथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समा-  
भ्यः ।

He is all-pervading, unblemished, bodyless, without any injury and imperfection, with no physical fibres, spotless, sinless, virtuous, saintly, existing everywhere, self-existing, spontaneous. He creates the physical world for the benefit of all beings. Formless, but gives life to all that has formed; bodyless, but he animates all that possesses the body. It is the body that is untruth; the one who resides in the body and animates it, that is the Truth, that is the Reality.



# Involvement of People in Educational Reconstruction DAV Institutions' Contribution

Convocation Address by Dr. D.P. Seth  
At Sohan Lal DAV College of Education, Ambala City

*[Below are given extracts from the Convocation Address by Dr. D.P. Seth, Honorary General Secretary of the D.A.V. College Managing Committee, delivered at the Annual Function of Sohan Lal D.A.V. College of Education, Ambala City. The Address has been greatly appreciated. Mr. M.N. Kapur, Director, Gyan Bharati School, New Delhi, retired Principal of Modern School, New Delhi, who is one of the most eminent educationists in the sphere of Public School education, has described this Address as "outstanding and thought-provoking."]*

**S**OHAN LAL D.A.V. College of Education was founded at Lahore in 1939 and was named after Rai Sahib Lala Sohan Lal, who was an eminent teacher of Geography and a great philanthropist. It was rehabilitated at Ambala in 1954. The College is an integral part of the renowned D.A.V. fraternity, doing service in the cause of education under the management and control of the leading progressive educational society in this country—D.A.V. Trust and Management Society. During one of his visits, Shri M. Kuttapan, Vice-Chancellor, Kurukshetra University, testified it as the best maintained College campus. The Survey Committee, set up by the Government of Haryana, declared this College as "best of all the Colleges of Education of the State". The College occupies a high reputation not only in the State of Haryana but also in the whole of north India. The College was elevated to the post-graduate status with the introduction of M.Ed. Class. The College has produced great scholars and eminent teachers, who have made outstanding contribution through their learning and devotion to duty. Dr. Kohli took over as Principal of the College in July, 1977 and, during his stewardship, the College has made excellent progress in academic

and related fields. It is extremely gratifying to learn that out of 9 students who appeared for M.Ed. examination last year, 7 students got First Class and the remaining two secured Second Division. The talented and devoted teachers of the College, especially Principal Dr. Kohli, richly deserve the credit. Dr. Kohli himself is a talented scholar and his scholastic qualities and attainments have been recognised by University Grants Commission and educational authorities. He represented the State of Haryana at the National Seminar on Teacher Education, organised recently by the National Council of Educational Research & Training, at New Delhi. Dr. Kohli has been instrumental in bringing glory to the institution as well as honour to the management.

The D.A.V. institutions symbolise the life and teachings of the greatest social reformer of this age, Maharishi Dayanand Saraswati, and bear the imprint of his great name and message. Maharishi's life and teachings had a deep impact on the people of this region and had caught their imagination to a very marked degree. The first D.A.V. School was set up at Lahore in 1886, with Mahatma Hans Rajji as its Honorary Headmaster. The School soon blossomed into a full-fledged D.A.V.

College, with Mahatmaji as its Founder Principal. Mahatma Hans Raj's life has been a saga of most selfless and dedicated service to the D.A.V. Movement. Little did the Founders know that the D.A.V. College, Lahore would be a harbinger to many more D.A.V. institutions of higher education. The term 'D.A.V.' was soon to become a hallmark of excellence and the followers of the Maharishi all over the country spread a net-work of D.A.V. institutions as instruments of removing ignorance, superstition and other social evils and to bring about national awakening. The Sohan Lal D.A.V. College of Education belongs to this galaxy of great institutions.

The D.A.V.s are now on the threshold of celebrating the centenary of the D.A.V. Movement. As part of the centenary celebrations, several activities and new projects have been undertaken or initiated. A Central Committee, comprising eminent personalities from different walks of life, has been constituted to identify and proceed with the implementation of the programmes and projects connected with the centenary celebrations. A befitting and grand memorial in the shape of Dayanand Academy for the propagation of Vedic ideals and culture is planned to be set up on this



historic occasion, with a handsome grant and 200 acres of land from the Government of Haryana. The Central Committee has issued an appeal for the collection of at least five crores of rupees for the implementation of new programmes and projects. The D.A.V. Management is confident that the teachers and students and all D.A.V.s will associate themselves fully with the funds collection drive for the success of centenary celebrations.

The D.A.V.s, a voluntary organisation, is generally shy of seeking publicity. This would perhaps explain why many laudable efforts being undertaken or noble services being rendered by the D.A.V. Movement do not sometimes receive adequate attention. Over the last few years, the D.A.V. Trust and Management Society has boldly ventured into diversifying and enlarging its activities. Some of the notable features that would merit attention are : broadening the base of its membership; expansion of net-work of D.A.V. Public Schools to impart quality education on enlightened modern lines; starting of value-oriented vocational and professional courses; significant contribution to the Prime Minister's 20-Point Programme in the realm of rural development work; reclamation of barren lands attached to the D.A.V. institutions, especially social forestry; free education to the children belonging to weaker sections of the community, etc.

As a voluntary organisation, the D.A.V.s have had perforce to depend upon collective leadership. But collective leadership also implies a leader who can collectively lead. We have been very fortunate in having a galaxy of exceptionally able Presidents, who have contributed unstintingly their precious time, resources and energies for bringing the Society to its present status.

The primary aim of education is all-round development of a child by drawing out what is the best in him, thereby helping him to grow to his fullest stature in all respects, as a useful citizen. Complete involvement of the people in our educational reconstruction is imperative

to bring about an economic and psychological transformation of our society. English, no doubt, is a great language, but it cannot achieve emotional integration of people, their ways of living and their different cultures. This could be achieved only through our national language — Arya Bhasha Hindi. Keeping this in view, the D.A.V.s have already set up a number of Hindi medium Public Schools and more such schools are to be opened in the near future. The pattern of curriculum is by and large uniform in our Public Schools. It is gratifying that the Government have now recognised the importance of mother tongue and uniformity in school education under the new national core curriculum scheme. The Hindi and English medium D.A.V. Public Schools, being opened by the D.A.V. Managing Committee, have thrown up a big potential for the absorption of capable trained teachers coming out of our training institutions in suitable capacities.

We are passing through an exciting period in the history of mankind, especially in the history of our country. Science and Technology have made remarkable strides. There was a time when people used to worship sun, being the sole repository of energy. Now, with a very small amount of uranium or hydrogen isotopes, massive quantities of energy can be produced to bring comfort and light in our homes and run our factories. Space is no longer an unknown phenomenon. Man has stepped on the moon; satellite stations have been set up in space and inter-planetary travel would no longer be a fantasy in the years to come.

In our country, during the last thirty years or so, we have made considerable progress in the agricultural, industrial and other core sectors. The country is now almost self-reliant in the production of foodgrains. The spectre of famine, which used to haunt our countrymen in the first half of this century, has been laid at rest. A diversified industrial structure, spanning a whole range of consumer, producer or capital goods, has been

built in the industrial sector. More and more schools and colleges have been opened, leading to diffusion of literacy amongst the masses. The D.A.V. Movement has played a notable part in the material and social progress of our countrymen by creating, through the propagation of the teachings of Arya Samaj, a scientific temper and analytical approach—an attitude of mind which eschews dogmas and rituals and imparts the ability to reason out and to instil a spirit of enquiry. But in spite of material prosperity in our country, have we really progressed? Some of us have not really understood the implications of education. They have been fighting over languages and river waters; they struggle over primitive aspects of religion; they have been ignoring the basic truth that we all belong to the same ethnic stock; they have forgotten our ancient cultural heritage and the teachings of our great rishis and gurus. Through their evil actions and propaganda, they have created so much ill-will and hatred, culminating in the dastardly assassination of our late illustrious Prime Minister, Shrimati Indira Gandhi, who had been one of the greatest and noblest personalities of this century.

A society which loses its self-respect and its resilience to withstand fissiparous and disruptive tendencies stands doomed. Our educational institutions have a vital role to play in the strategy of peace and in maintaining the traditional values of amity and brotherhood, which are essential for national development. Our young men and women should approach the society not with a view to get what the society can offer to them but what they can offer to the society. They should provide initiative and direction to the community. This is an appeal to them from this forum to come forward to preserve the hard won freedom and integrity of our motherland by unitedly fighting against the evil forces which raised their ugly heads and are still active in our region and in some other parts of the country.

Education these days is afflicted with serious maladies, like unbear-



the demands for admissions, problem of finding right type of teachers, facilities for raising the standards of education, problem of indiscipline and large scale cheating in examinations. Some of these maladies, it must be frankly admitted, stem from the lack of understanding of their pivotal role by the teachers themselves. Our teachers, undoubtedly with some notable exceptions here or there, are generally not doing worthwhile work to redeem their lost position and esteem in which they were held in the past. They are content with the perpetuation of the "frog-in-the-well" mentality. Sometimes, they are tempted to indulge in petty squabbles amongst themselves. Gone are the days when the noble ideal of simple living and high thinking was the mainstay of teaching community. Our educational institutions need teachers who can rise to the occasion to relate their institutions to the intellectual academic demands of our boys and girls. Mediocres or 'yes-men' can never build institutions of high order. Relegating talent to obscure corners and patronising sycophants have been the order of the day for some time past in almost all aspects of our society and, unfortunately, the vileness has also permeated the academic institutions and educational societies too. Any worthwhile education, in tune with the times, can be given only by teachers who keep themselves abreast with the latest in their respective disciplines and related fields of work. Our teachers must take full advantage of programmes which have a beneficial impact on them so as to up-grade their competence and performance as teachers. They should actively participate in teachers' seminars, symposia, workshops and refresher courses under Faculty Improvement Programme schemes. In this context, it would be worthwhile to quote from the Radhakrishnan's Report :

"No teacher, who is not a master of the file, who is not in touch with the latest developments in his subjects and who does not bring to bear upon his duties a free and untrammelled mind, will ever succeed in inspiring youth with

that love of truth which is the principal object of all higher education."

Again,

"The right kind of teacher is one who possesses a vivid awareness of his mission. He not only loves his subject, but loves also those whom he teaches. His success will be measured not in terms of percentages of passes alone, nor even by the quantity of original contribution to knowledge, important as they are, but equally through the quality of life and character of men and women he has taught."

Another important problem is that of providing work or employment for the educated youth. As some of you would be aware, a new chapter on Fundamental Duties was introduced in the Constitution of our country through an Amendment in 1976. The various components of this chapter provide a charter of educational institutions with the model 'value-oriented' curriculum which would make education conform to the needs and aspirations of our country. Indeed our educational system and programmes need to be integrated with the development of economic progress. No society can, however, flourish, in the long run, by the development of its material superstructure alone, without the inner potentialities of men and women. In addition to the development of different facets and capacities of personalities, it is essential to develop values corresponding to these capacities—rational, aesthetic, ethical, moral and spiritual.

The progress of a country is irretrievably linked with the spread of education. Ignorance and backwardness go together. Our students and teachers constitute the treasure house of national talent and the future of the country depends upon as to how they are shaped. Education would not, however, serve the desired purpose if it is not responsive to the needs of times. People must be made to learn to distinguish the good from the bad, right from the wrong and the beneficial from the harmful. In other words, education should not only strive to aim at making young men and women economically self-reliant,

but it should also be purposive, capable of producing socially enlightened and right-thinking citizens.

The goal of life, all would agree, is happiness. Happiness is, however, not available to us because our life is regulated by environments outside as well as by the conditions within ourselves. To achieve happiness, it is necessary to gain control over both the external environments and the internal happenings in us. The acquisition of intensive and extensive scientific knowledge has enabled us to organise, regulate and control outside environments and to that extent our potential for happiness has undoubtedly increased. However, side by side with materialistic advancement and welfare, we have not been able to control our inner self. Without knowing the self, free from all illusions or misconceptions, one cannot change oneself. All real self-knowledge is rooted in self-study and all self-study begins with self-observation leading to self-awakening. Education is the greatest subjective force that governs the objective field. By giving to education an ethical or spiritual culture, we cultivate and train our minds to a state of serenity and happiness. Swamy Chinmayananda has very aptly put it in the following words : "Religion is the technique by which an individual gets his mind and intellect trained to grasp and understand the large themes of the universe and his own exact place in it." There is an imperative need of imbibing religious teachings or Dharma-Shiksha in the parameters of education, which is presently based, by and large, on utilisation standards. D.A.V. institutions are doing something in this regard, but more should be done in all educational institutions, both at the school and college levels.

Finally, I congratulate the boys and girls who have received their degrees today. May you have the vision and strength to move on the path propounded by our ancient sages :

सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।  
संगच्छध्वं संवदध्वं सं वो मनांसि जायताम् ।



# Problem Of New Educational Policy

## Fumbling in the Dark

By

Shri Surindar Suri

INDICATIONS available so far leave one with the impression that the effort now under way would, at best, lead to marginal changes in the present education system even though it is in urgent need of a radical and thorough overhaul. Obviously, educationists and administrators, who are advising the Government and helping to formulate the new policy, are part of the system they are supposed to reform. It would be unrealistic to expect them to take too hard a look at the basic assumptions underlying Indian education. Attempts will, no doubt, be made to remove some anomalies or introduce innovations, but not to identify the deeper malady afflicting the system, much less to deal with it in an effective manner. Such was also the case with earlier attempts to reform education in India, including reports of high-power commissions or structural changes such as introduction of the 10-plus-2 system. Radical-sounding ideas, such as delinking of government jobs from degrees, may prove to be little more than well-intentioned distractions.

What, then, is the heart of the matter? To begin with, we must ask ourselves: What is the meaning of education? Without going into technical details, suffice it here to note that education signifies human development. Questions arise not merely about how to educate or develop the individual, but, more basically, what is it in him or her that should be developed. In other words, the main aspects of person-

ality structure in India have to be recognised and kept in focus in order to help the individuals to develop in a healthy and integrated manner. Just as the basic principle in teaching too is to help the student to understand what he does not know by making use of that which he already knows, so too in the growth of personality or society. Unless we know and keep in view what is already present, we cannot develop something new in an organic and creative manner. The principle also lies at the root of modern experimental science, which is not a matter of "temper" but action. Neglect of these basic principles is the main weakness of education in India.

### Personality Traits

A teacher has to establish empathy with, and foster a sense of identity in, the students. It may be achieved on the basis of personality traits shared by them, even if asymmetrically, and of their ability to function at a shared intellectual level. In other words, the teacher, however mature and well-educated he is, recognises and empathises with the personality and mental processes of the students. Only thus can he help them to move forward step by step. In the absence of empathy, intellectual identity and sharing, the teacher's presentation becomes an empty abstraction that floats in thin air. Even if students learn to repeat his words or formulae, these do not become related organically to their personal and

intellectual growth, rather distort it. Such alienation is rampant in our educational institutions at all levels; it explodes into destructive outbursts ever so often.

Personalities of the students are moulded by society and culture, but our educational institutions are increasingly cut off from them. For instance, Indian culture is primarily oral; therefore literacy cannot be related to education here in the same way as in other societies. Sometimes one wonders why illiterate persons from India, who migrate to Western countries, become literate so quickly. The answer is obvious. In India, in order to be acculturated, it is not essential to be literate in the sense of being able to read and write. On the contrary, it is possible that the more literate someone becomes in our country, the less educated he will be in the true sense of the term, i.e., in respect of his mental, personal and cultural development. The eminent scholar and Kannad writer, U.R. Ananthamurthy, maintains that but for the grace of the illiterate masses, many of our languages and their literatures would have been lost. The danger persists to this day. A mutually reinforcing and enriching pattern of literacy education, in relation to our oral culture, has not yet been developed. By copying the experience of other nations, that do not have our type of culture, as we are doing today, education will prove dysfunctional in many ways.

### Use of English an Obstacle

In India, the literate individual



not easily establish proper feedback linkages with the social and cultural environment. One ignores not only the old traditions and heritage but also the living ones. Culture and the social reality of India tend to stagnate even as the educated persons become increasingly rootless. Virtually every educated individual becomes part of the brain drain, even when he does not leave India physically. Nor is it a matter of surprise that he would feel more at home and become more creative in the foreign lands whose culture of literacy he imbibed during his education in India. Use of the English language aggravates the situation. There is an explosion of English medium schools in cities and towns all over the country. What is the reason for the growing fad for education in an alien tongue that is not a part of the true socio-cultural reality of our country? *The increasing use of English prevents creative growth of our culture as well as of academic research.* It is misleading to argue that modern knowledge can be imbibed more easily in English than in the Indian languages. The Japanese language is much more "primitive" and more difficult to learn even for native speaker than are the Indian languages for Indians. But the Japanese conduct education at all levels as well as advanced research in their mother tongue. As a result, they have advanced scientifically and technologically much more powerfully than have we in India. Even adoption of the Roman alphabet was rejected by the Japanese as well as the Chinese. An important reason advanced by the Japanese for using their language and not changing the script is to maintain the unity and solidarity of their society. With the use of the mother tongue, at all levels and for all purposes, the whole society moves together in harmony, and this is a major reason for their steady and virtually irreversible progress. What the people of Japan can do with the help of their culture and language, we in India can also achieve in

terms of social solidarity and all-round progress.

### Inferiority Complex

The demand for higher education in India, as elsewhere, is not merely for getting good jobs; children of rich families as of poor ones wish to assimilate themselves into the distinctive society and culture of the upper social strata. It is the search for the higher social status that impels parents to send their children to English medium schools. When some social workers in a Southern city offered to open a primary school in one of the poorest sections, the major request of the parents was that they should teach the English language to the children. There is an inbuilt and growing sense of inferiority of Indian languages and culture as against the English language and Western modes and manners.

### Widening Gap

Some economists have now begun to analyse the pattern of industrial and economic development in India in terms of two nations. The gulf that separates the two is not merely economic but also cultural, especially the use of English. Whatever be the orientation of economic policies being initiated by the Government, it is clear that the goal of the new educational policy will be consolidation of the superior nation. What happens to the inferior nation, even though it is far more numerous, does not appear to be the main concern of the Government and its advisers. Whether the superior nation, in isolation from the rest of society, can be made more efficient and cohesive is a question difficult to answer. Lacking an organic support base in the larger nation, it may topple suddenly. It is equally noteworthy that a lumpen social stratum is emerging at the points where the two nations rub against each other. The lumpens mirror the social and cultural rootlessness

of the upper crust; at present they are at the command of the powers that be. But the heartless havoc they can wreak on those who are vulnerable among the rich and well-to-do was demonstrated in the recent riots. As the gap between the two nations grows deeper and the demoralisation of the poorer and excluded sections of society escalates, the lumpenisation of the marginalised groups will also grow apace. The time may come when they are able to play their bloody game against all and sundry. From what one can gather about the new educational policy now in the offing, it will accenuate these trends rather than counteract them. □

(Courtesy *The Times of India*, 8-5-85)

### Education must be Job Oriented

While delivering the Convocation Address at the Lucknow University, on 28-3-1985, Prime Minister Shri Rajiv Gandhi stressed the need of job-oriented education in the country. He stated that in other countries people are not required to acquire degrees to get employment. As a result, only about 10 per cent students can have university education, while in India about 90 per cent students try to secure admission to the university. In India, today, degress are plenty while the jobs are much less. This is the time to explore the jobs and work out the New Education System, which, while keeping in view the achievements made since the independence, also take into consideration the future development programmes. At present, there is something lacking in our education. If the Education System has to be changed and reinforced, then, first of all, education has to be given to teachers, from where excellence and expertise could be drawn. He also emphasized that the students, who had received awards, should utilize their education for the betterment of the weaker sections. □



# Dayanand School Of Management Studies

By

Dr. Yash Pal

**W**ITH the rise of Trade and Industry in India, a need was felt that we should start an institution for Management Studies, which could supplement the work of the universities in this field. True, we have Management Faculties in most of the universities, but the difficulty is that usually these are whole-time, two years' degree or diploma courses, wherein the admission is very difficult, especially for the in-service people who are not in a position to spend two years. The D.A.V. College Trust and Management Society, therefore, decided to start this School in August, 1981. A part-time (Evening) diploma was offered in Business Management and about 27 students were admitted. In 1982, we added diploma courses in (a) Personnel Management and Industrial Relations, and (b) Marketing and Sales Management.

In 1982, the DAVs started the DAV College of Management, Communication and Educational Administration at Chandigarh. Similar classes were started at DAV Colleges at Abohar, Malaut, Hissar, Batala and Ambala City. The Chandigarh Institute has been able to get recognition from Haryana Government for all the three courses, and from the Panjab Govern-

ment and the Himachal University for its Personnel Management and Industrial Relations Diploma. We are making full use of this recognition and hope that the recognition from the Central Government, which is being vigorously pursued, will also be granted at an early date.

**The Numbers :** In 1981, we admitted 27 students in one diploma course. In 1982, the number rose to 69 in all the three diploma courses. In 1983, we had 94 students admitted in all the three courses. This year we have 109 students. Another centre was started at a more convenient centre, i.e., Bhagat Singh Market, New Delhi. Although the course was unrecognised, we were able to attract 12 students with engineering degrees and diplomas, 8 from amongst the Bank Officers, and 25 from Government Departments and Undertakings and 50 Officers from the private industry.

**Faculty :** One of main flaws in the management courses is the lack of teachers from the industry and trade. Our biggest asset has been that we have had teachers from the University and the Colleges, besides the teachers from the Industry, who could correlate their teaching to actual problems of the industries.

We have been able to attract teachers from University Departments of Management, Economics and Law, besides senior teachers from the Colleges of Delhi University. Besides, people from the industry and highly placed Government officials also helped us in running these classes. I make special mention of the invaluable services rendered by my old class-fellow and friend Shri K.C. Dhanda, who was a Personnel Manager at Bombay and later Branch Manager of the famous Glaxo Laboratories, Delhi, in helping us run these classes. After retirement, he took to teaching and is in fine fettle, and is loved by one and all of his colleagues and students. Similarly, we are highly grateful to Dr. Kanti Swarup, formerly Professor in Indian Institute of Management, Ahmedabad and now Professor at Indian Institute of Public Administration, New Delhi. Dr. C. B. Gupta also has helped us a lot in the management of the School.

We have expansion programmes in hand. We plan to introduce job-oriented courses in our School. The Kulachi Hansraj Model School has acquired a Computer and we intend introducing this course so as to enable our youngmen to move into the Computer Age of tomorrow.

## Task Before Central Board Of Secondary Education

The Annual Function of Central Board of Secondary Education (CBSE) was held at

Kamani Auditorium, New Delhi, on 7th May 1985. Shri K.C. Pant, Minister for Education, Govern-

ment of India, was the Chief Guest who gave away the Medals and Certificates of Merit to the student



of the institutions affiliated to the Central Board of Secondary Education. Shri Anand Sarup, Education Secretary, Government of India, presided at the function.

Father T. V. Kunnunkal, Chairman of the Board, welcomed the Chief Guest and the distinguished visitors as well as the prize winners and their parents. He briefly described the great strides that the CBSE had made in recent years and the successful efforts it was making in having fair evaluation at the examinations conducted by CBSE. He also referred to the Open Schools started by CBSE and hoped that their popularity shall increase from year to year, as these Schools have great potential.

Shri K.C. Pant, in his address,

dealt with many important aspects of education in India and the efforts being made to overhaul the entire system. The Government was determined to ensure universal education by 1990. He emphasised the importance of various valuable streams of education, like informal education by Open Schools and the development of vocational education, which would provide flexibility to the educational system of the country. Referring to the delinking of degrees and jobs, he clarified that the system was to be developed under which degress would not be obligatory for securing a job for which a candidate was otherwise equipped. It was not a new concept. It was already in practice in many branches of education. The other streams mentioned above would provide relief to in-

stitutions of higher education. Shri Pant regretted the terrific drop-outs at the primary and secondary stages which resulted in huge national waste and had to be rectified.

Shri Anand Sarup, who presided at the Function, is a former Vice-Chancellor of the prestigious G.B. Pant University of Agriculture and Technology, Pant Nagar (U.P.). He was confident that with the expertise of CBSE, a fair evaluation would be ensured. He congratulated CBSE and its chairman and his colleagues on the success achieved by them and hoped that CBSE and its associate NCERT shall continue to make substantial contributions to the progress of Secondary Education in India.

## Sanskrit Scholars Honoured

The Prime Minister, Shri Rajiv Gandhi, honoured eminent Sanskrit scholars on 7th May, 1985. He emphasised that the national progress did not lie in economic growth alone and preserving the rich cultural heritage of the nation was even more important inasmuch as it symbolised the inner strength of the people. He called upon the scholars and intellectuals to make all efforts to synthesise the ancient heritage of India with modern sciences and technology and to ensure that the coun-

try stepped into the 21st century with strength and confidence.

"Vishwa Sanskrit Bharati" Award of Rs. 1,00,00, instituted by the U.P. Sanskrit Academy, for the year 1982, was given to Acharya Raghunath Sharma for his magnum opus "Ambakertri", an analytical exposition of Vakyapadiyam and for his meritorious services to Sanskrit language and literature.

A number of special Sanskrit

Awards of, Rs. 25,000/- the Bana Bhatta Award of Rs. 10,000/- and special Awards of Rs. 5,000/- were given to a number of other scholars.

Pt. Raghunath Sharma, while accepting the Award, gave his blessings to Shri Gandhi in chaste Sanskrit. The function was attended by a distinguished audience, including Shri Bal Ram Jakhar, Speaker of Lok Sabha, Governor and Chief Minister of U.P. and Shri Kamalapati Tripathi.



## Common Civil Code

# Ambedkar's Advice Not Followed

By

Shri Inder Jit

THREE cheers for the Supreme Court and its Constitution Bench presided over by the Chief Justice, Mr. Y. V. Chandrachud, on two counts. First, its bold and enlightened judgment in the Mohammed Ahmed Khan versus Shah Banoo Begum case. Specifically, the Bench held that a divorced Muslim woman, unable to support herself, is entitled to maintenance from her husband. In ruling so, the Constitution Bench has now confirmed two earlier judgments of the Supreme Court on the question about which doubts had been raised by two judges of the Court. Second and more important, it has drawn the nation's much-needed attention to the failure of successive Governments of free India to implement Article 44 of the Constitution which forms part of the Directive Principles of State Policy. This Article reads: "The State shall endeavour to secure for citizens a uniform civil code throughout the country." Mr. Justice Chandrachud said it was a matter of regret that Article 44 had "remained a dead letter". However, "a beginning has to be made.. Inevitably the role of the reformer has to be assumed by the Courts."

Some pertinent questions arise not only on the basis of the far-reaching social implications of the judgment but also against the backdrop of what was observed by the Chief Justice and his four colleagues: "A common civil code will help the cause of national integration by removing disparate loyalties to laws which have conflicting ideologies." How come that Nehru did little in his time to implement Article 44? The matter becomes more intriguing since Nehru stood and worked for national integration — and was equally known for his enlightened vision of social reform. (Remember, he pushed through the Hindu Code Bill in the face of stiff opposition from Dr. Rajendra Prasad, India's first President.) Again, how come that Nehru and Indira Gandhi failed to follow the wise and practical advice given by the father of the Constitution, Dr. B.R. Ambedkar, for implementing Article 44 and giving India a common civil code?

To begin from the beginning. What exactly happened in the Constituent Assembly? The record of

the debate that took place on Article 35 (now Article 44) of the Constitution is interesting and revealing. Five leading Muslim members opposed the article in its original form and moved amendments.

All the five members were heard fully and made the same points. Every group or community, it was argued, had a right to follow its own personal law, which was part of their religion and culture and had been observed for generations and ages. Further, that a common civil code would clash with Article 19 of the Constitution, which provided: "Subject to public order, morality and health and to other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion". It was also argued that Article 35 would undo what had been given in Article 19 and the Assembly should, therefore, "try to prevent this anomaly." At least one Member pointedly asked: "What do you mean by uniform law? What have you in mind — Mitakshara or Dayabhaga system? There are so many others..." However, one Muslim member conceded that common civil code was "a very desirable thing." But this should be done at "a very distant date". Another also said: "The goal should be towards a uniform civil code, but it should be gradual and with the consent of people concerned."

Three legal stalwarts met the concerted attack by the Muslim members on the Article on behalf of the Drafting Committee. They were Mr. K.M. Munshi, Mr. Alladi Krishnaswamy Ayyar and, finally, Dr. Ambedkar. Mr. Munshi asserted that Article 35 did not infringe the fundamental rights mentioned in Article 19. Parliament would be entitled to enact laws in the field of social welfare and reform. There was nothing tyrannical in the Article. When the Shariat Act was passed under the British regime, the Khojas and the Cutchi Memons were highly dissatisfied. They then followed certain Hindu customs for generations since conversions. Yet the Central Legislature at the instance of certain Muslim members enacted the Shariat Law and the Khojas and Cutchi Memons were forced most unwillingly to submit to it. The British had wrongly fostered the feeling that personal law was part of religion. This was not so, a



down by Allauddin Khilji, who made several changes which went against the Shariat though he was the first ruler to establish the Muslim Sultanate in India.

Mr. Alladi Krishnaswamy Ayyar successfully turned the tables on Muslim members, saying: "You must know that the Muslim law covers the field of contracts, the field of criminal law, the field of divorce law, the field of marriage and every part of law as contained in the Muslim law. When the British occupied this country, they said, we are going to introduce one criminal law in the country which will be applicable to all citizens, be they Englishmen, be they Hindus, be they Muslims. Did the Muslims take exception and did they revolt against the British for introducing a single system of criminal law? Similarly, we have the law of contracts governing transactions between Muslims and Hindus, between Muslims and Muslims. They are governed not by the law of the Koran but by the Anglo-Indian jurisprudence, yet no exception was taken to that. Again, there are various principles in the law of transfer which have been borrowed from the English jurisprudence. Today, even without Article 35, there is nothing to prevent the future Parliament of India from passing such laws. Therefore, the idea is to have a uniform civil code... which will run into every aspect of civil law."

Characteristically, Dr. Ambedkar went to the heart of the matter and made two observations. First, the Muslim Personal Law was not immutable and uniform throughout India, contrary to what had been stated in the amendments. He said: "Most of my friends who have spoken on this amendment have quite forgotten that upto 1935 the North-West Frontier Province was not subject to the Shariat Law. It followed the Hindu Law in the matter of succession and in other matters, so much so that it was in 1939 that the Central Legislature had to abrogate the application of the Hindu Law to the Muslims of the North-West Frontier Province and to apply the Shariat Law to them. This is not all. Uptill 1937, in the rest of India, in various parts, such as the United Provinces, the Central Provinces and Bombay, the Muslims to a large extent were governed by the Hindu Law in the matter of succession. In north Malabar, the Marumak-kathayam Law applies to all — not only to Hindus but also to Muslims; the Marumak-kathayam Law is a Matriarchal form of law and not a Patriarchal form of law."

Second, Dr. Ambedkar assured the Muslim members as follows: "I think they have read rather too much into Article 35, which merely proposes that the State shall endeavour to secure a civil code for the citizens of the country. It does not say that after the Code is framed the State shall enforce it upon all citizens merely because they are citizens. It is perfectly possible that the

future Parliament may make a provision by way of making a beginning that the Code shall apply only to those who make a declaration that they are prepared to be bound by it, so that in the initial stage the application of the Code may be purely voluntary. Parliament may feel the ground by some such method. This is not a novel method. It was adopted in the Shariat Act of 1937 when it was applied to territories other than the NWFP. The Law said that here is a Shariat Law which should be applied to Mussulmans provided a Mussulman who wanted that he should be bound by the Shariat Act should go to an officer of the State, make a declaration that he is willing to be bound by it, and after he has made that declaration the Law will bind him and his successors."

Significantly, Article 44 came to be spotlighted in the Lok Sabha when the House concluded discussion on a bill by Mr. G.M. Banatwala (Muslim League), seeking to amend the Constitution to delete Article 44. His main argument was that the Muslim Personal Law was the "religious obligation of a Muslim" — and there was "no question of surrendering it." The Union Law Minister, Mr. A.K. Sen, asserted that Article 44 did not hit any person and urged Mr. Banatwala to withdraw his bill. He also assured the House that in accordance with the Government's policy "for a very long time", the personal law of the minority communities — the Sikhs and the Muslims — in regard to marriages or succession or divorce would not be touched "unless the community itself agrees that it should be so done." Mr. Banatwala withdrew the bill as Mr. Sen further assured: "India stands as the greatest champion for free thinking, free religion, free religious practices and it will remain so..."

Where do we go from here? The Rajiv Government seems disinclined for the present to do anything which may add to its troubles. Nevertheless, it is a great pity that the practical idea put forward by Dr. Ambedkar has not been implemented so far. The regret is all the greater since enlightened Muslim opinion, led by some eminent Muslim intellectuals, favours a more liberal interpretation of the Muslim personal laws as done by Egypt, Tunisia and, nearer home, by Pakistan. No Egypt, I am told, is allowed to take a second wife without the specific written consent of the first wife — and the courts. Bourguiba's Tunisia, at one stroke, put an end to polygamy and one-sided repudiation of a wife by her husband by uttering the word "talaaq" (divorce) thrice. Pakistan, too, has made "talaaq" difficult by bringing in Family Courts. India, which is now preparing to move into 2000 AD, needs to move fast towards a common civil code. The code, as suggested by Dr. Ambedkar, could be applied voluntarily to begin with. Let an overdue beginning be made.



# Dr. Ambedkar On 'Reservation'

By

Prof. Balraj Madhok

DR. B. R. AMBEDKAR was admittedly the foremost leader of the depressed classes, later named 'Harijans' by Mahatma Gandhi. The British rulers, pursuant to their policy of 'divide and rule', tried to make political capital by extending separate electorate and reservation of jobs and seats to them. Gandhiji undertook *fast unto death* to prevent this mischief. Poona Pact was signed between Gandhiji and Dr. Ambedkar as representing the Harijans.

Dr. Ambedkar later became the first Law Minister in the Government of Free India and Chairman of the Drafting Committee of the Indian Constituent Assembly. He was a great scholar, patriot and nationalist. Being a Mahar by birth and having suffered indignities at the hands of Hindus belonging to higher castes, he had made it a mission of his life to uplift the members of the depressed classes socially, educationally and economically and secure for them an equal and honourable position in the society. He did support the provision in the Constitution about reservation on caste basis for Harijans for 10 years. But as a sociologist and humanist, who had the long-range interests of the nation and Harijans at heart, he had doubts about the advisability and efficacy of this provision even at that time. It was his considered opinion that Harijans would not be able to stand on their own legs so long as they depended upon the crutches of reservation. Later, when he launched Republican Party of India, he incorporated this view in his manifesto. Republican Party

committed itself to abolish all kinds of reservations based on castes and birth. But, unfortunately, some Congress leaders and Harijan politicians, who benefitted from the policy of reservation, developed a vested interest in it. That is why it was extended for further periods of ten years in 1960, 1970 and 1980. At the same time, this policy was extended to promotions as also to admission into educational institutions. This policy has benefitted a small group of educated Harijans who have come up in politics and services. They are now monopolising the benefits that should have gone to their less fortunate brethren.

To make things worse, some States started extending reservation to other castes by describing them as "backward castes". Now things have come to such a pass that in some States a majority of people have been declared as "backward" and entitled to reservation.

This has made a mockery of constitutional principle of equality of opportunity and put a discount on merit and premium on backwardness, inefficiency and lack of competitive merit. The enormity of the situation can be gauged by the fact that while a millionaire Harijan like Babu Jagjivan Ram and a millionaire member of a so-called backward caste like Ch. Brahm Prakash can have the benefit of reservation for their wards who may get admission or jobs even if they have passed in third division, and the wards of their cooks, peons and car drivers, who may happen to belong to the so-called higher

castes, are denied admission even if they pass the examination in first division.

This has naturally generated resentment and opposition. There is a growing demand in the country for review of this policy on the basis of actual experience of the last 35 years. That is the genesis of the recent agitation in Gujarat by the affected students and their guardians.

The situation has been complicated by two new factors. One is the demand for reservation on the basis of religion, being voiced by some Muslim leaders, and the other is the threat of some Harijan leaders that they would embrace Islam if the benefits of reservation are withdrawn. There is close link between these two demands and the people who are raising them. They want to fish in troubled waters and blackmail the vote hungry leaders of the Congress and other political parties. As a result, politicisation of caste system and communalisation of Indian politics is going on side by side. The Solanki Government of Gujarat gave a communal turn to the students' agitation with the help of some Muslim leaders. The resultant loss of lives and property, mainly of Hindus, is the most painful example of mixing up of caste factor and communal factor to gain sordid political ends.

The developments in Gujarat, and the carnage that has accompanied them, have at last forced the Government to give thought to this burning problem. The Home Minister declared in the Lok



On April 24, that while the Government stood committed to reservation policy in regard to scheduled castes and tribes as envisaged in the Constitution, it would try to arrive at some national consensus in the matter of extension of this policy to other castes. This is welcome so far as it goes. But it falls far short of people's expectations and needs of the situation.

The right thing would be to appoint a high-powered commission, presided over by a judge of the Supreme Court, to go into all aspects

of the policy of reservation in the light of experience. While there may be some justification for continuing reservation to some sections of scheduled castes, there is no justification for its exploitation by a small elite group which has outgrown the need for reservation benefits. That demands some rethinking about reservation policy in regard to scheduled castes also. Addition of some economic criteria to the criterion of birth can be adopted to rationalise the policy and make it more equitable. At the same time, steps will have to be

taken to confine reservation to the stage of recruitment only. Promotions ought to be made on the basis of merit and seniority alone.

So far as other castes are concerned, there is no justification whatsoever for extending reservation to them unless the Government is bent upon atomising Hindu society, creating a vested interest in staying backward and undermining national unity. The terms of reference of the Commission should be wide enough to cover all these aspects.

## Arya Samaj and the Panjab Tangle

By

Dr. R. L. Varshney

Gurukul Kangri Vishwavidyalaya, Haridwar

OF late, articles and pamphlets, slandering and maligning Arya Samaj and its founder Swami Dayananda, have appeared with reference to the Hindu-Sikh conflict in the Panjab. Shri Sailendranath Ghose's article "Panjab Tangle : The Foremost Imperative" (Hindustan Times, April 19, 1985) and a pamphlet "Hindu-Sikh Conflict in Panjab: Causes and Cure" (issued by Translantic India Times from some unknown place) are only a few out of many such attacks. These purport to say that it was Swami Dayananda and his Arya Samaj that fanned the fire of communal differences between the Hindus and the Sikhs and it was Swami Dayananda who lacked respect for Guru Nanak and the Sikhs. But such comments are bizarre and subjective and are full of communal overtures.

Shri Sailendranath Ghose charges Swamiji of calling Guru Nanak a 'dambhi' (conceited). His second complaint is against the

Hindu Panjabis who declared Hindi as their mother tongue during the 1951 census and this infuriated the Sikhs against the Hindus, leading to the demand of a separate Sikh State.

Similarly, in the pamphlet mentioned above, Shri S.M. Sathanathan makes allegations against Arya Samaj. Quoting from K.T. Lalvani and Raghunath Iyengar's book "An Independent Study of Hindu-Sikh Conflict in Panjab", he remarks: "Prof. Mansukhani branded Arya Samaj as India's most fanatical cult, which, according to him, was a serious embarrassment to the tolerant and broad-minded religion of Hinduism, and that the author of the "Satyarthaprakash" has savagely attacked Islam, Christianity, Buddhism, Jainism and the lot. He has directly slandered Mohammed, Kabir, Buddha, Christ, Nanak, Gobind Singh and many others."

As is well known, Swami Daya-

nanda was a great social reformer and not a religious fanatic. His aim in bringing out the "Satyarthaprakash" was to propound truth and reject falsehood, superstition, ignorance and pakhand. He was a rationalist and a seeker after truth; his outlook was scientific. It was in the spirit of a scientific seeker after truth that he exposed the weaknesses of all the major religions of the world. Not to say of Sikhism, he did not spare Hinduism. In fact, he was the most outspoken critic of Hinduism as it was practised in his age. Hence his observations on Guru Nanak, Christianity or Islam have no communal bias. The founder of Arya Samaj did not foresee that the Sikhs would demand a separate state for themselves after independence. He had many Muslim friends and admirers who were often his hosts. Many of his distinguished followers are from Sikh community. Much of his wit and wisdom, however, has stood the test of time. He was a



reviver and interpreter of the Vedas, a true lover of Vedic culture. He had a good command of Sanskrit. Hindi, which was those days not yet developed, was his adopted language, and had no modern refinement and polish. Moreover, he was a *sanyasi*, unafraid of the world and its worldly ways, frank and forthright, without the labyrinths of sycophancy and flattery. He said what he felt and there was a great deal of harmony in his saying and doing. When he criticised Guru Nanak, he did not mean any disrespect to the great luminary like Nanak. There was no rancour whatsoever in his writings. He said that what Nanak has said is not much different from the Vedas and that his Panth owes its origin to the Vedas. He was rather surprised at Nanak's wisdom, who, without knowing Sanskrit, was saying in the language of the common people much of the wisdom of the Vedic seers and rishis. Swami Dayananda Saraswati probably had no knowledge of Gurumukhi and it is questionable whether or not he himself read the "Grantha Sahib" and whether or not his knowledge of Sikhism was first-hand. He felt that perhaps Nanak did not know Sanskrit, without which to understand, interpret, sum up and draw upon the Vedas is only dumbha (show). He never used the word 'dumbhi' as an adjective as described by Shri Ghose. He never condemned Guru Nanak or Sikhism with any communal bias. On the contrary, in his forthright style of a *sanyasi*, the Swami was only hinting at the oneness of Sikhism and Hinduism. He undoubtedly criticised show, falsehood, pride, superstition, ignorance and other evils that had damaged our ancient Indian culture. And he criticised them in all forms, religions and sects. He was a propounder of a philosophy based on truth and introspection.

On self-introspection, the Sikh brethren shall positively find Swami Dayananda and Arya Samaj faultless. The demand of a Panjabi Khalistan is the demand not of all the Sikhs but of a section of the Akalis who want political power and pelf.

The role of Arya Samaj in the Panjab tangle has been positive and healthy. In spite of the provocative acts of the extremists, murder of Lala Jagat Narain, threatening letters to other Arya Samajist leaders, including the explosion of a bomb (through mail) in the office of Shri Virendra, President, Arya Pratinidhi Sabha Panjab (while he was in his office at Pratap Bhawan), threat of life to numerous others as well as inclusion of their names in the hit lists of the extremists, and burning of rooms and records in D.A.V. College Jullunder, D.A.V. College Bhatinda, and D.A.V. High School Qadian, the Arya Samajists have always been propounding amity, love and harmony. They have hardly, if ever, indulged in mud-throwing and fanning communal passions. They have never indulged in communal violence and lawlessness and have not killed a single cuckoo, dove or duck. No doubt, they have been awake and vigilant. But they had to do so in self-defence. Otherwise, they have demonstrated commendable patience and self-control and shall continue to do so for the sake of national unity. However, the apostles and pioneers of the Indian Renaissance and modernity cannot be termed 'fanatics'. The fighters for liberty, the propounders of *vasudhaiva kutumbakam*, the singers of harmony, the bringers of sweet honey cannot be rated as sectarians and conflict-breeders.

Ten principles of Arya Samaj are based on a scientific theory of truth, love, peace and harmony. None of its commandments teaches disharmony and conflict. The critics of Arya Samaj should review the role of Arya Samaj in view of the basic principles of Arya Samaj, which are summarised here :

1. God is the primary source of true knowledge.
2. God is formless and almighty.
3. The Vedas are the true scriptures of all true knowledge.
4. Accept truth and give up untruth.
5. Act according to *dharma*.

6. Do good to the world.
7. All must be treated with love, justice, righteousness and with due regard to their merits.
8. Ignorance ought to be dispelled.
9. Give priority to the well-being of others.
10. Subordinate personal interest to general interest.

The often-repeated prayer of the Aryas is :

*Sarve bhavantu sukhinah, sarve santu niramayah. Sarve bhad-rani pashyantu, ma kaschid dukha-bhag bhavet.*

That is to say, all should be happy, all be disease-free, all should see the good alone, and none be the partaker of sorrow.

In our view, the Sikhs are our own brethren, the tributaries of the same Ganga or Sindhu, the particles of our bosom, our own offshoot. Their alienation from the main-stream is due to their own leaders and not due to Arya Samaj. Almost every Hindu of India of today as well as of yesterday has been viewing Sikhs as part and parcel of Hinduism. The Sikh community is the equal partaker of India's joys and difficulties. We may be Jains or Buddhists, Akalis or Nirankaris, Arya Samajists or Brahmo Samajists, Sanatanis or Shaivaites; we may be kshatriyas or shudras, vaishyas or brahmanas; or we may be Christians, Muslims, Parsis or Bahais, we are all Indians, the children of Mother India, of *Maa Vasundhara*. That has been the message of Arya Samaj, of Dayananda, of Shraddhananda, of Guru Nanak, Dadu, Kabir, Gandhi, Nehru, Shastri, Tilak, Gokhale, Rajendra Prasad, Radhakrishnan, Zakir Hussain, Maulan Azad, Tagore, Aurobindo and Vivekananda. For centuries we have been living together and shall live together. This is the fact of existence. It was Guru Nanak who so truly and so wisely taught the lessons of love, peace and amity, of 'live and let others live'. Hence the answer lies in love, pure love, love from the core of heart, and in the prayer — *Sarve bhavantu sukhinah*.



# Integrated Rural Development Programme

By

Shri C. Subramaniam

THE first step is to assess what natural resources are there to be utilised. The traditional way of making this survey was to send parties of men on survey missions, laboriously tabulate the data gathered by them, and then discern what the shape and magnitude of the physical resources were like. Fortunately for us, advances in science and technology make it possible to do the same job in a fraction of the time, and with much greater accuracy, than in the past. Man-made satellites circling the globe are able to take pictures and provide data not only on what exists on the surface of earth but even underneath it. Through these satellites, it is now possible for us to take a look almost instantaneously over large areas of land, what is the condition of the standing crops, the flow of water in the rivers, the availability of water and minerals underground, and changing weather patterns. What used to take years can now be accomplished in weeks. Such comprehensive surveys can be thus both the logical and feasible starting point for the entire programme.

The implementation of such a programme on a wide front will make many calls on the country's political, technical and administrative resources. We will have to start with the motivation of the people who will be involved in implementing the programme. An authoritarian regime may reduce motivation to one of compliance through resort to coercion. In a democratic society, motivation will have to be based on a clear demon-

stration of the benefits of action on the proposed lines.

The widespread adoption of high-yielding seed varieties by farmers in varying socio-economic systems has served to explode the myth that farmers, as a rule, are impervious to rational arguments in making their decisions. It is reasonable to expect, therefore, that when once the all-round advantages of reshaping land and rationalising irrigation, drainage and other facilities are fully demonstrated, they will be well received by the majority of farmers voluntarily. Coercion to make a recalcitrant minority conform, if at all necessary, can then be confined, because their non-cooperation cannot be allowed to jeopardise the interest of all others in the community.

There are not only tangible economic benefits to such an operation; we will, in the process, be exposing the rural people to the potentialities of science. The inculcation of a scientific temper will have wide ramifications from family planning to nutrition and sanitation. This will need to be promoted as part of a larger process of mass education—education that will, in course of time, make the masses fight not only superstition and disease but also social or economic injustice from whatever source it may arise. This opportunity can be used to arrange redistribution of land and water resources afresh in an equitable manner that will optimise production from both the individual and the social points of view. This is

the vision of the process of fundamental social change, based on mass awakening and education, that Gandhiji advocated for India.

## Non-Agricultural Jobs

A development programme of this kind can be made broad-based by developing avenues of production and employment other than cultivation of land. Besides expansion of activities connected with poultry, bee-keeping, carpentry and other such traditional avocations, a systematic attempt at tapping locally available mineral, forest and other resources will need to be mounted. It is here that the indiscriminate borrowing of technologies developed in the context of labour-scarce economies has proved to be a stumbling block. Manufacturing plants are typically thought of in large sizes; the process adopted also tend to be more mechanised and automatic than they need be. A new orientation is needed to industrial policy so that unit sizes and operational process appropriate to the local environment are adopted. This will call for a corresponding science policy aimed at developing appropriate technologies, largely by indigenous effort.

Modern agriculture, unlike traditional agriculture, needs a strong industrial base and an efficient delivery system for its success. One part of this industrial base will have to take the traditional pattern of large-sized, capital-intensive manufacturing units. For instance, while mobilising rural wastes to produce



organic manure is important, such manure cannot be an entire substitute for chemical fertilizers if we are to produce the food and the fibre that our growing population needs. Hence, when one is talking about integrated development of industry and agriculture in the rural areas, one should not be misunderstood as implying that growth of larger, capital-intensive units to supply fertilizers, power, etc., that are needed to sustain agriculture, can be dispensed with. The argument is only that the potential for developing smaller and more dispersed agro-related industries should not be neglected, and should, on the contrary, be systematically identified for each local area and exploited to the full. This will include a whole range of units to (a) supply or service simple agricultural implements, (b) to process agricultural produce, and (c) to utilise by-products and waste products in the production or processing of agricultural commodities.

I had some role to play in the conception and formulation of the Integrated Rural Development Programme on these lines. In 1976, I presented a paper on "Strategy for Integrated Rural Development" along with the budget document to Parliament. The paper gave details of a rural development programme directed towards making optimum use of available local resources through purposive inputs of science and technology for the benefit of the rural poor. Rs. 15 crores were provided in the budget for funding pilot projects in integrated rural development.

Twenty districts, one in each State, were selected to initiate these pilot projects, which included:

1. Integrated inventory of the resources of the District.
2. Malady remedy analysis.
3. Portfolio of projects designed to improve the economic well-being of the rural poor.
4. Machinery for administration, co-ordination and monitoring.

In preparing the inventory of resources, the sophisticated high level technology of Remote Sensing through Satellite was utilised. The inventory of resources made for a few districts shows the volume of data and information which form part of this exercise. If these data and information have to be properly utilised, kept updated, we may have to go in for the modern Computer Systems. This would enable us to store the information, projects, etc. for the entire country and make a proper analysis, enabling one area to draw upon the experience of other areas. So, for storing information, for analysis, for monitoring progress, for updating data and project formulation, for developing a Communication System to serve the rural areas, the modern thinking machine is the most appropriate instrument.

To recapitulate, the aim is to improve efficiency of utilisation of the physical resources, and facilitate an intensive use of available labour, whether it be in strengthening transport, improving irrigation and drainage, conserving soil, or rationalising land water use. Instead of these programmes being taken up in an ad hoc and piece-meal fashion, the aim is to evolve a package of mutually balancing programmes in which the masses are fully involved, with the overall purpose of providing employment and increasing productivity. This is the operationally meaningful definition of that much used concept: 'Integrated Rural Development'. This concept can help in tackling the problems of rural poverty.

Consumption is as important as production if we have to tackle the problem of poverty. In this, priority will have to be given to health, nutrition, family planning and education.

The organisational pattern will have to be examined at three levels:

1. (a) Unit of planning—District, Block or a Constellation of villages.
- (b) The Planning Agency.
- (c) People's participation in the planning process.

2. Organisation of people for implementation in
  - (a) Production.
  - (b) Consumption.
3. Organisation of facilitating agencies.

Logic and historical experience indicate that where land, which is the main productive asset, is owned and operated as individual holding, and the pattern of holdings skewed and the masses of rural families owning little or no land have been traditionally dominated by a minority of substantial land owners and where the political system is such that the rulers are drawn from or dependent on this elite, the chances of utilising the productive potential of the privilege to the benefit of masses may be slim. Under these circumstances, there can be perhaps no enduring solution to rural poverty without, first, the socialisation or an equitable distribution of the main means of production and employment in the rural areas, viz., cultivable land. This is an issue which needs to be faced squarely by the government, with a professed determination to fight rural poverty.

### The Dilemma

But this view seems to land one in a dilemma. On the one hand, the poor and the under-privileged in the rural areas cannot acquire power to influence events or policies unless and until they acquire the economic assets that can give them this power. But they cannot really hope to acquire these assets till they are otherwise powerful. Even on the radical thesis, then the question arises: which will emerge first? And when? Till then, how can policy be influenced and shaped in favour of the poor? Is the vision of orderly progress through scientific planning that we have sworn by so far, no more than a cruel joke or an impossible dream? Are we, to put it bluntly, now to simply sit back and wait for a revolution to occur?

I was confronted with this dilemma when in 1965 I was considering the adoption of High yielding varieties of programme to bring about increased production.



meet the requirements of the hungry poor, which were being largely met by massive imports of foodgrains from abroad. There were well-meaning friends cautioning me that the new strategy would benefit more the large and richer farmers, in the process intensifying the disparities in the rural economy. A hard choice had to be made. Should the new development in agriculture wait for the equitable redistribution of land, which was nowhere in sight, or should the new technology be introduced, leaving the future to take care of the distribution aspect? The facts are before us to make a judgement whether the policy decision taken to proceed with the HYVP programme was, in retrospect, a wise one or not.

In matters of this sort, experience shows ad hoc measures and

short-term approaches do not yield the desired results. What is needed is a comprehensive integrated long-term approach. In this great task, failures are inevitable. The objective therefore is not to avoid failures, which is humanly impossible, but to learn from mistakes and improve performance in a continuing adaptive process of policy design and redesign. □

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## PRIORITY TO DRYLAND FARMING

The target of foodgrain production in the Seventh Plan is 185 million tonnes. In this connection, the Ministry of Agriculture is giving top priority to Dryland Farming, besides full exploitation of the irrigated potential. A National Dry-

land Farming Project shall be launched to increase productivity of income levels of millions of farmers dependent on rain-fed agriculture.

Dryland Farming accounts for 73 per cent of the cultivated area, but contributes only 42 per cent of the total production of foodgrains. Much remains to be done in this behalf for proper land and water management, besides provision of agricultural inputs. Pilot projects are already being implemented in several States. A special project has been launched to help the farmers meet their irrigation needs, especially to help small and marginal farmers. An amount of Rs. 5,00,000 per annum has been allocated for each block, out of which 70 per cent would be used for minor irrigation programmes. □

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## Hundred Years of the Congress (*Continued from page 5*)

activists. Gradually, word came across of the existence of the I.N.A., but the British officers were still reluctant to mention Subhash Bose by name. A few months later, I was sent off to the Middle East and there was even less talk of the freedom movement in that area of military operations.

My next vivid image of the Congress is of the session at Meerut in the early winter of 1946. Acharya Kripalani as President; Maulana Azad dressed faultlessly in a sherwani and semi-loose pyjamas and smoking imported cigarettes; Badshah Khan eating an apple on the dais; Babu Rajendra Prasad rather withdrawn and silent; and Sardar Patel very much in command of the meeting, although he was not the President or the General Secretary. The latter post, I think, was held by

the late Dr. B.V. Keskar, who invited Nehru's wrath for being slow and somewhat inadequate with his annual report to the session. There was, of course, the massive presence of Govind Ballabh Pant, who, in accordance with traditional practice, moved the "foreign policy resolution" — a ritual to which Nehru was committed.

Aruna Asaf Ali and Ashoka Mehta were still in the Congress, and I see that the former is among the veterans to have been invited to the centenary celebrations. So have most of the other surviving former leaders of the party, now scattered among many identifiable and unidentifiable parties, groups and factions in opposition to their political parent of 100 years ago.



## Net-work of DAV Public Schools in Bihar : Bokaro Blazons the Trail

IN 1972, Arya Samaj Bokaro offered to set up a Higher Secondary School at Bokaro Steel Plant Complex (BSL). The suggestion was accepted by the Bokaro Steel Authority in principle. However, later, BSL desired that the setting up of the proposed institution should be entrusted to DAV College Trust and Management Society, New Delhi. Accordingly, an arrangement was worked out between the authorities of Bokaro Steel and the DAV Society under which the above Institution was to be set up. DAV Society as well as Arya Samaj Bokaro were to be represented on the Managing Committee of the proposed Institution. This arrangement was to be extended every five years. Accordingly, in 1973 BSL granted a lease of a suitable plot of 8 acres in Sector IV of the Bokaro Complex to the DAV Society, for a period of thirty years, on a nominal lease money of Rs. 32,000/- per annum, and also agreed to give an equivalent amount as grant every year. BSL also granted a loan of Rs. 8,00,000 at a concessional interest rate of 4 percent per annum to the DAV Society, which was later enhanced to 12,00,000.

A DAV Public School was thus set up at Bokaro in 1973 and has since been managed by the DAVs with the assistance of a local Managing Committee, consisting of representatives of BSL, Arya Samaj Bokaro and DAV Society. The School has made commendable progress and within a few years developed into one of the best Public Schools in the State of Bihar. At present, it has about 2500 students and its achievements in the academic field as well as in extra-curricular activities and sports have been most rewarding.

Satisfied with the remarkable progress of the Institution, BSL has just allotted another plot of 6 acres in Sector VI of its Complex, for the establishment of another DAV Public School and has agreed to grant a substantial loan at concessional rate of interest for the construction of school buildings. The work has been taken up in hand and the School is expected to start functioning at an early date.

Three other Mining Projects, associated with BSL — two of them located in the State of Bihar and one in the neighbouring area of Madhya Pradesh, have similarly offered facilities to DAV Society for establishment of three DAV Public Schools. The offer has been accepted in principle. DAV Society hopes that all these three schools shall start functioning from July next. Thus, DAV Society shall have five Public Schools at BSL and its associate Mining Projects.

The Annual Function of the DAV Public School Bokaro was held on 4th May 1985. Prof. Veda Vyasa, President of the DAV Society, its Organising Secretary Shri Darbari Lal and its Director DAV Public Schools (Eastern Region) Principal N.D. Grover attended the function. Principal Munjal, in the Annual Report, briefly described the all-round achievements of the School in various fields.

A DAV team visited Bokaro last year and requested BSL to give necessary facilities for construction of a Hostel for 100 talented Adivasi students. BSL readily agreed and on 5th May, 1985, at a function presided over by the Managing Director of BSL, Foundation Stone for adivasi hostel was laid

by Prof. Veda Vyasa. Managing Director expressed his complete satisfaction with management of the DAV Public School Bokaro and assured all help and cooperation in the expansion of its activities at Bokaro and its associate Mining Projects. The President of DAV Society stated that he was happy to find the DAV institutions flourishing in this region. He also thanked Shri Kapila, the Chairman of the local Managing Committee, Dr. B.D. Kapur and their colleagues for their enthusiastic and unfailing cooperation and help in making the Institution a great success. He also stated that DAV Public School Bokaro had brought much credit and prestige to DAV Society, in as much as the Coal Authority of India and its subsidiaries, feeling impressed by the progress D.A.V. Public School Bokaro and Dayanand Jawahar Mandir Ranchi under the D.A.V. management, had about three years ago, approached the DAVs to set up 50 Public Schools in this region. Eight schools have already been set up and are flourishing. Invitations have also been received from Bhilai Steel Authority and Vishakhapatnam Steel Authority and active steps are in progress so that DAV Public Schools are expected to start at these places from July next.

### D.A.V. CENTENARY VEDIC CAMP

Principal N.D. Grover, Director DAV Public Schools (Eastern Region), organised DAV Centenary Vedic Camp at Bokaro from 5th May to 12th May 1985. 100 students of DAV Public Schools from Dayanand Jawahar Mandir Ranchi, DAV Public School Dhurwa (Ranchi), Bhubaneswar (Orissa), Durgapur (West Bengal), Basal, Patratu, Barauni, Agrakruju, Beera Alkusa, Kusunda, Jharia, Khunt etc., participated in the Camp with great enthusiasm. The Camp was inaugurated by Professor Veda Vyasa, with Shri Darbari Lal as



Chief Guest. Professor Rattan Singh, Pandit Jai Mangal Sharma, Dr. Vachaspati Kulwant, Dr. Suraj Prakash Snatak and Major Sachidanand, etc. addressed the students. Principal Grover was the very soul of the Camp.

Prof. Veda Vyasa also met Dr. D. Ram, the undisputed leader of Arya Samaj in Bihar and former President of Arya Sarvadeshik Sabha, to discuss certain problems relating to the management of DAV Public School Bokaro. They had very friendly discussions.

Prof. Veda Vyasa also visited Arya Girls High School Patna and was greatly impressed by the spirit of ancient Indian culture prevalent in the institution. Two young girl students delivered excellent orations on Swami Dayanand and his work.

Prof. Veda Vyasa suggested to Dr. D. Ram and his colleagues that the DAVs would like to set up a large DAV Public School at Patna, with their kind cooperation.

Ranchi is already an important centre of the DAVs. Dayanand Jawahar Mandir Ranchi, set up by Mekon, a leading Engineering Consultant Firm of the Government of India, is a flourishing and reputed institution and one of the leading Public Schools in Bihar. We have also a successful DAV Model School set up in cooperation with HEC and another school primarily meant for Adivasis and other weaker sections of the community. However, it has been felt that there is ample scope for one more DAV Public School. Steps are being taken to establish the same.

The DAVs had set up an office at Ranchi three years ago, to supervise and guide our Public Schools in the region. Principal N.D. Grover, one of the most experienced and most dedicated DAVs, was appointed Director of the D.A.V. Public Schools (Eastern Region). In view of the large expansion programme in hand, another office is being also set up at Bokaro.

## DAV PUBLIC SCHOOL DHORI

The School was inaugurated on 1-8-82. Shri N.D. Grover, Director, D.A.V. Public Schools in Coalfields, and Shri H.P. Sinha, the then General Manager, Central Colfields Ltd. (C.C.L.), a Dhori Area, joined hands to establish the School.

Principal Damodar Singh, along with his Staff and in collaboration with C.C.L. authorities have worked hard to nurture the School. Annual function of the School in April 1984 was presided over by Prof. Veda Vyasa. Shri H.P. Sinha was the Chief Guest. Among the dignitaries present on the occasion were Shri Darbarilal, Lala Hans Raj Gupta, ex-Mayor of Delhi, and Principal N.D. Grover.

### Achievements during 1984-85

In inter-DAV Public School Declamation Contest, the School bagged first position, with 1st and 2nd individual prizes won by Miss Sarbory Roy and Master Ashwini Kumar Singh.

Inter-DAV Public School English Debate was held at D.A.V. Public School Alkusa, Dhanbad. The School team, consisting of Miss Vandana Singh and Miss Manideepa Mukharjee, was adjudged the best.

In Hindi Poetry Recitation Competition, held at Dhanbad for DAV Public Schools, the School won runners-up shield.

Inter-DAV Public School Hindi-Sanskrit Competition was held at DAV Public School, Rajrappa Project. The School skit "Var K Talash" won the runners-up cup.

In the Inter-School Quiz Competition, organised by General Manager, Dhori Area, students of the School stole the limelight. They were by far the best.

In the Athletic Meet for School Children, organised by C.C.L., Dhori Arya, the School won more than 75 per cent of the prizes.

Mahatma Hansraj Aryan Tournament, Eastern Zone, was held in September 1984, at DAV Jawahar Mandir, Ranchi. Volleyball team

(seniors) of the School were runners-up.

The School is affiliated with CBSE upto class XI. Its students took Board Examination in March 1985. Class XI with science stream is being started next session.

The School has an impressive building with four Laboratories, Library Hall and Common Rooms for Boys and Girls. All indoor games are available. Playgrounds are coming up and will be ready for use by July 1985. Seventy per cent staff live in C.C.L. quarters. 8 more 3-room quarters will be ready within two months.

In spite of all the difficulties faced by the School, it has been making satisfactory progress under the wise guidance of its present Chairman, Shri S.K. Mukerjee, and its Director, Principal N.D. Grover. Principal D. Sing deserves to be congratulated.

In February 1985, Prof. Ratan Singh, Moral Education Adviser of the DAVs, paid a brief visit to the School. Number of students is about 700.

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## MEHR CHAND POLYTECHNIC, JALANDHAR

The DAVs established Mehr Chand Polytechnic, Jalandhar, in 1954, to promote the cause of technical education in the country, in the memory of one of their most dedicated life members — Principal Mehr Chand. Since then, it has made great strides and has developed into a prestigious institution, for which the DAVs can be justly proud. The Institute has always received full cooperation, guidance and help from the State Government as well as the Central Government. Recently, Electronics Department has been reinforced with the active cooperation of the State Government. The Government of India has also recently approved direct Central assistance for programme of computer technology for the Institute. The Institute is playing its vital part in the field of



advanced science and technology and in running courses in civil, electrical, mechanical, electronics, communication engineering. It has already made its mark by attaining high levels of excellence in the cause of technical education during the last 30 years and in contributing to the development of industry in Northern India.

### DAV PUBLIC SCHOOL AMBALA CITY

The third Annual Function of DAV Public School, Ambala City was held on 9th May, 1985. Shri Jagdish Nehra, Education Minister of Haryana, was the Chief Guest. He congratulated the members of the staff and the management for the tremendous progress of the School within a short span of three years. The School was inaugurated by Ch. Bhajan Lal, Chief Minister of Haryana, on 3rd May, 1982. Shri Jagdish Nehra appreciated the working of the School since it is being run by DAV College Managing Committee, New Delhi, under the leadership of Prof. Veda Vyasa. He declared that the Government of Haryana will render all possible help to this institution in case of any need. The Education Minister was very happy with the performance of the cultural activities of the children. He complemented its Manager, Dr. V.K. Kohli, and members of the staff for the superb performance. The Play on the life of Swami Dayanand and the Ballet on Lord Krishna were highly appreciated by all.

Earlier, Dr. V. K. Kohli welcomed the Chief Guest and narrated the special features of the School and explained how it has emerged as the prestigious institution of the town, within such a short span of time.

Shri B. B. Gakhar, Principal DAV Higher Secondary School Chandigarh, welcomed the Chief Guest on behalf of DAV College Managing Committee, New Delhi and stated that Shri Jagdish Nehra is an old DAV and always helps the growth and development of our DAV institutions.

Shri Ram Dass Dhamija, M.L.A., also gave his blessings.

The Chief Guest gave away the prizes to the children and also to three outstanding teachers, namely, Mrs. Reena Nagrath, Miss Meenakshi and Shri Santokh Raj Dogra, for their meritorious services to the institution.

The function was followed by a sumptuous dinner, hosted so generously by the Lions Club of Ambala.

### GOPIGHAND ARYA MAHILA COLLEGE, ABOHAR

Since the foundation of Gopichand Arya Mahila College, Abohar, in 1972, in the memory of late Shri Gopichand Ahuja, it is marching ahead on the path of progress, with its glorious achievements and expansion. The College maintained its tradition of excellent results during 1983-84. The College results in all the degree examinations had been far above the University pass percentage. Besides, 13 students of B.A. Part III were placed in the merit list.

The College organised Panjab University Youth Festival Ferozepur, from 1.3.85 to 3.3.85 and its students participated in almost all the items. In geet, orchestra, group bhajans, sitar and classical dances, students of the College were adjudged first, whereas in group song and group dance they were declared runners-up.

Home Science Club organised competitions in flower arrangement, cookery, stitching and handicrafts. The students of the College bagged first, second and third prizes in flower arrangement and all the three prizes in stitching and cookery. The Planning Forum organised a trip to Bhatinda Thermal Plant and Milk Plant.

Punjabi Sahit Sabha organised an essay competition to celebrate Shaheed Bhagat Singh Shaheedi Divas. Km. Adarsh got first prize and Km. Bimla got second prize. Young Aristotile Club, under the auspices of Political Science Club, celebrated Human Rights Day by organising a Quiz Competition.

### CONVERSIONS IN BEHRAICH (U.P.)

#### Memorandum by Sarvadeshik Sabha

Shri Ram Gopal Shalwale, President of Sarvadeshik Arya Pratinidhi Sabha, has sent a memorandum to the Uttar Pradesh Chief Minister, Shri Narian Dutt Tiwari in which he had demanded that the illiterate, poor Natas and Kalandars (Rope-Dancers), converted to Islam in the Muslim majority area of Behraich District U.P. be returned to the fold of Hinduism. He has also urged the Chief Minister to take proper administrative steps to check the recurrence of such conversions in future.

Shri Shalwale has said in the memorandum that conversion to Islam of these poor people brought about by force, fear and temptation has proved, in no unmistakable terms, that the same is politically motivated and is not aimed at serving the spirit of religion. This is clearly a part of a larger India-wide plan to convert India into a Muslim majority State which is being financed by the millions of petro-dollar received regularly from the Gulf countries. The political objective of these conversions becomes obvious by the very fact that they were effected immediately after the Lok Sabha elections.

Shri Ram Gopal Shalwale has assured the Government of Uttar Pradesh as well as the Government of India of the fullest support of the Arya Samaj for all steps taken by the authorities to maintain and strengthen the unity and integrity of the country.

### C. L. AGGARWAL DAYANAND MODEL SCHOOL

At a colourful sports function organised by C. L. Aggarwal Dayanand Model School, Sector Chandigarh, on 23 Feb. 85, Haran a P.W.D. (B & R) Minister Shri Amar Singh was the Chief guest. He announced a grant of ₹ 10,000/- for the construction of a school building. Nalini Kaushal, student of 8th class, a Chandigarh Gymnastic Champion, was also honoured at the occasion.



### EXPORT EXCELLENCE AWARD FOR HEC

The Heavy Engineering Corporation of Ranchi has bagged the 'Certificate of Export Excellence', award, instituted by the Engineering Export Promotion Council, for 1983-84, for the sixth time, in recognition of its excellence in export promotion performance.

### INDO-SOVIET TRADE ON INCREASE

According to a study, sponsored by the Indian Council for Research on International Economic Relations (ICRIER), Indo-Soviet Trade, based on special arrangements, has paid adequate dividends to India. However, the planning and policy making in this behalf needs to be reinforced. With more clear-cut policy, India could have turned economic relations with the Socialist countries of Eastern Europe to greater advantage. A better strategy has to be evolved, with greater inter-connection between the Government, the private sector and research institutions, to meet the challenges of growth and to benefit India's economic relationship with those countries in the years to come. Total trade turnover of comicons countries was of the value of 320 billion dollars in 1982. The comicons trade with developing countries increased eight-fold from 1975 to 1982. There has been an increase in the share of turnkey targets in economic assistance from developing countries from 15 per cent of 46 per cent. There is still scope for substantial expansion of trade between the two.

### NUMERICAL STRENGTH OF "INDIAN PRESS"

'Anand Bazar Patrika', a Bengali daily from Calcutta, retained the

top position of being the largest-circulated single-edition daily in 1982, with a circulation of 4,06,276 copies. The second position in this category also went to a Bengali daily, "Jugantar" of Calcutta with a circulation of 333,944 copies.

Among periodicals, "Malayala Manorama", a Malayalam weekly from Kottayam, was the largest-circulated periodical. It had circulation of 577,730 copies. The second position was claimed by "Kumudam", a Tamil weekly from Madras with a circulation of 552,590 copies.

Published in English from 10 different centres, "Indian Express" was the largest - circulated multi-edition daily with combined circulation of 537,502 copies. With three editions, "Times of India" came second with a total circulation of 526,913 copies. The third position in this category went to "Malayala Manorama", a Malayalam daily published from Calicut, Cochin and Kottayam with circulation of 509,022 copies.

Hindi press continued to lead in circulation with 13,763,000 copies in 1982. English press came second with a circulation of 9,722,000 copies and the third position was claimed by Malayalam press with 4,535,000 copies. Tamil became the sixth language to have over 100 dailies in addition to Hindi, Urdu, Marathi, English and Malayalam.

Circulation-wise, Maharashtra press led with 8,317,000 copies in 1982, while the second position was claimed by Delhi press with 6,888,000 copies. Tamil Nadu came third with 6,083,000 copies; Uttar Pradesh fourth with 5,076,000 copies.

Maharashtra dailies were also at the top with circulation of 2,359,000 copies followed by dailies published from West Bengal and Kerala with 1,802,000 copies and 1,496,000 copies, respectively.

### FICCI IN DOLDRUMS

FICCI, the apex organisation of Industry and Trade in India, has received a serious setback. There have been serious differences between Bombay group of Indian industrialists with the parent body. After protracted negotiations and efforts at settlement had failed, the Indian Merchants Chamber Bombay (IMC), which is one of the founders of FICCI, has decided to break away. At an emergent meeting of its Managing Committee, attended by the majority of its members on 14th May 1985, it was decided unanimously to resign from FICCI on the ground that it had lost its credibility and image as the apex body of the business and industrial community of India.

On 8th May 1985, a meeting of the Trade and Industry Association of Western Region was convened by IMC at Bombay. It decided to appoint a five member committee to conduct negotiations with FICCI leadership about some changes which were considered necessary and in particular the purge of bogus membership and the adoption of consensus method. Constituents of IMC, who are also members of FICCI, are also likely to resign.

The outgoing President of FICCI, Mr. Ram Krishna Bajaj, while addressing the 58th annual session of the Federation at New Delhi, referred to the infighting within the organisation and said it has harmed the prestige of the august organisation.

### JUDGEMENTS IN SANSKRIT

For the first time in history, the Allahabad High Court delivered two judgements in Sanskrit on 12th May 1985.

Mr. Justice Banwari Lal Yadav was congratulated by the members



of the High Court Bar Association as well as Bar Council of India on his delivering the two judgements in Sanskrit.

Replying to felicitations, Mr. Justice Yadav said that it was his small contribution towards development and advancement of ancient Indian language from which foreign countries like Germany and Russia had been greatly benefited as our ancient books written in Sanskrit contained advanced science and technology

#### DEATH OF SHRI BANARSI DAS CHATURVEDI

Shri Banarsi Das Chaturvedi, a literary giant in Hindi and a freedom fighter, died on 2.5.1985, at the ripe age of 93 years. He was the originator in Hindi of Rekha-Chitra style. He was held in high esteem by revolutionaries and freedom fighters of the country. He wrote and published biographies of several leading freedom fighters and martyrs and also made successful efforts to assist their dependents. From 1952 to 1964, he was Member of the Rajya Sabha. To him goes the credit of familiarising Hindi world with eminent writers like Thoreau, Emerson, Roman Rolland, Tolstoy, C.F. Andrews, etc. Being himself an eminent journalist, he was also active in contributing to the improvement of the conditions of working journalists.

#### BANGLADESHI MUSLIMS LEAVING ISLAM

About a million Muslims in Bangladesh have become Christians during the past 15 years because of grinding poverty, according to an agency report.

Sangbad, a Bengali language daily, quoted the Director-General of the State-run Bangladesh Islamic Foundation, Mr. Mohammad Abdus Sobhan, as saying that his organization would undertake a study to pinpoint why some Muslims were giving up their faith. But he told reporters that there was no immediate plan to bring back into the fold those who had given up their religion. He said poverty, illiteracy and lack of medical care were some of the reasons for the conversion.

### What Others Say

#### CONGRESS CENTENARY CELEBRATIONS AND THE POLLUTED GANGA

Mr. Rajiv Gandhi's description of the Indian National Congress as the mighty Ganga, fed by a myriad streams of national aspiration, is an apt enough centennial thought and, indeed, an accurate historical judgment of its phase before Independence. But there is unconscious irony in his invocation of this metaphor in the light of his own declared concern over the utter-day pollution of this great river. The Congress (I) of today is a far cry from the institution that provided at once a platform and a focus for a whole people who had lost their rich national heritage and become a subject nation. To the post-Independence generation — which includes Mr. Rajiv Gandhi — the national movement is history and hearsay. But to those whose lives spanned the great divide of 1947, the servitude was a bitter humiliation lived through and the struggle against it an exhilarating but hazardous enterprise calling for untold sacrifices.

The Indian National Congress was then not a party but a movement. The second half of the nineteenth century was a seed time of greatness in India. Men of exceptional calibre then born became in time the moving spirits of a great national resurgence and, despite profound differences in temperament and political persuasion, came together to further the cause of Indian emancipation. In striking contrast to other similar organisations, notably communist, elsewhere in the world during that period, with their vanguard leadership and disciplined cadres, the Congress was an umbrella party under which almost all the present-day leaders of different parties had their baptism of fire. Gandhiji's advent changed the Congress, radicalising the urbane politics of the earlier decades and bringing the people in direct confrontation with the alien rulers in a variety of action. It was an elemental force that

Gandhiji released and no conventional political party could have contained it.

One should have thought that the centennial commemoration of the birth of the Congress would have these aspects of its history as the central theme for celebration. Instead, the little men, who had appropriated to themselves what was a national legacy, have reduced a great occasion to a paltry opportunity for sycophantic exhibitionism. Non-Congress (I) leaders, with a long record of service in the Congress, were not associated with the celebration of what was a national and not a party occasion. Hypocritically worded invitations were sent out at the last moment and, when they were declined, the fact was made the occasion for arrogant and tasteless denunciation. The terms in which the Nehru family and its role in the Congress were presented — by, for example, Mr. Kamalapati Tripathi, who quoted Tulsidas for the proposition that the "Congress is where the Nehru family is" — were an insult to the other great men who built this organisation and the millions of people who played their own modest, but in some ways more demanding, roles in it. And the way the official media went to town emphasising the familial aspects of the occasion, was yet another instance of misuse of official machinery, reminiscent of the Sanjay days. Good taste, if nothing else, would have dictated a different format of celebration. But Mr. Rajiv Gandhi's brave new world looks very much like the shabby old one. Viewing with distaste such goings-on, one gets a true measure of Gandhiji's penetrating insight when, a few months before his death, he called for the dissolution of the Congress, so that machine politicians do not appropriate the halo of a great national regenerative movement.

—Financial Express, 8-5-1985



## ANJAB HAS A SERIOUS SETBACK

Hopes of progress in Panjab have undoubtedly suffered a serious setback. But the new situation is as much a challenge to the Sikh community as it is to the Government. The extremists represent a small minority among the Akalis, and the Akali Dal, itself badly splintered, represents only a section, however large, of the Sikh community. Will the Sikhs allow a small group of misguided people to arrogate to itself the right to speak and act in the name of the whole community? The Government cannot negotiate with any body of extremists. It is ready and willing to negotiate with all those who want an early and honourable settlement in Panjab to end the State's agony. The role of the Opposition assumes crucial importance in the new situation. The Opposition must strengthen the forces of peace, which also means that it must strengthen the Government's hands in dealing with those who are bent on prolonging the troubled situation in the sensitive border State.

—*The Pioneer*  
Lucknow, 9-5-1985

## BABAR'S ADVICE TO HUMAYUN

Our historians have done a devilish job, creating stereotypes of different communities. Since Muslims ruled over the country for several centuries, they distorted their image to suit their themes. Deep inside the non-Muslim psyche was embedded the conviction that most Muslim rulers were bigots and vandals, who smashed idols, destroyed temples, slaughtered infidels as well as cows. A few exceptions like Akbar and Zaniul Abedin are highlighted as exceptions to the rule. Now read this testament written by a Muslim monarch to his son and

heir to guess the name of its author:

"Oh son! the kingdom of India is full of different religions. Praised be God that. He bestowed upon thee its sovereignty. It is incumbent on thee to wipe all religious prejudices off the tablet of thy heart. Administer justice according to the ways of every religion. Avoid especially the sacrifice of the cow by which thou can capture the hearts of the people of India and subjects of this country may be found up with royal obligations.

"Do not ruin the temples and shrines of any community which is obeying the laws of Government. Administer justice in such a manner that the King be pleased with the subjects and the subjects with the King. The cause of Islam can be promoted more by the sword of obligation than by the sword of tyranny."

It was written by Babar to his son Humayun.

—Mr. Khushwant Singh  
—*In Sunday*, dated 21-27/4/85

## TIP OF AN ICEBERG

The well-known and influential American journal "The Wall Street Journal" writes in its editorial entitled "Politicising Intelligence" in the issue dated 16th May, 1985:—

"We note some considerable irony in two stories now running in Washington: The FBI has rounded up five Sikhs, and charged them with plotting to assassinate Rajiv Gandhi when he visits the USA next month.

"And Congressional committees want to investigate whether the CIA, as part of a counter-terrorist programme, once provided training for Lebanese who later took responsi-

bility for a car bomb that killed 80 people.

"The irony revolves around the issue of whether, in the violent world we live in today, you can combat terrorism at all, with methods civil or uncivil. Let us take the alleged plot to kill Rajiv Gandhi. He is Prime Minister of the world's most populous democracy. A nation that shows some signs under his leadership of greater warmth toward the USA and free market capitalism after a long period of coolness bordering on hostility.

"His Russian neighbours have become increasingly nervous about his leanings. Pravda was practically hysterical in claiming all things Western and capitalist for the Bhopal disaster. India itself has suddenly experienced an outbreak of terrorist bombings. Mr. Gandhi, of course, inherited large problems with the Sikhs, but you can easily enough speculate that someone experienced in the art of destabilization has started to water and fertilize these discontents. The FBI arrests might be the tip of a very nasty-looking iceberg.

"It seems obvious to us that good intelligence is vital to U.S. security and to U.S. efforts to preserve something approaching political stability in the democratic world. Yet, the U.S. agency primarily responsible for that task, the CIA, remains under political attack in its own headquarters city.

"We sense that more and more politicians are becoming nervous over the constant thrashings about real and imagined CIA misdeeds. Not everyone you meet in the intelligence business will be a saint, but we need all the intelligence we can get when no leader of a democratic country or institution is secure".



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# Communal Harmony in Punjab

**T**HE Governor of Punjab had set up a State-level Communal Harmony Committee, consisting of leading officials and citizens, with a view to make organised efforts to promote an intensive movement for communal harmony in the state.

A meeting of this Committee was held on 7th November 1984, attended by senior officials and leading citizens. This Committee dealt primarily with the relief and assistance to persons affected by the November riots and restoration of buildings etc. damaged during 'Operation Blue-Star'. The Governor assured the Committee that substantial work had been done in this direction. Most of the members were in favour of political solution of the problem. There was, however, much difference of opinion on the question whether a unilateral decision would be helpful in resolving the crisis. Members were, however, unanimous that any delay in solving the Punjab problem could further complicate matters. A forceful plea for considering the problem of terrorism and violence in Punjab in the context of social-economic background was made by many members who urged that economic backwardness and rising unemployment were important contributory factors to the present situation. A demand was made for setting up an Atomic Power Plant in Punjab. The Governor endorsed this suggestion and promised to pursue the matter with the Central Government. Allotment of route-permits of trucks and mini buses to unemployed youth was also urged.

Another meeting of this Committee was held on 9.4.1985 under the chairmanship of the Governor and was attended by eight senior officials, including Advisers Shri R.V. Subramaniam, Shri Surinder Nath, Lt.-Gen. Gouri Shankar, Shri S.S. Dhanoa Chief Secretary, Shri R.N. Vohra Financial Commissioner and Secretary Home Department, Shri Manmohan Singh Secretary Public Relations Department and Punjab National Integration Council, Shri D.S. Jaspal Director Information and Public Relations Punjab and Shri Bhagwant Singh Sidhu Advocate-General Punjab. It was also attended by 39 leading citizens, including members and ex-members of Parliament from Punjab, M.L.As. and ex-M.L.As., Shri Kirpal Singh President Chief Khalsa Dewan, Pt. Mohan Lal President Sanatan Dharma Sabha, Mahant Sewa Das Chairman Bharat Sadhu Samaj, Shri Gopi Chand Bhatia President Durgiana Mandir Committee, Shri Sunder Singh Namdhari representative of Sat Guru Jagjit Singh Ji, Dr. M.S. Randhawa Chairman Punjab Arts Council, Shri K.S.

Jugal President Punjab Sahitya Academy, Justice Shri Harbans Singh (retired), Dr. S.S. Johl Vice-Chancellor Punjabi University Patiala, Dr. Sukhdev Singh Vice-Chancellor Punjab Agricultural University Ludhiana, Dr. R.P. Bambah Vice-Chancellor Panjab University Chandigarh, Shri Rashpal Malhotra Director Centre for Research and Rural Development, Shri Prem Bhatia Editor-in-Chief The Tribune Chandigarh, Shri Yash MLA Editor Milap Jalandhar, Shri Om Parkash Lamba President Beopar Mandal Patiala, Shri K.S. Takkar General Secretary Akali Dal (MTS) and Shri V.V. Bhanot Dean University Instructions Punjab.

The Committee members appreciated the economic concessions announced by the Prime Minister at Husainiwala and felt that this could help accelerate pace of development in the State, particularly in the border districts. Many members felt that some members had magnified the so-called Khalistan issue because only a microscopic minority was behind it. Some members stressed the desirability of reinforcing the security forces in the State in order to curb terrorist activities. Some members strongly urged that the detained Akali leaders and others against whom there were no criminal charges should be released forthwith in order to create a congenial atmosphere. Some members regretted the failure of the Government to order a general inquiry into the riots in various parts of the country after the assassination of Mrs. Indira Gandhi. Some members suggested that the enquiry should be ante-dated, covering all the incidents of violence in Punjab since the murder of Lala Jagat Narain.

Following suggestions were also made by the members :-

- (a) Education policy should be suitably modified so as to reflect the role of Punjab and Punjabis in the freedom struggle.
- (b) The next meeting of this Committee be held at the district level, so that the sentiments expressed therein may be percolated down to the grass-roots.
- (c) Joint celebration of religious festivals should be promoted by the Committee.
- (d) Steps should be taken to suitably highlight the social, cultural and religious traditions of Punjab.

There was free and frank expression of views by the members. The Governor assured the Committee mem-

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bers that the Prime Minister was interested in finding amicable solution of the Punjab problem. He appreciated that the deliberations of the Committee had demonstrated that vast majority of the people were interested in peace. The proposal to have meetings at district level received unanimous approval. The following resolution was passed unanimously :—

“We, the Members of the State Level Communal Harmony Committee, representing a cross section of interests and opinion, appeal to the people of Punjab to maintain communal harmony and peace. We urge Punjabis living in Punjab, the rest of the country and all over the world, to re-assert at this hour and juncture the traditions of communal harmony, peace and goodwill that have characterised our history of religious synthesis and abiding cultural relations.

“While making this appeal, we urge, in unequivocal terms, the peace-loving people of Punjab to thwart the designs of disruptive and anti-national forces. We also reiterate that this is the time for all people to rise above all other considerations and prejudices and to respond positively to the initiative taken by our Prime Minister. In this context, we welcome gratefully the package of economic incentives announced by the Prime Minister to regenerate and boost Punjab's economy.

“We believe most ardently that any solution to the Punjab's situation will have to be sought within the principles enshrined in our Constitution and arrived at in terms of the paramount necessity to preserve and safeguard national integrity. In this context, we should condemn without any reservation acts of violence and terrorism which are alien to our faiths and history and in doing so we urge the people of Punjab to reinforce the bonds of unity and fraternity and thereby uphold all those cherished national ideals which have gone into the making of our National Ethos.”

At the meeting of the Committee held on 30.5.1985 at Raj Bhawan Chandigarh the members were informed that security arrangements were further tightened up. The Governor-in-Council had decided that rural feeder routes be gradually handed over to Mini Bus services in a phased programme. About 800 Mini Bus routes will be taken over by rural feeder Mini Bus service from the State Transport, which would provide employment to about 2400 persons. In addition, 1200 national permits and 900 zonal permits have been issued, which would provide employment to about 600 persons. Every Panchayat has been given a grant of Rs 500 for the purchase of books for the rural people. Rallies and meetings have been held regularly at the district headquarters. Festivals like Gurburb, Dewali, Baisakhi,

Lohri, Basant, etc. were being celebrated jointly as before. The question of setting up Atomic Power Plant was taken up by the Governor with the Centre. During the last two years, Public Relations Department has propagated communal harmony through the media of numerous cinema shows, drama shows, variety shows, meetings and conferences. A sum of about Rs. 183 lakhs has been spent on rehabilitation of persons affected by Blue-Star operation and November riots.

The meeting started with the forceful address by the Governor in Punjabi, which was highly appreciated by Sardar Swaran Singh and other members. Pandit Mohan Lal regretted the non-participation of Akalis in the Committee. This was an unhelpful step and no amity was possible without their cooperation. He suggested that solid and active steps were necessary for the success of the objectives before the Committee. Sardar Kirpal Singh stressed that the presence of military and paramilitary forces in the State was not helpful. Dr. Baldev Prakash emphasised that the parties should not try to take political electoral advantages from the present situation. Mrs. Ganga Dang of Punjab Stri Sabha regretted inadequate representation of women on the Committee. Sardar Darbara Singh, Sardar Avtar Singh of CPI, Sardar Randhava Singh, Dr. Amrik Singh, Dr. Rattan Singh, S. Harbhajan Singh, Lt.-Genl. Gurbax Singh, Prof. Veda Vyasa President DAV College Trust and Management Society New Delhi, Shri Yash, Justice Bains, Dr. Man Singh and others participated in the discussions. The Governor summed up the discussion and the following resolution was unanimously passed :—

“The Members of the State Level Communal Harmony Committee greet the people of Punjab for maintaining communal amity and harmony in spite of grave provocations from some agents of destruction. We also regret a few incidents which are a blot on the glorious traditions of Punjab.

“We feel that for preserving whatever is beautiful, noble and worthwhile in Punjab, it is absolutely necessary that each citizen assumes an active role and raises his voice in favour of light against darkness, in favour of life against death. It is only through a wide-spread and grass-root spread of a peoples' resistance movement that the forces of destabilization can be finally defeated. All of us very happily see and appreciate the signs of this great people's resistance gaining strength and resolve to follow this heartening lead given by our valiant masses.”

It is of vital importance that the Committee should pursue its noble efforts with vigour and resourcefulness, under the dynamic guidance of the Hon'ble Governor and the leading citizens of the State. There should be no complacency in the matter. The situation is still most delicate and full of potential dangers.



# INDIA'S AGONY AND ANGUISH

By

Veda Vrata

**F**EW air crashes in recent aviation history have brought so much agony and anguish as did Air India's Jumbo Jet disaster, with 329 people aboard, on June 23 last. India's concern at the enormity and depth of the tragedy, in which so many lives were lost and its prestigious airliner, Emperor Kanishka, destroyed, was unbounded. It stunned and horrified a beleaguered nation, groaning under the heavy weight of unending agitations and protests for over three years now.

What was the cause of this tragic and catastrophic occurrence will have to await the final outcome of various investigations going on currently. It has been safely stated, on available unmistakable evidence, that it was not due to any structural defect or human fault on part of the crew. Sudden mid-air crash, without any last minute SOS signals or information suggests explosion and sabotage. Immediately after the disaster, anonymous callers, purporting to represent All-India Sikh Students Federation, had the audacity to inform certain Newspapers of Canada and USA that the AISSF's "Tenth Regiment" claimed responsibility for the deed. Given the activities of some Sikhs in Canada, the fact that the Boeng took off from Toronto-Montreal can only strengthen fears of an evil extension of terrorism.

Terrorism at international level is a matter for world community conscience, and we have just seen how USA reacts when it hits their interests. But terrorism in India, in any form and for any fake or real reasons, should be the concern of our Government. We have to clearly and unambiguously identify elements responsible for such heinous acts or their encouragement and make them understand that this does not pay. They must be exposed and condemned in public view. Terroristic activities of certain persons of Indian origin but naturalised abroad should be treated as

interference in our national affairs and should not be shown any consideration and this should be made clear to Governments of States concerned.

Ireland's concern and co-operation, from the very start, in the context of Kanishka's crash, has touched an emotional chord in hearts of Indians for the Eire of De Valera. But the same cannot be said for the USA, Canada and Britain. Though they have realised the folly of their attitude to some extent, and are trying to associate themselves with the investigative efforts in their own way, yet it cannot be denied that these countries have become haven for expatriate Indian terrorists, especially Sikhs, working against their own country. Training in terrorism and violence to them in USA and Canada is height of mercenary and mischievous motives. New Delhi has so far taken a lenient view of the hospitality extended to them by the Governments of these countries, but the terrible price paid on June 23 is far too high for continued indulgence. The fact that several such groups callously boast of bringing down the Kanishka reveals the impunity with which they are able to operate in host countries, where the authorities seem to be unconcerned at India's suffering. Can't we make our friendship with these countries conditional on the control they exercise over murderers and saboteurs masquerading as political dissidents? Red carpet and gilded receptions to our leaders should not be allowed to camouflage the hard facts and reality.

The callous, foolish, cold-blooded and indiscriminate destruction of Kanishka has caused havoc equally to Sikh and non-Sikh families and a feeling of abhorrence against terrorism is on lips of every one. Will our Government and leadership take advantage of this psychological receptivity and strengthen the feeling of 'One India' and 'Indian-ness' and 'One Cultural Heritage'?



# Swami Dayanand : Restless for Swarajya

## Laid down guidelines for Mahatma Gandhi

By

Shri Madan Gopal

IN the mid-1950s, when plans were being made to observe the centenary of the first war of Indian independence, till then termed as the Sepoy Mutiny, a Vedic scholar closely went through the writings pertaining to the period and came out with the assertion that Swami Dayanand Saraswati (1825-83) had played an active role in the 1857 uprising. The scholar was Swami Vedanand who, in his 1954 biography of Swami Virjanand, said that when Dayanand, in Hardwar in 1855, asked Swami Purnanand for religious instruction, he was advised to go to his future guru, the blind Virjanand, at Mathura. Swami Dayanand, instead of going to Mathura, went to areas in central India which were later to be the scene of fierce fighting against the British. "This view", wrote Swami Vedanand, "may not sound reasonable to some people, but is not so feeble as to be dismissed summarily."

Whether or not Swami Dayanand played an active role in the war of independence has since been debated in Arya Samaj circles. A few books have also appeared on the subject. While some oppose the contention that Swami Dayanand did play an active role, others support it vehemently. One weighty argument put forward against the protagonists of Dayanand's active participation is that till 1870 Swami Dayanand was interested only in matters religious, and that he kept away from politics. This contention may not be really tenable, because in 1857 the Swami was 32, an age appropriate to taking a stand on such issues. The fact that in later years it was he who first talked of Swadeshi Rajya or Swaraj, who propagated the use of Swadeshi, who opposed the tax on salt, who spoke of a national language, who advocated women's education and who spoke against untouchability, shows that even though he was a religious leader he was not apolitical. In fact, he was far-sighted and laid down what proved to be guidelines for Mahatma Gandhi. Opposition to foreign domination was then very much in the air, and a person like Dayanand could not have remained unaffected.

Our knowledge about Swami Dayanand's early years is based largely on a lecture which he delivered in Pune in 1875 and was first published, along with 14

others, in Marathi. There are also three instalments of an autobiographical narrative which the Swami dictated in Hindi in response to a request in May 1879 from Colonel H.S. Olcott, then the President of the Theosophical Society. Translated into English, these were published in the Society's journal "The Theosophist" in its issues of October and December 1879 and November 1880. The series, it seems, was discontinued because of the sharp differences that arose later between the Theosophists and Swami Dayanand.

It is known that Dayanand was in and around the region between Kanpur and Allahabad from April 1856 onwards. He was in Moradabad in January-February 1857 and in Garh Mukteshwar in March 1857. From March 26, 1857 till November 1860, when he knocked at the door of Virjanand at Mathura, he is said to have followed the Narmada to its source at Amar Katak. It is the Swami's silence about this period, between March 1857 and November 1860, that has aroused the curiosity of scholars and led to the view that he was actively involved in the 1857 war.

Nineteen years after he first suggested Dayanand's participation in the war of independence, Vedanand published, as appendices in the revised edition of his book, two documents wherein one Mir Mushtaq had reported (in Persian) the proceedings of the apex body of regional panchayats, the "Sarva Khamp Panchayat" with headquarters in Suram, Muzaffarnagar district, during which the blind saint Virjanand was brought in to advise a selected gathering on national liberation. About this time, Satyapriya Shastri also published his "Bharatiya Swatantrata Sangram mein Arya Samaj ka Yogdan", in which he referred to Dayanand's role. Pindidas Gyani also published his "1857 ke Swatantrata Sangram mein Swarajya Pravartak Maharshi Dayanand ka Kriyatmak Yogdan".

In the 1970s, Pandit Dinabandhu's "Yogi ka Atmcharit (38 Varshon ki Agvat Jivani)" was published. It was claimed that this book, which forcefully put forward case of Dayanand's involvement in the 1857 war, was based on fragments of the autobiography supposedly dictated by Dayanand to a dozen Bengali



ers on the understanding that these would not be published during his lifetime. These notes were written in Bengali and Dinabandhu claimed that he had traced them.

According to this account, in 1855 Dayanand left Mount Abu for Hardwar via Ajmer, Jaipur, Delhi and Meerut. All along the route, wherever he stayed, he saw that in bazars, dharmashalas, bathing ghats and temples every-one was talking of the British gobbling up the country like Rahu and Ketu. In Delhi, a young man taunted the sadhus who, oblivious of the plight of the country, were interested only in good food and easy living. This young man, Dayanand later learnt, was none other than the grandson of Zamindar Dayaram of Hathras, who had been killed in a battle against the British and who was the ancestor of the revolutionary Raja Mahendra Pratap Singh.

Outside the Red Fort, Dayanand was advised by a Maharashtrian sadhu to go to Hardwar to purify himself and to work for the defence of the country. The sadhu also revealed that he was one of the hundred sadhus going round the country on such a mission. Later, 250 sadhus fanned out from Delhi to Meerut, Barrackpore and Vellore. The central figure for all this activity was one Trishul Baba of Jogmaya temple in Delhi. The sadhus carried the symbol of the lotus as a rallying emblem among the armed forces, and others carried chapattis in the campaign amongst the common people. The uprising was planned for May 31. Unfortunately, Mangal Pandey fired the first shot prematurely on March 21.

These fragments also revealed that the Vaishnavites by and large had opposed the association of the sadhus in this work. The temples were the abodes of gods, they maintained, and were for the worship of god, not of country, society or state.

At Hardwar, again, Dayanand came into contact with some people who played an important role in the 1857 war. Later, after the defeat, some of the leaders sought, and were refused, refuge in Nepal. Dayanand went to Dhanushkodi, Kanyakumari and Rameshwaram where he met a group of sadhus who claimed they had come from Jogmaya mandir in Delhi. Dayanand recognized one of them. It was Nana Saheb. At Dayanand's instance he took sanyas, became Divyanand Swami and went to Dayanand's home state, Morvi, where he stayed incognito with a wealthy man till his death. An imposing mausoleum was erected in his memory from funds left in a temple in Bithur.

Dinabandhu has claimed that the fragments and notes in Bengali could not be published earlier, even after the Swami's death in 1883, because the Bengali authors were all Brahmos, and their Samaj had become hostile to Dayanand. It may be noted, in passing, that the Brahmos had invited Dayanand to Bengal. While in Calcutta in December 1873, he met Debendranath Tagore and Keshub Chunder Sen. The latter was deeply

impressed by Dayanand and expressed the wish that the Swami had known English, for then he would have taken him to Britain. The Swami, who accepted Sen's advice to adopt Hindi, as against Sanskrit, for his work and took to pamphleteering and book writing, wished in turn that Keshub Chunder had known Sanskrit and not imitated the West which he disliked immensely.

In later years, however, there was a break between the Brahmos and Dayanand, so much so that the Brahmos in Punjab, who had invited the Swami to Lahore, boycotted him and arrangements for his stay were made by a Muslim admirer. The hostility of the Brahmos became so marked that the Brahmo founder of the Lahore, Dayal Singh Majithia, laid down in his trust deed that members of the Arya Samaj and those antagonistic to Brahmos were to be excluded from the paper.

However, Dayanand had several Bengali admirers and it is significant that among his early biographers was Debendranath Mukhopadhyaya, who wrote Dayanand Charita 1896), Adarsh Sudharak Dayanand and Virjanand Charita. Mukhopadhyaya travelled extensively in search of documents and collected valuable material that proved useful to a subsequent biographer, Ghasi Ram, who wrote an authentic biography drawing heavily on Mukhopadhyaya and Lekh Ram's Urdu work.

So, Dinabandhu's claim that some Bengali admirers had left notes about Dayanand may not be all that far-fetched. In any case, he has, on the basis of the fragments in Bengali, woven out a biography. Giving details of the period 1857 to 1860, about which Dayanand was always silent, Dinabandhu says that the Swami was in Sambal and Moradabad in January and February 1857, and Garh Mukteshwar in March 1857. He reached Kanpur on June 5, was at Maskerghat on June 22, and travelled between Kanpur and Allahabad. He was in Mirzapur during May, June and July 1857, in Bithur in July 1857, at Vindhyachal in September 1857, and in Chandalgah and Benares in mid-November. It was later, he adds, that Dayanand went to the source of the Narmada in Rewa which was ruled by a Baghela chief. The armies of Rewa had revolted in November-December 1857.

In the context of idol worship, Dayanand in Satyarth Prakash has described how early in 1857, when the Baghelas living around Bithur fought against the British, the British bombarded them and their temples. "What were your idols doing to protect the Baghelas? They could not injure even a fly", the Swami said. According to Dinabandhu, Swami Dayanand's reference seems to be almost an eye-witness account. He has also pointed out that Dayanand's visits to the places where fierce fighting took place either synchronized with or preceded the events. Be that as it may, the debate continues.

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# Judiciary : "Bonded" or "Free" ?

By

**Shri Madhu Dandavate, M.P.**

(Janata Party Leader in Lok Sabha)

**R**ECENTLY, Mr. Justice V.D. Tulzapurkar observed in the Supreme Court that due to favouritism by the Government in their appointments and transfers, the judges tend to become 'sycophants'. This caustic comment has once more brought into focus the question of free judiciary.

One often hears about the talk of "committed" judiciary. What is the judge's commitment except his commitment to the Constitution by which he swears when appointed? But when something more is read into the word "commitment", one suspects that "committed" judiciary is a glorified name for the "bonded" judiciary, ever willing to oblige the establishment for the favours it bestows on the judges in matters of appointments and transfers.

Article 124 (2) of the Constitution states :

"Every judge of the Supreme Court shall be appointed by the President by warrant under his hand and seal after consultation with such of the judges of the Supreme Court and of the High Courts in the States as the President may deem necessary for the purpose and shall hold office until he attains the age of 65 years;

Provided that in the case of appointment of a judge other than the Chief Justice, the Chief Justice of India shall be consulted."

In the context of a free judiciary many questions arise. Are the constitutional provisions for consultation mandatory? Does the term 'every judge' include the Chief Justice also? Is consultation dependant on the desire of the President? Is it not preferable to replace the word 'consultations' by 'concurrence' so that appointments of judges are not made under the pressures of the executive?

The past experience does not warrant an inference that appointments of judges are made purely in a spirit of objectivity and on the basis of the norm of merit-cum-seniority. On 25 April 1973, Mr. Justice A.N. Ray was appointed Chief Justice of the Supreme Court, superseding Mr. Justice K.S. Hegde, Mr. Justice A.N. Grover and Mr. Justice J.M. Shelat, only

because the earlier judgements of these three learned judges were irksome to the Government.

Sixteen judges in various High Courts were transferred during the Emergency to High Courts in distant places as a punishment for their interim orders and judgements inconvenient to the Government. Most of them could return to their original assignments only after the Emergency ended.

Mr. R. Dayal, Metropolitan Magistrate of Delhi, who gave orders for Mrs. Indira Gandhi's release, was later on appointed a judge in the Sikkim High Court, superseding 30 persons in the Delhi judicial service.

Mr. Justice Shukla, who was given temporary appointment as Chief Justice of Allahabad, was confirmed only when he regularised 16 pending appointments which were opposed by his predecessor, Chief Justice Mr. Agarwal.

Till the Chief Justice of the Madhya Pradesh High Court, Mr. G.P. Singh, retired, 10 appointments in the Court were held up and they were confirmed only when Mr. Oza became the Chief Justice. It is reliably learnt that Mr. Justice Oza is now tipped for appointment in the Supreme Court.

In January 1977, Mr. Justice Beg was appointed Chief Justice of India, superseding his eminent senior, Mr. Justice H.R. Khanna, who had given a courageous dissenting judgement in the famous MISA case during the Emergency, upholding the right of the detainee to seek judicial remedy even during the Emergency.

Under the pretext of national integration, the Government is seeking to ensure that one-third of the judges in every High Court are from outside the concerned States. This will again give a lever to send out of State the "inconvenient" judges, endangering the freedom of judiciary.

According to established conventions, the transfer of judges ought to be with the consent of the concerned judges. But to circumvent these conventions, the former Union Law Minister had written letters to Chief Ministers of States to secure letters from judges that they were willing to be transferred. The Supreme Court



had adversely commented against this in one of its judgements and the Chief Justice of India had also expressed his displeasure.

To ensure independence of the Comptroller and Auditor General of India, and the members of Public Service Commission, our Constitution specifically provides that on ceasing to hold these posts the incumbent should not hold any office under the Government of the Union or a State. In the Constituent Assembly, Prof. K.T. Shah had moved constitutional amendment prescribing similar restrictions on Supreme Court and High Court judges. Though his amendment was rejected, time has now come to introduce such an amendment, provided, of course, the emoluments and pension facilities for the judges are adequately improved.

There is a move for bifurcation of the Supreme Court into a constitutional wing and a wing dealing with non-constitutional problems. One sees in this move an effort to disturb majority in the Supreme Court against repeal of the Keshavanand Bharati judgement that has put a restriction on changing the basic structures of the Constitution. It is an open secret that the Government desires to get this judgement repealed. The split-up of the Supreme Court can be utilised to manipulate majority in favour of the Government's approach to the Keshavanand Bharati judgement. That is an additional reason to oppose bifurcation of the Supreme Court, besides, of course, the need to preserve its unity and integrity.

If people are to get expeditious and fair justice from the Courts, it is highly essential that the present congestion of work in High Courts and the Supreme Court is considerably reduced. The extent of backlog of pending cases in the Supreme Court is revealed through the reply to an unstarred question No. 6495 in the Lok Sabha on 14 May 1985. The question was regarding the number of Full Bench constitutional cases pending in the Supreme Court, which have not been heard even once in 12 years. The reply by the Law Minister was: "As per information furnished by the Registry of the Supreme Court, there are 110 such cases". The number of pending cases at various courts are in lakhs. With such a heavy backlog, can citizens expect a speedier and fair justice?

It is suggested that to reduce congestion of work in High Courts and the Supreme Court, four National Tribunals should be constituted through appropriate legislation. The National Tribunals can be: one for the income tax cases; the second for revenue matters such as excise, customs, sales tax etc.; the third for labour disputes and the fourth for service cases. It is further suggested that each one of these National Tribunals should have three judges with the status and emoluments of Supreme Court judges. If a statutory provision is made that matters coming up before National Tribunals will not be taken up by High Courts and the Supreme Court, the pending cases can be settled expeditiously.

To ensure effective judicial reforms, the Ministry for Justice should be completely under the Law Ministry and should have no truck with the Home Ministry at all. To a very great extent, this reform has been already introduced.

The freedom of judiciary often suffers due to confrontation between various limbs of the State. Such confrontation can be scrupulously avoided if people, Parliament and the Supreme Court realise their respective jurisdiction prescribed by the Constitution and refrain from encroaching on each other's ambit of functioning.

According to our Constitution, people are sovereign in electing a representative Government. Parliament is supreme in enacting laws and amending the Constitution; but the Supreme Court is supreme in deciding whether the laws enacted and amendments made by Parliament are within the ambit of the Constitution. If these limitations are borne in mind, the Judiciary as well as Parliament can function effectively, without getting entangled in mutual controversies and recriminations.

In our democracy, a free Judiciary, a vigilant Parliament, a fearless Press and an enlightened Public Opinion are the real checks and balances. Thus, ensuring the freedom of judiciary is a fundamental reform that our judicial system needs and it must receive the nation's urgent attention, for citizens can never be free when judiciary is "bonded".



# In the U.S.S.R. 30 Years Ago

By

Shri Prem Bhatia

Editor-in-Chief, The Tribune, Chandigarh

**T**HIRTY years ago, Jawaharlal Nehru made a State visit to the U.S.S.R. which became the major forerunner of similar journeys by his four successors as Prime Minister. The youngest and the last in the series had six hectic days of travel and talks. Rajiv Gandhi's exposure to the Soviet Union seven months after assuming office will prove to be a good beginning in the toughening up process which is imperative for the chief executive of a country trying to face the harsh realities of relations with such varied neighbours as China and Pakistan, on the one hand, and a highly sensitive and a rather demanding friend 7000 miles away, on the other.

We shall learn in due course from the high-powered squad of journalists who accompanied the Prime Minister how the Russians reacted to him. Very little of such intimate information has come through yet. Perhaps the main reason was the composition of the squad: the reporters were far fewer in numbers than the senior writers and editors and the latter two groups will take their own time to reflect and produce their pieces. The news agency boys were kept fairly busy throughout the State visit, but they were supposed to communicate "facts" (mostly obtained through direct observation or provided by official spokesmen). There have been no leaks of inside information to fill the many obvious blanks.

"Juicy" reporting from the Soviet Union is a professional rarity, largely because the Russians are great sticklers for protocol, which practice leaves very little scope for the "asides" on which journalists love to feed. It was slightly different in the relatively boisterous days of Nikita Khrushchev, who occasionally provided good news copy. But then

Khrushchev was an exception, as those of us who accompanied Nehru in 1955 (and watched the ebullient Ukrainian in India a year later) noticed. Any reporter who succeeds in getting a word out of Andrei Gromyko should be rated as a professional hero. Not much is known so far about Mikhail Gorbachev's communicativeness. He is not a sphinx like his Foreign Minister, but, of course, there can never be another Khrushchev.

There has been a qualitative change in the visit of Indian Prime Ministers to the Soviet Union in the past three decades. Nehru was at the peak of his eminence in 1955. He was still a rather romantic figure on the international stage—fresh from the great image-building experience of Bandung and not yet damaged by the Chinese. The Americans were hard at the job of building up Pakistan with military and economic aid, which only brought us closer to the Russians. I think the Russians felt somewhat concerned about our future and were truly helpful.

During the 10 days or so we spent in the Soviet Union we must have travelled some 10,000 miles from one end of the country to the other. We journalists formed the impression that we were on a sight-seeing expedition rather than in pursuit of big stories on economic collaboration and acquisition of defence equipment. There was, naturally, a "Swan Lake" performance at the Bolshoi Theatre but much besides too in the shape of cultural feasts, including the "Sleeping Beauty" ballet at Leningrad and folk productions at Tashkent and elsewhere. Members of the Press party, who went with Rajiv, have been less lucky over such entertainment hospitality.

This is one important qualitative

change to which reference has already been made. Rajiv Gandhi was far more occupied with the nuts and bolts of Indo-Soviet economic and defence relationships. As Nehru's immediate successor, Lal Bahadur Shastri was even more so owing to the specific nature of his visit, which was to end in the Tashkent agreement with Pakistan and his tragic and untimely death. Morarji Desai, who also visited the Soviet Union during his term as Prime Minister, never had much rapport with the Russians outside his purely official business, but Indira Gandhi certainly did. The Russians liked her in spite of her severely hard look at the Communists in her own country after the earlier indulgence of the Mohan Kumaramangalam phase.

Although the visit with Nehru is 30 years old, my first acquaintance with the Soviet Union took place seven years earlier, as a diplomat member of Vijaya Lakshmi Pandit's staff at the Indian Embassy. That was a hard time for several reasons. There was an acute scarcity of food after World War II, and we were practically on rations. Our Embassy was new at the job, and our Government did not have an adequate idea of the living conditions in Moscow. Believe it or not, there was just one single taxi in the whole city although the public transport system was even then pretty good.

I have been to Moscow on a few occasions since (apart from the visit with Nehru), and there was a change for the better on every occasion. But although I greatly admire the Russians, the Soviet Union would be the last place in the world I would care to go to for a holiday. One visit (or two, if you must) is good enough for a life's experience, unless, of course, your trip is paid for in the interests of cultural promotion!



# DELHI, MOSCOW AND WASHINGTON

By

Shri Inder Jit

FIRST Moscow. And now Washington—via Cairo, Paris and Algiers.

New Delhi has been understandably full of the Soviet Union for the past week and more. Mr. Rajiv Gandhi's visit to Moscow—his first trip abroad as Prime Minister—was highly successful from all accounts, including what I saw as a member of the Press party accompanying him. However, thoughts have lately been turning to the Prime Minister's second foreign trip—especially to the United States. Visits to Egypt and Algeria were in accordance with a longstanding commitment made by Indira Gandhi in 1983.

The trip to Paris was mainly to inaugurate the Festival of India. In addition, President Mitterand had also conveyed to Mr. Rajiv Gandhi his keen desire to meet him and exchange views on matters of mutual interest, especially the question of a North-South dialogue.

Speculation is expectedly rife on the US visit. Will it be as successful and positive as the Moscow trip? But before an answer is attempted, we must first take a closer look at the visit to the Soviet Union. The Joint Indo-Soviet Statement is couched in familiar diplomatic idiom. The discussions were held "in an atmosphere of friendship and mutual understanding". Both sides "expressed deep satisfaction at the successful development of close friendship and multi-faceted relations." Further, these relations were "characterised by respect and trust between the peoples and leaders of the two States....." However, the truth lies deeper. Mr. Rajiv Gandhi and Mr. Mikhail Gorbachyov were truly able to renew the traditional friendship between their two countries. Friendship to be meaningful requires to be tended regularly like a garden. In this case, their meeting was invested with greater import. What is more, the two leaders, who have recently come to power and represent the younger generation in their respective countries, were able to establish a close personal rapport.

Mr. Gandhi and Mr. Gorbachyov had little difficulty in striking an equation. The Prime Minister found the CPSU General Secretary "very straightforward, very friendly, and forthcoming". The Soviet leader, for his part, found Mr. Gandhi likewise. Doubts, if any, in regard to the Prime Minister's outlook on

political and economic matters were soon set at rest. Mr. Gandhi told Mr. Gorbachyov that the policies of Nehru and Indira Gandhi would be continued and added: "We are committed to socialism and an equitable social order." Further, "we in India are deeply committed to peace because all our hopes for a better life hinge on it." Mr. Gandhi disclosed to us in his plush Dacha in Frunze, capital of the Kirghizia Republic, that he himself soon discovered two things. First, both the Soviet Union and India have similar perceptions on major contemporary issues. He said: "I do not think our friendship is based on their interest in this or our interest in a particular thing." Second, Mr. Gandhi "surprisingly" found what Mr. Gorbachyov "is trying to do here is not very different from what we are trying to do in India."

In fact, the two leaders "clicked" fast and Mr. Gorbachyov made three gestures to Mr. Gandhi. The CPSU General Secretary himself signed the Economic Agreements on May 22 in the grand Kremlin Palace with its beautiful gold work and chandeliers. Mr. Gorbachyov is not yet the President of the Presidium and is expected to be formally elected only later this month. Technically, therefore, he would have been correct in not signing on behalf of the Soviet Union. But he departed from the protocol and himself signed it. Further, he had the entire Politbureau, including the Soviet Prime Minister, Mr. Tikhonov, line up behind him at the ceremony. Earlier, in the morning, he informally turned up at the Kremlin guest house and walked down with Mr. Rajiv Gandhi to his office for talks. Some Opposition circles have seen an "affront" in Mr. Gorbachyov's absence from the airport to receive Mr. Gandhi on arrival. Authoritative sources, however, assure me that this was in accordance with the latest Soviet protocol which, as elsewhere, is notified from time to time.

Moscow set the pace for the visit and its success by its generous decision to give India a credit of one billion roubles or Rs 1,200 crores. Unknown to most people, agreement for the credit was reached in talks held in New Delhi a week before the Prime Minister took off for Moscow with his high-power team, including the Finance Minister, Mr. V.P. Singh and Mr. G. Parthasarathi. At the same time, all the details were neatly tied



up in advance. Moscow graciously bowed to many of New Delhi's wishes in regard to the core energy sector (power, coal and petroleum) and the main directions of economic, trade and scientific and technical cooperation between India and the Soviet Union—appropriately for the period upto 2,000 A.D. In the past, Moscow had extended credit upto a maximum of 20 to 25 per cent of the cost of any project. This time it has agreed, at India's request, to give credit upto 70 per cent in the oil sector—a major help to New Delhi in its present financial constraints. Moscow will, moreover, help India actively in prospecting for oil, initially in the Cambay and Godavari regions. Provision has also been made for new forms of economic cooperation.

Indian organisations and companies will hereafter be involved in civil and industrial projects and the services sector in the Soviet Union—as also in the construction of industrial and other projects in third countries. My probings show that Moscow has already identified some areas where India could be involved. Prominent among these is the construction of hotels which could perhaps be undertaken by a consortium of Indian companies. According to one estimate, the Soviet Union needs several hotels, including some in Tashkent, with an initial provision of 6,000 beds. Moscow has already shown considerable interest in engineering projects, power cables, two-wheelers and even cycles. A delegation of AIEI was in Moscow while we were there. In addition, there is tremendous scope of stepping up India's exports of coffee, rice, ready-made garments, shoe uppers, sports goods and textiles so long as one factor is borne in mind. Of late, Soviet people, who appear to be a lot better since my last visit to Moscow in 1959, have become quality conscious. Indeed, some complaints have even been received by our Embassy.

The Soviets have renewed their offer of providing nuclear power plants and also indicated their willingness to give additional credit for India's programme of generating 10,000 MW of nuclear power by 2000 A.D. This undoubtedly makes the offer attractive. As indicated by the Prime Minister, "there is no problem" about the technology. But acceptance of the Soviet offer would create other problems, against the backdrop of our unhappy experience in Tarapur with the US. It would involve India in full scope international safeguards under the Soviet law—and also indirectly in NPT, which New Delhi has refused to sign. A decision on the issue is expected to be taken before long now that Dr. Raja Ramanna is back from Cuba after signing an agreement for peaceful uses of atomic energy. One thing meanwhile appears clear. Overwhelming opinion among top Indian experts favours going ahead with the Indian programme of generating 10,000 MW on its own at a cost of about Rs. 10,000 crores—and sending an appropriate Indian message to Moscow. India has already set up a nuclear power capacity of 2,000 MW, netting a revenue of Rs. 200 crores annually.

The Prime Minister's talks with Mr. Gorbachyov

prominently covered Pakistan, Afghanistan and other areas of tension in the world. The Soviet leader even sprung a surprise by reviving (?) Brezhnev's plan for Asian security or fervently putting forward his own ideas on the subject and seeking India's help. More on this tomorrow. But for the present we must return to the question posed at the outset in regard to the Washington visit, which has come to be sensationalised with reports that Mr. L.K. Jha, India's former Ambassador to the US, had made a "secret dash" to Washington. Authoritative sources assert that there was neither any secret nor any dash in the Washington visit of Mr. Jha as the Prime Minister's personal envoy. Mr. Jha left for Washington before Mr. Gandhi took off for Moscow. His visit was essentially aimed at assessing the US mood and outlook in regard to Mr. Gandhi's visit. Was Washington treating the visit as a mere formality—or seriously? In this context, he saw President Reagan for 15 minutes and the Secretary of State, Mr. George Shultz, whom he knows well, for over an hour.

Mr. Jha came back convinced that Washington was genuinely serious about the Prime Minister's visit. President Reagan was stated to be looking forward to establishing a rapport in the interest of greater understanding and mutual cooperation. Both Mr. Shultz and the Commerce Secretary, Mr. Baldrige, are believed to have been greatly impressed by Mr. Rajiv Gandhi during their visits to New Delhi and conveyed their impressions to President Reagan. They found him straightforward, full of candour and pragmatic. In fact, some friends of India on Capitol Hill appear to be keen to make some very special gesture to Mr. Gandhi. Happily, a memorandum of understanding has been signed already between India and the US in regard to transfer of high technology. This should help facilitate transfer of technology in a situation in which US laws provide for screening. It is on the cards that a non-official committee, comprising scientists and businessmen from both countries, may be set up to clear transfers expeditiously.

What else? The Prime Minister's decision to take Mr. P.V. Narasimha Rao, Defence Minister, with him sparked off speculation. No major arms deal is in the offing. Mr. Rao accompanied Mr. Gandhi as a senior colleague and one who held the External Affairs portfolio earlier with distinction. New Delhi's vital interest is not in acquiring more arms but in securing an end to the arms race in the sub-continent, thrust on it by Washington's ill-advised arming of Pakistan. New Delhi is even more interested in getting the US to stop Pakistan effectively from going ahead with its plans to go nuclear. Fortunately, Israel also feels increasingly concerned and has reportedly conveyed its views to Washington. Both India and the US have much in common. Trade between the two countries has shown positive growth. But a lot more requires to be done. India counts on its reliable friends to take interest in its basic interest—rapid economic development. The Prime Minister's successful visit to Moscow symbolises this eloquently. □



# Relevance of Hinduism in Modern Age

By

Shri Anandshankar Pandya

Today it seems as if Hindu Dharma is tired and is unable to inspire us towards further progress. The reason is that it is we who are tired and not Hindu Dharma. The moment we shall be able to get rid of this tiredness, there shall be an explosion and Hinduism shall shine with an immemorable glory in this world.

—Mahatma Gandhi

At this supremely dangerous moment in human history, the only way of salvation for mankind is the Indian way. Here we have the attitude and spirit that can make it possible for human race to grow together into a single family, and in this Atomic Age this is the only alternative to destroying ourselves.

—Arnold Toynbee

A characteristic of Hinduism is its recetivity and all-comprehensiveness. It claims to be the one religion of humanity, of human nature, of the entire world. It cares not to oppose the progress of any other system, for it has no difficulty in including all other religions within its all-embracing arms and ever-widening fold.

And, in real truth, Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the indefinite diversity of human character and human tendencies. It has its highly spiritual and abstract side suited to the metaphysical philosopher, its practical and concrete side suited to the man of poetic feelings and imagination, its quiescent and contemplative side suited to the man of peace and lover of seclusion.

—(Sir) Monier Williams

This Hinduism is the Sanatan Dharma, the eternal religion, which has been perfected by countless Rishis and Avatars to uplift humanity. It is for the world and not for themselves that Indians are rising. That which we call the Hindu religion is really the eternal religion. It is for the Dharma and by the Dharma that India exists.

It is the one religion which knows what immortality is and has utterly removed from us the reality of death. When the Sanatan Dharma declines, then the Indian Nation declines.

—Shri Aurobindo

It is imperative to save India for the welfare and benefit of mankind because it is only India which can provide peace and a new just order to this world.

—Revered Mother (Aurobindo Ashram)

Let me tell you plainly, if a comparison be instituted with any amount of justice, the Hindus will be found head and shoulders above all other religions in the world as a moral community.

—Swami Vivekananda

The purpose of this brief article is to remove the misconceptions about Hinduism and to draw attention of intellectuals all over the world towards the fact that a balance could be achieved in the world by creating peaceful political

and socio-economic climate by applying time-tested principle of non-violence and universal oneness. These principles have proved successful in sustaining rich Hindu culture since times immemorial. I would specially like to point out to

readers that I have no intention of religious propaganda or no reason to create any ethnic disparity. Instead, this is an effort to provide an outlet for real progress in this scientific but violent age.

Now to achieve this aim, Hindu-



ism must be preserved in its homeland. Unfortunately, a political situation has developed in India in which this noble religion is being strangled on various pretexts in its own home.

If we want to save secularism in this country, it can be done only through Hindu Dharma of Upanishads and Geeta.

Gandhiji said once : "The emancipation of India does not depend so much on Muslims and Christians as it depends on how Hindus defend their religion." (Navjivan, 15.1.1925). He pointed out that Hinduism is not just a faith, but is a way of life, a set of values time-tested over centuries, a key to not only liberation of the country but the entire mankind.

What Gandhiji said decades ago is more than true today. During the last thirty years in particular, Hinduism has been left entirely at the mercy of God. This huge and noble society has undergone great degradation and some petty people have even dared to label it as a villain.

How could the great faith take such a tragic turn? Lulled into complacency by the very conviction that the 'Sanatan Dharma' or 'Hindu Dharma' is eternal and immortal, many of its leaders have turned inactive and careless and forgotten to nurture their dear faith since centuries.

Thus a huge chunk of humanity is feeling lost today. The Hindu society—which comprises Vaishnavites, Shaivites, Sikhs, Buddhists and Jains (the last three being branches jutting out from the mother trunk of Hinduism)—is feeling adrift in its own homeland. The elite and the intelligentsia—writers, journalists, social workers, industrialists, politicians, etc.—of the community are unsuccessfully fighting to rejuvenate it. Naturally, the question arises—who can fulfill this mission of emancipation ?

The simple truth is that they don't have to seek far and wide to

find a solution to this crisis. They have just to go back to the basic values of Hinduism itself to revive it to a new glory—धर्मो रक्षति रक्षितः (Protect your religion and it will protect you). They have been taught from the cradle. So, if Hindus rise in defence of their faith, the faith will safeguard their interests.

### Return to Religion

A tree cannot survive without its roots and man cannot stay human if he is cut off from his own culture and faith. If man is cut off from his own roots, he begins to feel a vacuum within himself—a vacuum that is fast becoming a world phenomenon. It is at this juncture that man has started looking within himself more and more and less and less at the outside world. Even in Russia, the younger generation is leaning towards religion. Then, why not in India ?

Hence it is the birth-right of every Hindu, whichever country he may belong to, to defend his धर्म, 'Dharma', which is his स्वराज्य 'swarajya', his democratic right. It is for him to glory in the culture that great men like Swami Vivekananda, Sri Aurobindo and Mahatma Gandhi have gloried in and lived with pride and self-respect. But I want to clarify that I am not talking here about Hinduism as it is being practised now. Today, we have forgotten the real nature of Hinduism which had a balance of the spiritualism and materialism, philosophy and science and universalism as well as nationalism. Unfortunately, at a later stage in the History of Hinduism, we emphasised on the first parts, neglecting the second parts because it was easier. Hence all the misery.

After a deep study, it appears that Hindus can rise only through the self-discipline of their Dharma and not the discipline of rules, regulations and laws and without Dharma they may sink down to any depth.

### Value of Hinduism

We live in an age of propa-

ganda. These days a bad medicine could be sold through wide publicity whereas the real medicine may lie unsold because it would not blow its own trumpet. If we have to arouse the conscience of humanity within India as well as outside, if the time is to be ripe enough for the fruits of Hinduism to be distributed all over the world, we have to first remove the cobwebs that have covered the faith because of neglect for centuries.

To do this, we have to first infuse the Hindu society with unity and self-confidence. While helping it to rediscover the lost values, we have to also expose the self-centred detractors of the faith, who are busy pointing out the shortcomings of Hinduism rather than honour its proven values because Hindu society is losing self-respect and self-confidence through excessive self-pity, inferiority complex and a guilty conscience. Knowing this weakness, other religions are attacking Hindus to further sap their vitality and demoralise them. As a first step towards this, we will have to show up how the 'Hindu Dharma' is so different from the other creeds.

One of the foundation stones of this 'Manav Dharma' is सर्वधर्मसमभाव—'Sarva-dharma sama-bhava', which denotes equal respect for all religions. For thousands of years, it has spread the message of universal peace, brotherhood, non-violence and truth. Its basic tenets—एकस्थितः सर्वभूतान्तरात्मा (Ekasthitah sarvabhutan taratma)—only one spirit dwells in all creatures and hence equal respect should be shown to all), अहिंसा परमो धर्मः (Ahimsa paramo dharma—non-violence is the highest form of religion) and सत्यमेव जयते (Satyamev jayate—Truth shall prevail) reflect a breadth of vision which has no parallel anywhere else in the world.

The basic problems of the modern world—hunger, injustice and moral degradation—are the result of colonialism and political and economic exploitation of innocent countries by cunning, greedy and treacherous foreign invaders.



out the centuries. In order to cover up their misdeeds—past, present and future—some exploiters have not hesitated to even cash in on the noble image of Mother Teresa without her knowledge.

Some religions are spreading war, destruction and violence, because their emergence as well as propagation were themselves through the sword. They refuse to see that the world is perching on an atomic volcano today. With one hand they raze down cities and populations and with the other they build hospitals and give medical aid. They would bleed a nation first before rushing to the poor country with loans and foodgrains.

Hinduism has never been guilty of such hypocrisy. Hinduism has done great service to all religions by fighting naked materialism in this world and restoring the faith of man in God.

Hindu religion has, since thousands of years, not only spread messages of universal peace, brotherhood, non-violence and truth but also has practised them to perfection and this has influenced the thinking of great writers and philosophers of the world. It will not be an exaggeration to state that in the absence of Hindu philosophy, the human civilization would have taken a different turn and bogged the world into a Third World War. Hence we should make ahimsa or non-violence the religion of the whole world and this can be done only through the structure of Hinduism, which is non-violent from top to bottom and which has helped us in achieving our freedom through non-violence.

Take the case of Emperor Ashoka. On realising the horrors of war, not only did he renounce it for ever, but he sent his son and daughter and other messengers of love to China, Sri Lanka, Cambodia and other countries to spread the creed of non-violence. For a world staggering under the burden of armaments, on which over 500 billion dollars have been reportedly spent in recent years, there cannot be a better lesson to open its eyes. Hinduism allows

violence only when the evil begins to dominate the good.

The faith of Hinduism in peace is so deep that Yajur-Veda devoted a special chapter to the hope—*शं नो द्यावापृथिवी पूर्वहूतो शमन्तरिक्षं दुश्ये नो अस्तु* (ऋक् 7/35/5)—“Let there be peace every where in this world as well as other planets”—a great ideal which should prompt other religions to renounce their ego and adopt the great truths of Hinduism—a task that could be managed without taking recourse to conversions.

It is a tragedy that such a great and noble religion is being neglected by Hindus as well as the human race.

### Spirit of Self-Sacrifice

Hinduism is a religion of self-sacrifice and penance. It believes that truth will prevail in the ultimate end. Hence, force of self-aggrandisement, pleasures of the senses, lust and greed have been working against it.

History, both ancient and modern, is replete with atrocities on Hindus at the hands of other religions, particularly within India. But their spirit of tolerance is such that they have tackled such display of hatred and inhumanity with peace and goodwill, thus defusing the tension in the air. Such an example of self-sacrifice cannot be found elsewhere in the world.

### Live and Let Live

Exploitation of the weak is an inherent part of the western culture because it believes in the philosophy of ‘survival of the fittest’. Hinduism, on the other hand, believes in ‘Live and let live’, which is the outcome of *सर्वे जनाः सुखिनो भवन्तु*—“Let happiness come to all beings”. This tenet denotes sublimation of unbridled materialism, sensual pleasures, greed and other root causes of all types of exploitation, war and violence.

This philosophy is way above that of Marx and could be instrumental in checking the growth of communism all over the world. It could pave the way for emancipation of all the poor and the exploited.

## Science of Betterment

Hinduism is not just a religion. It is also a science for the betterment of the human society. It propounds the best form of discipline—spiritual, mental, physical. Through its unique branch ‘Yoga’, it can lift humanity to unlimited heights of mental power, peace, happiness and prosperity. Intelligent Westerners, burdened with life’s problems and going through a crisis of faith, have found spiritual shelter under the various umbrellas of Hinduism like Hare Krishna Movement, Swami Muktanand, Swami Chinmayanand, Sri Mahesh Yogi and others.

But if the Hindus do not care, they will soon find that in the absence of moral, cultural and religious education, the new generation is destined to a life of misery, acquiring all the infirmities of western culture added to their own.

### Womanhood and Family

Hinduism was the first to declare to the world *यत्र नार्यस्तु पुज्यते रमन्ते तत्र देवताः* (God resides where women are worshipped). No other religion has invested womanhood with such respect and regard. It was only Hinduism which could give woman her right place in this male-dominated world. This is in sharp contrast to the western approach. The very fact that while in other countries women are still fighting for their rights, a woman could become the country’s Prime Minister, goes to prove how enlightened is the Hindu view of womanhood. Hinduism considers the purity of conjugal life as the pivot of all moral actions in a society and has been acting on this principle since its inception. This has built great moral status and respect for womanhood in India.

One of the significant values of the Hindu society is the love, respect and warmth that pervade a family. Between father and son, mother and son, wife and husband, among brothers, uncles and even distant relations, there prevails such a deep and sincere bond of affection and respect which is not to be seen in any other society. Though these chains of love are being corroded



day by day due to the impact of western culture, it is not difficult to preserve the basic values of this system.

### Socialism in Practice

The world's greatest poet Kalidasa wrote : आदानं हि विसर्गिय सतां वारिमुचामिव—'Noble people collect wealth only to redistribute it, just as clouds gather water to rain it over the earth again.' In historic times, Hindu kings like Harsha Vardhan used to give away their entire wealth every five years—a fact that is recorded in the memoirs of the Chinese pilgrim Hieun Tsang. The same ideal, with its slight re-orientation, is to be found in the trusteeship principle propounded by Mahatma Gandhi.

बहुजनहिताय बहुजनसुखाय,—Let welfare and happiness reach the common man—say Hindu scriptures.

### Untouchability

Untouchability and social inequality has nothing to do with Hinduism. It is totally against all tenets expounded by the Vedas, the Upanishads and the Gita. It is the byproduct of slavery, feudalism and other historical, political and socio-economic factors like bonded labour. It should be noted that when Hinduism was at its zenith, there were no atrocities on Harijans. Like corruption, rape and dowry murders, it is an ailment of the modern society, and could in no way be attributed to Hinduism. In fact, persons involved in above crimes should be declared untouchables instead of Harijans.

आत्मवत् सर्वभूतेषु—'Consider all living creatures as you would consider your own self'—says the Hindu culture. That the society has emulated this principle in practice is clear from the fact that many Hindu scriptures have been written by the so-called 'shudras'. Valmiki and Veda Vyas, who authored our greatest epics Ramayana and Mahabharata and eighteen Puranas, were both shudras. Bhagawan Ram em-

braced many shudras like Guha and Nishad. His eating of berries tasted by Shabari is a touching instance that could destroy the myth of Hindu untouchability at one stroke. Shri Vaishampayan in 'Shrimad Bhagvat' says—शूद्रोऽपि शीलसम्पन्नो गुणवान् ब्राह्मणो भवेत्—“By birth a shudra also, if he is of good moral character, is a Brahman.” In my two taped interviews, Shri Shankaracharyas of Dwarka Peeth and Kanchi Peeth have denounced all inhuman behaviour towards Harijans. They said that discrimination against Harijans is against Hinduism. Many other Dharmacharyas have time and again declared the same. When Hinduism was at its zenith and was understood by people in its real essence, there were no such atrocities on Harijans, but recently there has been a downfall of Hinduism and increase in violence towards Harijans.

Unfortunately, after independence vested interests have been trying to preserve this concept in order to safeguard their vote banks. Both the Government and the Press are guilty of abetting in the crime because they had decided to ignore the clarifications of the Dharmacharyas, without bothering to understand their wider implications.

### Prosperity through Hinduism

The infirmities that have gripped Hindu society cannot be cured through legislation. What is needed is self-discipline cultivated through Hindu Dharma. History proves that whenever Hinduism flourished, the country was overflowing with wealth, prosperity, peace, fame, literature, music, art and humanity. The concepts of preservation of cows and greenery, which have deep-rooted basis in the country's agricultural structure, are the products of thousands of years of wisdom. Both these, it should be noted, are alien to any other culture. It is a fact that no problems of India can be solved without the self-discipline of Hinduism.

Shri Nani Palkhiwala, the eminent jurist and former Indian Ambassador to the USA, writes in his book 'India's Priceless Heritage' "Ancient Indians laid the foundations of mathematical and scientific knowledge. They measured both time and space, and mapped out the heavens. They analysed the constitution of the matter and understood the nature of the spirit. They conceived and developed the sciences of logic and grammar and made great advances in fields so divergent as anatomy and astronomy and metaphysics, medicine and mathematics. Let us look at some of the basic conclusions reached by ancient insights which have become the fundamentals of modern science."

### Indian and Western Philosophies

Sigmund Freud said : "It is dangerous to suppress one's desires." The West swallowed this theory without giving it much thought and went on a spree to quench its thirst for the insatiable desires. The consequence was mad consumerism and rampant immorality giving birth to a valueless society.

In sharp contrast to this theory, the Hindu philosophy strikes at the very roots of the problems of life, be they physical, mental, social, religious and the like. Patanjali, in his 'Yoga Sutra', says : 'योगश्चित्तवृत्तिनिरोधः', Yoga is the sublimation and elimination of desires. When there are no desires, there is naturally no question of their suppression.

Indian philosophy starts where western philosophy ends. It is for the elite Indians to understand this at this juncture and stop imitating and acquiring the evils of the immature, half-baked western philosophy. In this, we can certainly learn the spirit of research and dedication from the West. Revival of the ancient thirst for knowledge—the craving that prompted our Rishis to discover and create so much—will be the first step towards the finding of these new horizons.

(To be continued)



# HINDUISM

## A Dharma or A Religion ?

By

Dr. VEDI RAM SHARMA

Vedic Missionary, Nairobi (Kenya)

**T**HERE is much confusion about Dharma and the Religion. We are accustomed to say that there are several religions in India and the Hinduism is one of them. In my opinion, this is not correct and is a misleading statement, because Hinduism is not a religion. It is a Dharma.

You will ask me, what is a Dharma? And you must know it. The word 'Dharma' is derived from a Sanskrit 'root' "धृ"—Dhri—which means to sustain or uphold. In this way, the word Dharma "धर्म" means that which sustains or upholds.

Maharishi Vyasa in Mahabharata made this clear through Lord Shri Krishna, who tells Arjuna :

धारणाद्धर्ममित्याहु धर्मो धारयते प्रजाः ।  
यः स्याद्धारणसंयुक्तं स धर्म इति निश्चयः ॥  
—Mahabharata, Karna Parva, 69-59

"It is said that which sustains that is Dharma. People are held together by Dharma. Let it be clear, oh ye, Arjuna, that which upholds the world is Dharma; there is no doubt about it."

Narayana Upanishad has also explained the "Dharma" in the same strain. It says :

धर्मात् विश्वस्य जगतः प्रतिष्ठा ।  
धर्मो सर्वं प्रतिष्ठितम् ॥

"That the world is stable and

worth living in because of Dharma."

Swami Shankaracharya, in his Bhashya (Translation with critical appreciation) on the Brahma Sutras, has succinctly defined Dharma as :

जगतः स्थितिकारणं साक्षात्  
प्राणिनामभ्युदयनिःश्रेयसहेतुः स धर्मः ।

"That which gives stability to the world and brings prosperity and beatitude to all—that is Dharma."

These above-quoted definitions make the meaning and importance of the term "Dharma" as clear as broad daylight.

Now let us see what Hinduism is and how far it comes up to the definition of Dharma as given by the great Acharyas.

The Vedas being the most ancient scriptures, it is no wonder that they form the bed-rock of Hinduism. After deep and strenuous enquiry into the very essence of things, they, the Vedas, have averred that one and the same "Atman" or Supreme Principle resides in the hearts of all creatures, nay, even in the very cores of the minutest of atoms. To know and realise that truth, and to act and to react in the light of that truth with equanimity towards all, conduces to man's happiness and final beatitude.

This is the gist of the Vedas and, as aptly said by Manu, it forms the very roots of Hinduism. The entire superstructure of Hinduism is per-

meated through and through by that gist of the Vedas, the Vedantic truth, vitalising it like the sap of a tree. Since Hinduism is founded on the Vedas, respect for their authority is considered a cardinal point of Hinduism.

The works on Hinduism are called the "Dharma Shastras" or the "Smritis"—Smritis, since they are based on experience stored in man's memory from hoary past and carried forward from generation to generation. The Smritis are many in number. In "Viramitrodaya", a treatise on the subject now rarely used, 57 Smriti writers are named. Manu, Vajnyavalkya, Parashara, Gautama and Narada are outstanding amongst them. But Manu, being the oldest, is the doyen.

The Smritis are divided in three Kandas or Sections—

(i) Conduct (AACHAARA)

आचारः

(ii) Dealings (VYAVAHARA)

व्यवहारः

(iii) Atonement (PRAAYASHCHITTA)

प्रायश्चित्तः

1. The first section of Conduct or आचार includes personal duties of man such as daily ablutions, prayers, worship and occasional duties like annual or periodical rites for the pitaras (learned persons, old parents, dead forefathers); as also the various means of livelihood or professions followed by him, the

Aryan Heritage, June 1985



mutual relations of persons belonging to different grades in society and their conduct, various forms of marriage and their implications, matters of sex, diet, dress, etiquette, sanitation, etc., no matter small or great, concerning the life of a community seems to have escaped the attention of the Smriti-writers. They have minutely considered the various pulls and thrusts that usually play in social life and have laid down rules for conduct of man under all possible circumstances that could be envisaged.

2. Under the second section, called Dealings or व्यवहार, are referred the duties of kings, their education and deportment, rules for Government, relations with neighbouring states, defence, internal security, trade commerce and taxation, laws of inheritance and adoption, registration of documents, interest and usury, investigation of crime, evidence and the like.
3. Under the head called Atone-ment or प्रायश्चित्त for wrongs done are mentioned the various modes of trials and punishments to be meted out in respective cases.

Looking to the scope and extent of the Smritis as mentioned above, one clearly sees that naught that concerns man as a member of society has been out of their purview and the Smritis' writers can, therefore, well be credited with having created for us a compact and comprehensive social system by their labours. The system so created by them is socialistic in its concept and form, in as much as the Smriti-writers have systematically disregarded narrow individual interests, whenever they were apt to conflict with the greater good and progress of the society as a whole.

And in creating the system, the Smriti-writers have never swerved their attention from the great Vedic Truth which forms its bed-rock. They have included important Vedic Mantras (Hymns) to be chanted at

every stage while performing the daily duties, like ablutions, worship, etc. and the occasional rites to the Pitri-Yajna, etc., as also all social functions like marriage which, in fact, derive their sanctity from those enchantations. The Smriti-writers have also repeatedly laid stress upon the importance of learning and teaching Vedas and, above all, upon the need of building a selfless character, which alone can lead one to the realisation of the Vedic Truth with its resulting equanimity and final beatitude.

The foregoing account of the contents of the Smritis will give a fairly clear picture of Hinduism. Social stability being the principal aim of the Smriti-writers, they have naturally laid all emphasis on conduct (आचार), prescribed for persons in all sorts of situations in life. For, on good and disciplined behaviour depends mainly the weal and woe of a people. The accent placed by the Smritis on conduct (आचार) is so great that Manu, the doyen, has gone even to the length of saying that conduct (आचार) is the great Dharma (आचारः परमो धर्मः).

*Hinduism is thus a way of life, a thing to be lived.* But while appraising Hinduism as such, one must bear in mind that in prescribing the various आचार or modes of conduct, punctilious care has been taken by the Smriti-writers to ensure that the whole social atmosphere is well pervaded by the spirit of the teachings of the Vedas and that those that care for it will find the environment congenial and conducive to follow the path of the Truth they embody.

Rightly has Manu ended his Smriti with the exhortation that the person who follows his injunctions assiduously will make progress on the path to beatitude or Mukti.

Hinduism is, then, a way of life, a way that brings stability to society and prosperity and beatitude to him who will strive for it. And since that way of life conforms to the meaning and definition of the "Dharma", as set forth since the

days of hoary past, Hinduism is a Dharma and nothing short of Dharma in its real sense.

Now the same question will still persuade us to solve as how could it be a religion? A religion is principally any system of faith or worship, as Webster puts it. Looking to the different religions of the world, it will be seen that they are founded on the particular experiences which their founders had of God. These religions constitute ideas about God which their founders had expressed on the basis of their individual experiences and the sermons, advices, as also the ways of worship and prayer founded by them.

The followers of every religion contend that the particular experience of God that their founder had was divine and it would be impossible for anyone else to have that sort of experience again and that it was, therefore, unparalleled. They also contend that everyone must, therefore, implicitly believe in the word of the founder and obey his Commandments to the letter. Not only this, they also honestly believe that the wrath of God will fall on the infidels who do not do so.

All these different religions are, of course, created by their respective founders and are, therefore, named after them. But it must be remembered that Belief is the main thing on which they rest and they have no scope for free or independent enquiry into the nature of God.

But things are quite different with Hinduism. To quote DR. Radhakrishnan :—

"Hinduism is not bound up with a creed or a book, a prophet or a founder, but is persistent search for truth on the basis of a continuously renewed experience. There is no end to its prophets or seers, no limit to its canonical books. It welcomes all new experiences and new expressions of truth."

Hinduism does not insist that you accept the experience of any



particular person about God; nor does it insist that you name and worship "Him" in any special way or manner. It does not insist that you have to believe in anything blindly. The relation between you and God can entirely be your own affair. All that Hinduism has to insist upon is that you have Faith in "Him" and act according to your "Dharma"—"धर्म कर". Live upto the injunctions of the Dharma and help your own progress and the progress of your Society. That is all that Hinduism presses upon you to bear in mind. This should make the difference between Hindu Dharma and the religions of the world as clear as a crystal. Dharma and religion are evidently two entirely different things.

Western scholars of the last century were conscious of this difference. They well knew that Dharma did not mean religion and that is why, while rendering the word 'Dharma' in English, instead of using the word religion, they used various words like "Law", "Sacred Law", "Justice", "Morality" and the like, according to the meaning in the context. It is well known that Vincent Smith has used the words "The Wheel of the Law" for Ashoka's Dharma Chakra and Edwin Arnold has used the simple term "The Law" for Buddhism in his famous "Light of Asia."

This clearly indicates that the scholars of the last century were aware that there did not exist any appropriate word for Dharma in English and that religion was at any rate not the correct synonym.

What happened subsequently can be anyone's guess. But since the beginning of this century, Dharma has been completely equated with religion, so much so, that the two words have now become synonymous and one may perhaps hardly realise that the two really represent entirely different concepts. As a result, Hinduism is now called Hindu religion and is included among the religions of the world, as mentioned in the beginning of this article. The effect has been disastrous. Religion has long since been honestly considered an opiate by the educated and having been used to believe that Hinduism is also a religion, our intelligentsia are not only neglecting but even deriding it as an opiate.

But, with the above discussion, we can easily say that Hinduism is not a religion. It is a Social Scheme—a way of life. How can our intelligent men and women afford to let it go to pieces?

The Social Scheme has, at present, become loose and dilapidated. It has crashed under the chains of years and years of slavery, though this is not a place to enter into the history of Hinduism. But it is now ominously clear that the ship of our Hindu Society, caught in the storms of materialism in post-freedom times, may some day dash against the rocks of selfishness in the absence of the rudder of Dharma. Under the circumstances, it is absolutely necessary to cast away the prejudices and pre-posessions formed under the British rule and consider all the various aspects of Hinduism with a balanced mind and

give it a new turn to meet the needs of the time.

Maharshi Swami Dayananda Saraswati felt that need and sacrificed himself for the sake of the Vedic Dharma. The Smriti-writers of old times, like Dayananda, had already given such turns whenever the circumstances demanded, as can clearly be seen from the Smritis themselves. For instance, worship of the energy of God in the shape of fire was at one time ordained in daily duties. But this was later changed and other Gods were replaced and still later on even chanting of mantras (hymns) was allowed to replace the worship by the Smriti-writers themselves. The practice of "Niyoga" at one time was adopted according to the orders of the Dharma. But now hardly anyone knows what that custom was. One would shudder at its idea, if told what it was. So it is essential that the harmful idea that Dharma and religion are one and the same, which has taken root in the minds even of our intelligentsia, is removed and their attention is directed to the real nature of Hindu Dharma.

For this purpose, it is necessary to tell them definitely that Dharma means Dharma, and not religion. For the word Religion we already have the word "Panth" current in our own languages and religion need not, therefore, wrongly be rendered by the word Dharma. So long as we do not remove the confusion between Dharma and religion from the minds of our common public, and also from our intelligentsia, the real progress of the Society is uncertain.



# Educational Reforms : Basic Questions

By

Shri S. R. Verma

SINCE Shri Rajiv Gandhi became Prime Minister and highlighted the need for educational reforms, everybody, it seems, has started talking about the subject. The Union Education Minister has hinted at some radical changes in the educational system and newspapers are full of statements and articles on the topic. It is a sad fact that we always look to the Government to give us guidelines and ideas for any reform or development. It is also a tragic fact that many well thought out and well considered schemes and policies evolved by the Centre fail to achieve their targets at the implementation level. The people's participation even in welfare schemes is minimum. At the same time, governmental agencies feel satisfied after they have submitted reports and returns regarding implementation. Thus, before the Government launches schemes for radical reforms in education, it must decide a few basic questions, such as, how much onus lies on the Government to give an educational system to the country? How much control in matters of policy, planning and implementation should be kept by the Government and how much should be left to other agencies?

When we talk of education, we are dealing with human beings, society, culture, value systems, persons and groups. The basic questions are: why should one be educated; what should be given as education; how could one be educated; who should be educated and how much education should be imparted to an individual by the State still remain valid for thinkers, philosophers,

educators and policy-framers. Similarly, how much responsibility should Government take to educate the individual and what burden should be left to the society, voluntary agencies, spiritual organisations, parents, etc. are other basic questions which need to be answered.

In India, the people have been exposed to a colonial system of education framed during British rule with a view to supplying Babus as well as new systems such as "Nai-Taleem", "Basic-Education", "Gandhian System of Education", "American System". Right from the Nehru era, various commissions have been set up and national seminars organised, various researches and projects undertaken by NCERT the UGC, State Governments and other organisations. A review of these will clearly show that there is no agreement on the basic questions. We are still groping in the dark and have failed to evolve a suitable educational system for our country.

What we see today is a vast mass of youth forming a long queue for admission in colleges and universities as well as endless queues before employment exchanges for jobs, and rush to get degrees even through dubious and unfair means. Even those who get jobs have shown a deterioration in skill and quality over the years. In a majority of cases, a graduate appearing at a competitive examination amazes the examiner by his poor quality. On the job, the level of performance is going down in most cases. Apart from this, the complete erosion of the sense of responsibility, dutifulness, hard work and indulgence in

corruption, the lust for easy money as well as an easy life are some of the results of the present system of education.

So, before launching radical education reforms, we should look into the following issues instead of changing for the sake of change or to sustain the image of a popular and dynamic government. In a country like ours, where overpopulation is like a dragon which eats away at the economic resources and job opportunities, it is not possible for the Government to make education available to everybody and at all levels. At the same time, it is considered a democratic government's responsibility to provide educational opportunities to each and every citizen. Therefore, we must evolve a method to effectively overcome this problem.

One of the goals of education is to inculcate dutifulness, a sense of responsibility, strong personal and national character, comradeship, community feeling and other personal qualities. These not only add to a person's personal growth but also result in his healthy functioning as a member of the community. Today, our education system has unfortunately ignored this aspect with the result that people want an easy life even through dubious means and backdoor methods such as smuggling, blackmarketing, bribery and other corrupt practices.

Another basic problem is that even toppers in Master of Science, engineers and doctors, on whom the national exchequer spends huge



amounts, prefer to join the IAS or IFS. There are many cases of university lecturers switching to the job of an Executive Magistrate or a Customs Officer. This change of career is not only a misuse of knowledge but also a misuse of the manpower potential, national wealth, etc.

Then, to impart education simply is not enough. An educational institution must have a proper infrastructure, proper administrative body, resource personnel and requisite amenities, besides well balanced courses of studies. It is really sad that even at the M.Sc. level, our students waste chemicals and laboratory facilities for only confirmatory tests or to verify laws and theories which have become outdated and outmoded. This not only unnecessarily drains the funds available for research but also saps the energy, kills the desire to be innovative and corrodes the intellectual potentiality of the students.

In the quest for obtaining a degree our youth spend almost 10 years of their valuable lives in an institution. But in most cases, after obtaining the degree, they do not know why they acquired it. There is no career planning, no contact with the social realities and needs. This ultimately results in a lopsided development of his personality, frustration, a sense of indifference and other socio-psychological pathology. We do not have a figure of job requirement at the national level. Moreover, we do not have any control in providing the required personnel for particular jobs. For example, if we require 100 doctors for a State in 1990, we produce 800 doctors by that time. The system of "demand and supply" and "control on production" should also be applied in the field of education. In other words, national planning must be evolved in such a way that the

right man gets the right type of job after he qualifies for the same.

Though campus unrest in western and other countries is a common phenomenon, its nature and the issues involved in it are quite different from the campus unrest in our country. The average life of a vice-chancellor in the universities of Bihar has become one year for this reason though the minimum tenure is three years. This is another basic problem which affects our educational system. Then, the corruption prevailing in our academic life right from the primary school to the university level in matters of administration, teaching, evaluation as well as the use of unfair means has not only resulted in substandard products but also in a huge wastage of manpower and national resources. Reformers should realise that grooming of students is not like manufacturing a household item.

Political interference and vested interests have of late become basic problems. All political parties maintain a student wing and spend a considerable amount of money on pampering self-styled student leaders. If we look into the demands of students, it will be apparent that these contain an overdose of political demands instead of genuine student ones. The appointment of vice-chancellors, principals and teachers on caste lines and on political considerations has undermined the image of our educational system.

The quality of research both in the universities and national laboratories has deteriorated. Universities are busy awarding Ph. D. and other research degrees in the most negligent manner. A review of the research work done will show that most of the findings are neither of academic value nor of utility to the nation. Research guides, directors of laboratories and university pro-

fessors try to capitalise on genuine research papers in their own favour and even harass the junior research scholars. Similarly, poor quality of teaching, apathy in teachers towards their profession, and trade unionism among them, as also the clamour for gaining undeserved favours from the higher authorities are common features in our universities.

Higher education is controlled by various bodies such as the Governing Body, Senate, Syndicate, Director of Higher Education, Education Commissioner, Inter-University Board, Vice-Chancellor, the Education Minister, UGC and the Central Government. All these bodies issue various circulars and guidelines and try to increase their area of influence and operations. The result is chaos, confusion and failure.

Before forging an educational policy, we should answer the following questions. What should be our national educational policy and what level of priority should be given to it? What degree of freedom should be given to various States and what degree of autonomy to universities in matters of policy planning? How much emphasis and what priority should be given to modern science and technology and teaching of humanities and social sciences, the value system and such subjects which deal with socio-cultural and spiritual factors?

If education is delinked from degrees, what precautions should be taken while selecting suitable personnel for a particular type of job? For, favouritism and subjective considerations will lead to the collapse of the whole system. And, lastly, at what age and at what stage should the various types of training and informative and participative education be given?

(Courtesy, *The Hindustan Times*, 27.5.1985)



# EDUCATION IN CANADA

## Leaning towards Community Colleges & Open Universities

By

Shri G. B. K. Hooja

Vice-Chancellor, Gurukula Kangri Vishwavidyalaya, Haridwar

WHILE I was in Canada, the Carleton University announced its continuing education programme for the following autumn. The list contained several extension (non-credit) courses and several credit courses. Any person could get registered in the extension courses after paying the required fee. Persons over sixty, who are known as senior citizens there, could get themselves registered by paying only half the fee. And this expenditure was deductible from total income for tax purposes. This encourages senior citizens to continue their education even after retirement.

I met Wilfred Daphne, who had retired from the post of Chairman, Tariff Commission the previous year. He had done a course in Physics in the last winter just to update his knowledge in Physics, which he had not studied during the last forty years since he left college. As I informed him about the announcement of the new programme of the Carleton University, he began to scan the papers to find out what course he could take up that year.

Similarly, those persons who are not registered in the formal degree course, can get registered on a part-time basis in credit courses towards the degree.

It may be of interest to mention some of the courses thus available. There were courses on Business and Commercial Management, Dev-

elopment of Human Power, Management Administration and Achievement, Financial Administration, Financial Planning and Budgeting, Principles and Systems of Co-operation, Metric System, Consumer Behaviour, Applied Statistics, Bio-Statistics, etc.

There were several courses of general interest, such as Religion, Law and Legal Reform, Chemistry and Modern Life Style, Woman, Mind, Body and Changing Role, Current Events, Modern China, Friends of Man, Animal Feed, Photography, Television, Film Production, Spoken French, Jewish Culture, etc.

These courses carried fairly nominal registration fee, ranging from \$65 to \$125, and were conducted in varying time schedules, from twelve to sixteen weeks.

Now, a word about credit courses. There were courses on Music, on French-Canadian Literature, on the Growth of North American Society, on Ancient Civilizations of Greece and Rome. There were courses on English Literature from Chaucer to Eliot. The other writers to be studied in this course included Marlowe, Shakespeare, Milton, Pope, Swift, Fielding, Keats, Wordsworth, Browning, Dickens, Tennyson, Eliot, Faulkner and Lawrence. There was a course on modern Ethical, Social and Religious problems and also a course on Indian Civilization and Culture, costing

fifty dollars, and lasting fifteen weeks. It would be interesting to note the topics covered in this course. Beginning with the Introductory Lecture, the course included lectures on past and present history, life style, cinema, dance and music, art and culture, arts and crafts, places of tourist interest and tourism, ancient and modern, famous Indians and their contribution, Theosophy, Yoga, Astronomy, Astrology and Palmistry, Literature and Creative Writing, Wild, Animal Flora and Fauna, and how the country is being governed at present.

Here was a veritable everflowing Saraswati of knowledge. You have only to go to its banks and have as many dips and for as long as you could afford. There was no question of compulsory attendance. It was your free will whether to attend the sessions or not. You were entitled to a degree or diploma or certificate if your performance was assessed as adequate. There was no question of using unfair means, nor was there any scope for it. You could complete the course or drop it if circumstances so warranted. On certain conditions, you could withdraw from the course and rejoin it during the next session. If you withdrew from the course before a fixed date, a part of the fees could be refunded to you. There was no question of teachers not lecturing or students not taking their sessions. They were bound by a contract to complete the session. If, for any reason, a lecturer was unable to



attend to his duties, he managed to send a substitute to fulfil the assignment.

In Canada, it is rare to depend upon parents after the age of 18. The son of the Governor General too is expected to earn his own livelihood after eighteen. Navin, the son of my friend Jagdish Dhawan, worked in a hospital, pushing wheel chairs and trolleys to and fro the Operation Theatre and earned about thirty dollars a day. Vijai, the son of another friend of mine, similarly worked at a swimming pool and earned three thousand dollars in the last three months, and now he was registering for a course in Computer Engineering at Waterloo University; this course included practical work for which he expected to be paid.

As in India, in Canada also, the university degrees are increasingly getting devalued. There was a time when there was great demand for persons holding higher degrees, but the situation is now different. The Bachelors of Arts, Doctors in Chemistry, Lawyers and Engineers find themselves unemployed. Graduates in Geography may be seen distributing mails; graduates in Physics are working as clerks in the Super Markets; Biologists are running taxis; Zoology graduates are reading water metres and History graduates are working in the railways. All this, after spending immense time and resources in obtaining the degree. It is a different matter if you go to the university for gaining or increasing your knowledge, but university is no longer a passport to employment.

The economists have declared that the race for degrees is unremu-

nerative, both for the individual and the nation. It is not necessary to conduct six years' long courses to require the skills needed by the nation. Of course, in certain fields, there is a demand for graduates, such as Dentists, Chartered Accountants, and Nurses. But, generally, ordinary graduates in Science and Arts are not much in demand. There is a greater demand for middle level technicians.

According to a recent manpower survey, it was found that the annual income of a graduate mechanical engineer, teacher or a graduate in Business Administration was \$ 9,000, but the annual income of a sheet metal worker, who had done four years apprenticeship after class twelve, could be \$ 17,000. In addition, he would have earned \$ 49,000 during the four years period of apprenticeship.

In view of this situation, the educationists in the West are leaning towards community colleges or open universities. Community colleges run short courses, generally of the duration of two years. In these courses they prepare the students for special appointments such as Photographer, Hotel Manager, Tourist Guide, Museum Guide, Motor Mechanic. Side by side, the student earns his livelihood. In several colleges, academic education is combined with professional instruction. If they so desire, the students can later join university courses too. Many an employer prefers to have the products of the Community Colleges. It is found that these students demonstrate greater interest in their jobs besides being proficient in their trades.

Not to take a university course or to drop it does not now attract stigma. The term in use now for such a drop-out is *step-out*, for by giving up a university course to enter the employment market, a young man certainly proceeds to achieve maturity and gains worldly experience. If he so likes, in due course, he can acquire further academic qualifications. It is immaterial so long as he is gainfully employed, whether he attains his degree in 9 years instead of 4 years, after High School. Many an educationist holds that two years' work experience should be a condition precedent for attaining the first degree and that a person should be permitted to join for his post-graduate degree after two years' work experience.

The stipulation that the period of education is limited from six to twentyfour years of age holds good no longer. It is now universally recognized that the need for education is life-long. In the earlier years, all that a young man attains is the key to knowledge and the skill to acquire elementary proficiency in his chosen field of activity,

In our march towards socialism and an egalitarian society, it must be appreciated that the work of a plumber is no less important and valuable than that of a bank manager, and that the job of a fisherman and dairyman is as respectable as that of a judge or a lawyer. Similarly, the work of a truck repairer is as important as that of a dentist or that of a surgeon. Why should, then, there be such wide differentiation in the social and economic rewards available to them?



# THE OPEN UNIVERSITY

## Quality Material the Constraint

By

Shri Kishore Gandhi

THE establishment of a national open university has assumed considerable importance in the agenda of educational reconstruction. This enthusiasm on the part of educational planners and policy-makers is understandable, because the Prime Minister, Mr. Rajiv Gandhi, in his January 5 broadcast to the nation spelt out the need for recasting educational priorities, formulation of a new education policy, delinking of degrees from jobs and the establishment of an open university.

In any analysis of the progress of education it should not be overlooked that this is not the first time that the need for designing a new education policy has been articulated. Looking retrospectively, immediately after independence the Government of India set up the University Education Commission under the chairmanship of S. Radhakrishnan to review the development of higher education and make recommendations of practical importance for providing new directions to its future growth. It is difficult to say with any degree of accuracy what impact this report had on the education system. The fact, however, is that the system has grown in an unplanned fashion, perhaps under socio-economic and political pressure, and the recommendations of the report have been set aside.

Later the Government appointed an Education Commission under the chairmanship of Professor D.

S. Kothari to review education in totality in the context of national development. Professor Kothari produced a highly acclaimed document, containing many innovative recommendations to update the system and to make it evolutionary, open-ended and flexible to meet the manpower requirements and overall national developmental tasks.

It is appalling that many planners and educational managers have often used this document in various educational seminars, workshops and convocation speeches (with or without acknowledgement) but never bothered to prepare the operational strategies that were recommended.

It is the absence of accountability in the system which is generating serious tensions and paradoxes. Paradoxically, most of our educationists, who denounced the system for its colonial legacy, are now eagerly awaiting its liberation through another foreign door, transplanting the British open university model on to our educational environment. Personally, though, I have been advocating this system for over a decade and half and was also actively involved in the establishment of the pace-setting Andhra Pradesh open university.

The existing system has expanded in a lopsided fashion, becoming highly complex and bureaucratized. It is, thus, incapable of responding to the crucial needs of human reso-

urces development and overall national developmental tasks. No task is more urgent than our search for viable educational alternatives. A radical paradigm shift is needed from the existing stratified and hierarchical structure to an open learning system with a focus on holistic and ecological awareness.

Opinions are sharply divided about the open learning system. There is a good deal of confusion about its objectives, methodology, structural and functional processes which need to be clarified before embarking on a fresh venture. By implication, an open learning system stands for openness in terms of entry requirements, course structure and spacing of the learning cycle so that educational activity, both in form and substance, could become life-long process. While analysing this form of learning activity, we must remember that it differs from the conventional system of learning in a number of ways, as it does not stipulate the previous academic attainments and it liberates the learners from the regular roll calls by taking education right to their door steps.

Perhaps of all the experiments conducted so far in the educational arena in our times, the British open university system has been found to be the most viable model for providing access to higher education to a wide segment of population. Let us not forget that this form of learning is highly relevant to the



developing countries because of their scarce manpower resources and infrastructural facilities. Budgetary constraints prevent their systems from growing continuously to meet the rising demands and aspirations of the younger generation.

The credibility of an open university, however, depends on the production of quality material, proper use of the print and electronic media, the availability of a communications network and distribution and marketing of material. It is true that the country has made a major breakthrough in the communication process. But, while planning the learning material and selecting the media, it is not the type of media which will determine the learning process but, rather, the pedagogical quality of the educa-

tional material. The nature of the medium has an important role to play but more important than the medium is the message. How the message is formulated and designed is of crucial importance in the context of target groups.

Closely related to the above is the question of locating multi-disciplinary scholars who can prepare quality material for a wide variety of courses. There are reasons to be sceptical about this for the correspondence courses run by at least 22 universities are a total failure. Perhaps this is due to the poverty of material production. How to identify experts who combine in them necessary academic qualifications and expertise in the media?

Let us not forget that open uni-

versity material production would call for the coordinated effort of the entire team comprising experts in the subject matter, producers, editors and broadcasters. In our existing academic environment, is it possible to identify a single collaborative academic venture running smoothly? It should not be overlooked that the main reason for the success of the British open university is the quality of its text material. I am confident that once we are able to produce quality material, its demand will be tremendous in all the developing countries, especially because of the common legacy and shared problems of development. This is a unique challenge and an opportunity for our academic community.

(Courtesy, *The Statesman*, 11-6-1985)

## Associating Research Institutes in Higher Teaching

Poona University has launched a novel experiment by associating centres for research and development, such as the Tata Institute of Fundamental Research and the National Chemical Laboratory, with the teaching of post-graduate courses.

From the coming academic year, Physics courses for the master's degree will be taught jointly by the senior faculty from TIFR and the University's Department of Physics.

Some select students will also have the opportunity to carry out project work at TIFR according to

a University release.

The entire M. Sc. Physics courses have been revised with a view to providing advance training and to equip the students to undertake both basic and applied research.

A nation-wide competitive examination was organized last month to select 35 students from among the 1,200 applicants for admission to the course.

Some students will be offered research positions at TIFR and in the University's Department of Physics at the end of their first year. □

## Where there is will there is way

A 12-year-old schoolboy, whose parents withdrew him from school because they could not pay the fees, went to Lagos (Nigeria) to ask the Education Minister why he had to drop out simply because his parents were poor.

His determination pricked the conscience of people who gave him enough money to see him through vocational secondary school.

The boy, Chikezi Nwaobia, who went to Lagos barefoot, returned to his home village, about 200 miles from the capital, in a new shirt and a pair of trousers bought for him by sympathisers.

He had come to Lagos in his school uniform after picking fruit in the bush and selling it to raise money for transport.

*Aryan Heritage*, June 1985



# Experiment of Correspondence Courses

## Delhi University's School in Doldrums

The Delhi University's School of Correspondence Courses and Continuing Education is in doldrums because of the non-implementation of recommendations accepted by the Academic Council even 15 years ago.

The University launched the scheme of correspondence courses in 1962 to impart higher education to those "who have been denied these facilities to-date and at present are in full-time employment or are, for some reasons, prevented from availing themselves of facilities at colleges." It attracted 1100 students in the pilot project for the B.A. Pass degree. In 1965, the Directorate of Correspondence Courses and Continuing Education was made permanent. In July 1968, it got its present name.

The School expanded steadily and by the 1970s it had some 25,000 students. At this time, the Vice-Chancellor, Prof. K. N. Raj, appointed working groups to suggest reforms in the University structure and one was appointed for correspondence courses as well under the chairmanship of Prof A.K. Sen.

The Working Group recommended that lesson writing, editing and revision for undergraduate courses should be the responsibility of the various academic departments of the School, but outside help could be sought. It said that evaluated sheets should be returned to the students within a fortnight of receiving them and minimum response of 33 per cent should be fixed as an eligibility condition for the students to appear in the university exams.

There are several complaints about the functioning of the School which were noted by the sub-committee of the Working Group. According to it, lessons were badly written and needed extensive restructuring. It noted that the panel of lesson-writers was often ignored and lessons were written by people chosen by the person in charge of each department. The situation was equally bad with the lessons translated into Hindi and there was no authorised list of qualified translators.

One of the most serious charges was the delays and irregularities in sending lessons to the students. Sometimes, the lessons were not sent at all

The number of students has been falling since Correspondence Schools started opening all over the country and is now about 18000, ninety per cent of whom are from Delhi. According to the recommendations of the Working Group, the number of teachers should be at least 240, but is only 80.

In March-April 1985, the Correspondence Courses Staff Council decided to schedule course material in advance, as earlier recommended. It asked all teachers to submit a report on whether they had submitted the lessons for the next academic year for printing and sending to the students. It was learnt that 95 per cent of the lessons had been submitted and that the rest would follow soon.

The Staff Council also decided that it would deliver the lessons in

three sets so that students did not complain of late or never-received lessons.

Correspondence School sources, however, complained that the lessons had not been sent for printing to the press as college authorities had not yet called the printing committee to select the presses to which the matter would be given. They said that the university press alone should print the lessons as this would expedite the proof-reading which would be done by the teachers. They also wanted an end to the obsolete methods of printing and introduction of new technology. The sources said in optional subjects where there were few students lessons could be prepared by micro-processing, cyclostyling, electrostatic etc. and need not be printed.

In the second week of May, the University Grants Commission issued a circular that the School should be made a department, but, instead, the University wants to make it a non-vocation institution. This is resented by the teaching community. The UGC also said that non-traditional professional courses should be introduced.

The sources said that though they had taken steps to modernise teaching methods through introduction of an audio-visual centre and cassette library, the future of the School was in danger because of the Open University Plan. They said the School could be made a part of the Open University along with the Adult Education Centre, Non-Collegiate Women's Board and External Cell (private exams).



# Are Sikhs Different From Hindus ?

By

**Dr. Ram Swaroop Rasikesh**

**I**N FACT, the whole of human race is one, but, due to varying geographical and climatic conditions, the colour, size and features, have become different. Consequently, we call them Aryans, Mangols, Negroes, etc. Similarly, due to differences of time and climes, their ideas about God, gods, souls, rebirth, heaven and hell have become somewhat different.

In this brief article, we propose to see whether Sikhs are really different from Hindus or are just one of their branches. It must be remembered that moral teachings like truth, love, justice, compassion and forgiveness are almost similar in various religions.

## Belief in God

Hindusim believes in God and that His best name is 'Om'. In Yajur-Veda (40-17) it is said: ओं ब्रह्म, i.e., God is Great and Omnipresent like space. It is said in the Bhagwad-Gita : ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् (Geeta, 17-23), i.e., Brahma is referred to as 'Om', Who always is. Now, for the sake of convenience in pronunciation, the suffix 'कार' is added to monosyllabic words. For example, the चू (chirp) of sparrows is termed as चुंकार and टं (twang) of a bow is termed as टंकार. Similarly, 'Om' is pronounced as 'Onkar'. It is a matter of gratification to note that the 'Granth Sahib' begins with the words एक ओंकार सति नाम, i.e., God is one and His true name is Om.

## Attainment of God

The means of God-realisation

are also similar. It is said :

कामक्रोधवियुक्तानां, यतीनां यतचेतसाम् ।  
अभितो ब्रह्म निर्वाणं वर्तते विदितात्मनाम् ॥  
(Gita, 52-6)

To those who are free from lust and anger, who have controlled their minds and have realized the soul, God and liberation are everywhere.

This very idea has been beautifully expressed in the following words by Guru Govind Singh :

काम क्रोध अहंकार लोभ हठ मोह न  
मन सो लावै, तब ही आत्म तत्व को दरसै,  
परम पुरुष कहं पावै ।

Some people say that Hinduism believes in many gods and goddesses, whereas Sikhism does not. In our opinion, this is not correct, since in the 'Granth Sahib' also belief in God and goddesses is expressed at hundreds of places. For example :

सहस्र फनी सेख अन्त न जानै ।  
भै भइ जाना जमदूत दुतर है माइवा ॥  
(Granth Sahib, p. 1083)

In the first quotation the reference is to the thousand-headed serpent called Shesha-Naga (a god) and in the second to the emissaries of Yama-Raja (a god). Moreover, it must be remembered that in both the sects the position of gods and goddesses is lower than God and they are like His assistants.

## Idolatry

It is stated that Sikhs do not worship idols because the idols, being

inanimate, cannot understand our prayers, worship, etc. But Sikhs too are no less idol-worshippers, because they kneel down before the Granth Sahib, wave 'Chanwar' over it and offer 'Prasada' (Halwa) to it. If it be said that the 'Granth' is regarded as 'प्रगट गुरां की देह', the embodiment of the 'Gurus', similarly can be stated that the idols are considered as the embodiments of gods, etc. Besides, idolatry is not a 'must' in Hinduism; it is just a means of concentration of mind and is mainly meant for the illiterate masses. If the Brahmos or Arya Samajists, who are not idolaters, are Hindus, why not Sikhs ?

## Incarnation of God (अवतारवाद)

It is said that Hindus believe in incarnations of God, as it is stated in Bhagwad-Gita (4-8) that God manifests itself for protecting the noble and destroying the wicked, but the Sikhs do not believe in this theory. We differ on this point, since both the views are admitted in the Granth Sahib. For example :

अंतरि बाहरि निकटै सोई ।  
जन नानक आवै न जावै कोई ॥

(Granth Sahib, p. 1139)

धरणी धर ईस नरसिंह नाराइण दाढा अगे  
पृथमि धराइण ।

बाबन रूप कीआ तुधु कर दो, सभ ही सेती  
है चंगा ॥

The first quotation clearly rejects the above theory, whereas the second openly accepts it because it is said therein that God takes the forms of नरसिंह (Man-lion), बराह (Boar) and वामन (Dwarf). If Arya Samajists,



who do not believe in 'Avatars' are Hindus, why not Sikhs ?

**Soul, Rebirth, Heaven,  
Hell, Moksha**

According to Hinduism, soul is immortal and enters different bodies according to its acts. It also enjoys pleasures in heaven and suffers pains in hell. When it is absolutely pure and free from the bondage of action, it attains Moksha. Study of the 'Granth Sahib' reveals that similar were the views of the Sikh Gurus on these subjects :

ऐसा गुरु बड़ भागी पाईए, जिन मिलिये प्रभु  
बाप राम । जनम जनम के किलविख उत-  
रेहि हरि सन्त धूड़ि नित नापै राम ॥ हरि-  
धूड़ि ताईए प्रभु धिआईए, बाहुड़ि जानि न  
पाईए ॥

(*Granth Sahib*, p. 780)

Fortunate is he who gets such a 'Guru' in whose company he utters the name of God, becomes free from sins of various births, applies the dust of the feet of the noble on his forehead and is freed from rebirths.

### Respect for Vedas and Shastras

Vedas, Shastras, Ramayana, Mahabharata, etc. are the holy books of Hindus. The Manu-Smriti (2-12) tells that Vedas, Smritis, character of the noble and voice of the conscience are four criteria of Dharma. The same reverence is found in the 'Granth Sahib' for the above-mentioned scriptures at various places, e.g.,

गुड़िऐ सीसन सिम्रिति वेद ।

नानक भगतां सदा विकासु ।

सुणिऐ दूख पाप का नासु ।

(*Granth Sahib*, p. 2-3)

That is, we should listen to Shastras, Smritis and Vedas. Nanak says, by doing this the devotees attain happiness and their pains and sins are destroyed.

### Importance of Guru

Importance of Guru in Indian

culture is underlined by such verses :

गुरुब्रह्मा गुरुविष्णुगुरुदेव महेश्वरः ।  
गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरुवे नमः ॥

Guru is Brahma, Guru is Vishnu, Guru is Shiva. He is embodiment of great God. We bow down to such a Guru. The purport is that it is the spiritual teacher who dispels darkness of his disciples and makes their lives fruitful. The reverence for Gurus was so strong that Sikhs named their sect as Sikh (शिष्य). Consequently, we find regard for Gurus expressed repeatedly in Granth Sahib :

गुरु के चरन रिदै लै घरउ,  
गुरु पार ब्रह्म सदा नमस्कारउ ।  
मत को भरम भुलै संसारि,  
गुरु बिन कोई न उतरसि पारि ॥

(*Granth Sahib*, p. 864)

Place the feet of the Guru in your heart; Guru is great God; always bow to him. Let nobody remain deluded in the world; no one will cross the ocean of this world without Guru.

### Muttering the Name of God—जप

The substance and its name are inseparably connected. Whenever we utter the word 'Kashmir', its lakes, gardens and countryside crop up in our minds. This is why the sage Patanjali wrote : तज्जपस्तदर्थभावनाम् (Yog Darshan, 1-1-28), i.e., we should mutter the name (Om) of God and think over its meaning. Similarly, the importance of 'Japa' is repeatedly exhorted in the Granth Sahib :

नाम बिना बिरथे सब काज ।

नाम बिना सब जग बडराना ॥

(*Granth Sahib*, p. 1140)

That is, without muttering his name, all actions are useless and the world has gone mad.

### Similarity in Names

The names of Sikhs are like the names of Hindus and unlike the names of followers of other religions, e.g., Ram Singh, Krishna Singh, Hari Singh, etc. By adding the word 'Singh', the sect does not become

different. The word 'Singh' denotes bravery and hence, long before Guru Govind Singh, our valiant ancestors were named Sangram Singh, Uday Singh, Pratap Singh, etc.

### Dress, etc.

Some people say that five 'Kakkas' (केश, कंघा, कड़ा, कच्छा, कृपाण) are the necessary symbols of Sikhs and none without them can be a Sikh. Everybody knows that this dress was prescribed by Guru Govind Singh to meet the need of his turbulent times, so that his followers should be active and always ready for battle. In fact, the above dress was made unavoidable by a king of Deccan long before the Guru. If the above-mentioned five symbols are necessary for Sikhs, then the preceding nine 'Gurus' and their numberless followers cannot be counted as Sikhs. So, like rosary, tilak, etc. the five 'Kakkas' are external symbols of the sect and not the essence thereof.

### Inter-marriages, Inter-dining, etc.

Had the Sikhs been different from Hindus, there would have been a bar between their inter-marriages and inter-dining. But there is none. Two sons of a near Hindu relative are short-haired (सहजघारी) and one long-haired (केशघारी). One son-in-law of a Sikh relative is long-haired and one short-haired. All live together and love one another affectionately and have due regard for others' feelings. Moreover, Hindus and Sikhs both cremate their dead and do not bury them. The same castes (अरोड़ा, ककड़, कोहली, etc.) are common in both Hindus and Sikhs.

From the above it is crystal-clear that Sikhism is just a branch of Hinduism. Such sects or branches are found in every religion and society. Therefore, it is the duty of all of us to be cautious against those elements who, because of their vested interests or political ambitions, try to divide our holy country, of which all of us are equal citizens. □



# No Force Can Divide Country

## President Zail Singh Chides Intelligentsia

The President, Gyani Zail Singh, declared in a meeting at Dehradun on the 13th June that no force in the world, be it internal or external, could succeed in its design to divide or disintegrate the country.

"Those who try to divide the country will themselves get disintegrated," Mr Zail Singh said while replying to a reception accorded to him by leading citizens.

Denouncing incidents of violence in several parts of the country, particularly in Punjab and Gujarat, the President said that those indulging in such acts might not be conscious of their deeds.

Mr. Zail Singh wondered how the intelligentsia, the conscience keepers of the nation, were not raising their voice against such misdeeds.

The President said it was time everyone pondered over the recent happenings in the country. He regretted that in the name of religion, region, caste and creed brothers were made to fight and shed blood.

Incidents in the sensitive border State would not allow anyone to rest in peace, he said, and added that "we are all children of Bharat Mata and any effort to create a rift is most reprehensible."

Mr. Zail Singh cautioned people against the twin dangers of casteism and opportunism. He said that he had always strived for the maintenance of the unity and integrity of the country and nothing could sway him from his path.

Mr. Zail Singh said it was the bounden duty of the elected re-

presentatives and selected administrators to bring to book criminals and anti-social elements to safeguard the interests of the law-abiding citizens. It was the duty of every citizen to create an environment where people lived in camaraderie and friendliness, the President added.

Interspersing his forthright address with anecdotes and couplets, Mr. Zail Singh recalled the sacrifices by Jawaharlal Nehru, Govind Ballabh Pant and B. R. Ambedkar and said it was better to live in slums and thatched houses in warmth and friendliness than in palatial houses without love and affection.

The President said today some youngsters might not listen to either their parents or teachers but society could influence them. □

## "Shri Guru Gobind Singh Geeta"

### Book Review

**SHRI GURU GOBIND SINGH GEETA** (Guru Gobind Singh's Dialogue of Destiny with Banda). By Shri P.K. Nijhawan. Published by Army Educational Stores, in collaboration with Sakar Publishers (Pvt.) Ltd., Bombay.

In the foreword by Shri Kulwant Singh Kohli, 'Guru Gobind Singh Geeta' is justly described as a profound work from a profound mind, written at a critical juncture in the history of Punjab, for the critically important purpose of taking the Hindus and the Sikhs together back to their roots in pursuance of their shared destiny in their common motherland, Punjab.

This poem was composed by Shri Nijhawan in an inspired spell, beginning with the Baisakhi day of 1983. It was on this blessed day in 1699 A.D. that Guru Gobind Singh gave birth to the Khalsa and thus re-wrote the history of India. In this Geeta, two great heroes of Indian history are seen engaged in a point-counter-point dialogue of destiny with each other. According to the learned author, the mission of Guru Nanak to lead the Siddhas back to the life of action had its actual denouement in Guru Gobind Singh's dialogue with Bairagi Madho Das alias Banda Bairagi. And once the Bairagi chose to be the willing Banda (slave) of Guru

Gobind Singh, he literally shook almost invincible Moghul empire to its very foundations. The dialogue is, of course, based on the poet's own imagination, but the words ring so true in the ear that one is led to feel that they are, in fact, coming out of the sacred mouths of the great Guru and his great Banda themselves. Perhaps, it needed the kind of trauma that Punjab has just passed through for a son of Punjab to bring alive this great saga of Guru Gobind Singh...to tell the Punjabi Hindus and Sikhs what their common Dharma is, to be able to face the divisive communal forces in Punjab.



The Guru came upon the scene when Sikhism was beginning to emerge in its all important role, which is that of the emancipator of the down and out and exploited of the ages. This role could not have been more well articulated than in the creation of the Khalsa. This transformation should be treated as a unique factor in the history of India, nay, even that of Hinduism. Shri Kohli aptly describes the Geeta as a kind of *healing balm* that can and should be applied to the lacerated heart of Punjab and is confident that it is going to become a new and powerful symbol of revived *Punjabi* so badly needed today.

The story of Banda Bairagi fascinated the author. He descended upon the then Punjab like a storm, carrying fire and sword through the entire province. Having been inspired to action by Guru Gobind Singh on the banks of the Godavari, Banda Bairagi took up arms and wreaked such a terrible vengeance on the Moghuls as the latter had never known before.

The author describes Guru Gobind Singh having a kind of life that is unmatched by any one anywhere. He was only nine years old, when a deputation of Kashmiri Brahmins visited his father, Guru Tegh Bahadur, the ninth Sikh Guru, telling him that Aurangzeb, the great Moghul, was bent upon converting them to Islam. Guru Tegh Bahadur replied: "Some man of God has to sacrifice his life to the caprices of Aurangzeb." Young Gobind Rai, who was playing nearby, observed: "Who is nobler than you, O Father?" Thus, the die was irretrievably cast. The noble Guru came forward and gave his head so that Dharma could survive. Did Gobind Rai make the remark playfully? No. Destiny willed it so. Gobind Rai was the spontaneous instrument.

Gobind Rai prepared himself for twenty long years for his divine mission, to raise the banner of revolt against the dreaded Moghul tyranny. On a Baisakhi day, before a large congregation of his Sikh disciples, he blessed them, drew his sword, flashed it and cried out: "Is there any Sikh here who

is prepared to give his head to me?"

A hush of silence swept the benumbed assembly. In a few moments, a disciple came forward and offered his head. The Guru took him behind a screen. The assembly heard the sound of blade slicing through body and bone. The Guru emerged from behind the screen, blood dripping from his sword, and repeated his call. Another disciple came forward to offer his head. In this manner, five times did the Guru call and, apparently, five disciples were beheaded behind the screen. But like a master magician, he brought back before the assembly all the five of them, with smiles on their faces. This is how the Khalsa was born. The five Sikhs were exalted to the status of Panj Piaras or Five Beloveds, to head the Khalsa Panth. It is from them that the Guru Gobind Rai himself took Amrit and Gobind Rai became Guru Gobind Singh. If Dharma has survived in its homeland, India, it is because such noble souls were born here, from time to time, to keep alive its flame.

In his personal life, Guru Gobind Singh had to undergo many a miserable, heart-breaking situation. He was destined to lose all his four sons. The two elder sons died, fighting as fiercely as lion cubs. The two younger ones covered themselves with the glory of unmatched martyrdom. When they were captured, they were asked by the Muslim Subedar to choose either conversion to Islam or dying by being bricked alive in a wall. The two Sahibzadas, only 9 and 7 years old, were made of steel and in spite of all inducements and threats, they made their choice. As a result, the enemy started its cruel task of laying bricks around young boys in the presence of custodians of Islam. It is stated that when the bricks came to the level of the neck of the younger brother, the elder brother looked at him with tearful eyes. Thereupon, the younger brother sharply reprimanded him for his display of weakness. The elder brother replied: "I could not check my tears, because I came first into the world and you shall be embracing

martyrdom before me."

Dasam Granth or the Book of Tenth Guru, a monumental work of inspirational poetry, was composed by the Guru Gobind Singh at Damdama Sahib, where he got some respite from the ruthlessly pursuing Moghul armies. It was during this period that Aurangzeb wrote a pleading letter, appealing to the Guru. The Guru replied in his Zafar Namah, the Epistle or Victory. This letter written in his darkest hour proved to be the brightest hour of his life. The Guru explained why he had taken up sword against the emperor. The letter ended with a quotation from Poet Firdausi—"The evil acts quickly, thus hastening their doom."

Guru Gobind Singh's poem "Vichitra Natak" is in the nature of an autobiography, in which he stated that he had come to this world for spreading divine religion and protecting saints and for uprooting all the tyrants. Guru Gobind Singh was a devout worshipper of Chandi or Durga—the Goddess of warfare and annihilation. He gave to the Khalsa the war-cry of 'Sat Sri Akal' and 'Raj Karega Khalsa' (the Khalsa alone shall rule). In essence, this corresponds to the famous saying in Sanskrit: "Satyameva Jayate"—Truth alone Conquers. It is now being falsely propagated that there was no difference between Sikhism and Hinduism until Guru Gobind Singh created the Khalsa. Till then, the Sikhism was a Bhakti movement, a mixture of Vedanta and mysticism, with a view to purge Hinduism of lifeless ritual. However, it cannot be denied that the Khalsa was born to protect Hinduism and it was an instrument that saved Hinduism. Guru Gobind Singh broadened the concept of Hinduism and created it as a vibrant religion—"a rejuvenated form of militant Hinduism". In Zafar Namah, he declared that the sword is the final arbiter in the struggle between Dharma and Adharma, but only as a last resort, when all other means of securing justice have been exhausted. In fact, Sikhism can be justly described as the highest and most profound expression of Hinduism.



## Punjab sets record in agricultural output

Punjab has set an all-time high record of wheat production. From 19.16 lakh tonnes in 1965-66 it touched nearly 100 lakh tonnes during 1984-85.

The rice production story has been more exciting. Punjab has emerged major rice surplus State. Its output has increased from 2.92 lakh tonnes in 1965-66 to 50.57 lakh tonnes in 1984-85.

Availability of concessional irrigation, fertilisers, insecticides, weedicides, certified seeds, etc., combined with the price and credit support by the Government and the enterprising outlook of Punjab's peasantry, had provided a big booster.

In rice production Punjab has moved from 14th position in 1982-83 to the fourth rank. No other State witnessed such a steep rice production within such a short span of time.

The overall cropping intensity, which was 125.9 per cent, has also gone up to 167 per cent in 1984-85.

Total foodgrains production went up from 31.62 lakh tonnes during 1960-61 to 159.37 lakh tonnes during 1984-85. Punjab recorded an impressive upswing in production and recorded the highest growth rate of 4.7 per cent during 1966-67 to 7.2 per cent during 1984-85.

Punjab also leads in cotton production; with only 9 per cent of total area of the country, it produces 16 per cent of cotton. Production of cotton increased from 50,000 bales in 1960-61 to 1,80,000 bales in 1984-85.

Sugarcane has become one of the commercial crops and with the

introduction of high sugar content variety, sugar recovery in State has increased.

Punjab is now the highest fertiliser consuming State with 152 kg

per hectare of nutrients as against 44 kg at the national level. During the current year the State achieved the distinction of crossing one million mark consumption of nutrients.

Punjab leads in alkaline land reclamation also. This has no parallel as it has surpassed all States in the country. Out of the total 6.98 lakh hectares of kallar lands, over two lakh hectares have been reclaimed.

## Haryana marches ahead on all fronts

### Record foodgrains production : Care for live-stock

Haryana has not only maintained a sound economic health, but its economy also has forged ahead on all fronts during the Sixth Plan period. Though the State could not remain absolutely untouched by the price trends prevailing in the country, yet the Government successfully tried to restrict the inflationary pressures as far as possible. The Haryana State Working Class Consumer Price Index recorded an increase of only 6.5 per cent between March 1983 to March 1984, as against an increase of 11.2 per cent in the All-India Working Class Consumer Price Index during the same period.

The State Government has tried to regulate and ensure adequate supplies of essential commodities at reasonable prices to its people through an extensive network of about 6,000 fair price shops. Of these, 241 were functioning exclusively for the worker section of the society. In per capita income too, the State maintained its onward march. The State's per capita income at the current prices rose from Rs. 1949 in 1979-80 to Rs. 3147 in 1983-84, thus registering a spurt of over 61 per cent in four years.

Of course it was not furs and roses all the time. In some parts of the State, unfavourable weather conditions prevailed. In spite of them, Haryana has registered a steady growth during the Sixth Plan. The State's domestic product at constant prices (1970-71) rose from Rs. 1,200 crores in 1979-80 to Rs. 1,547 crores in 1983-84 and, according to latest estimates, is assessed to have gone up to Rs. 1,592 crores during 1984-85. Similarly, the State's income at the current prices, which was Rs. 2,423 crores in 1979-80, rose to Rs. 4,320 crores in 1983-84.

The 1984-85 revised Plan outlay exceeds the budgeted outlay. This is a significant achievement of the State Government and has been possible through strict financial discipline in the non-Plan expenditure. The largest share of the Plan expenditure during the Sixth Plan has gone to irrigation and power, followed by social and community services and agriculture.

The outlay on the agricultural development has led to higher production as a result thereof the State is likely to achieve a record foodgrains production of 71 lakh tonnes during the current agricultural year.

*Aryan Heritage, June 1985*



## LAND OF MILK AND HONEY

A cool and tender breeze of plenty in milk and butter is blowing in the land of Shri Bhajan Lal. Haryana is long known for its quality cattle wealth. Reaping the benefits of an oncoming white revolution, the per capita consumption of milk and milk products is higher in Haryana than in any other State in the country.

The world-famous Murrah buffalo leads all other breeds in milk yield. For raising the quality of bulls, Haryana supplies Murrah breed of bulls to various States. A network of 376 veterinary hospitals, 318 dispensaries, 7 mobile dispensaries, 6 disease diagnostic laboratories and 872 stockmen centres in the State provide an effective health cover to 69 lakh live-stock population of Haryana.

The per lactation yield of Holstein, Friesian and Haryana cross-bred cow has, in certain cases, been more than 5,000 litres and per day yield of the best cow has been recorded at 31 litres. The known exotic Jersey and Holstein bulls are now produced within the State. At least 82,000 quality calves, possessing quality genes, are annually produced in Haryana.

The cooperative base of dairy development activities is being enlarged from the present 1895 milk societies to 3000, to help rural people involve themselves in augmenting their income. Average milk procurement now is 48,000 litres as against nearly 9,000 litres per day during 1970-71, an increase of over 500 per cent.

Five milk plants, with a total capacity of 2.35 lakh litres of milk per day, are operating at Jind, Bhiwani, Ambala, Rohtak and Ballabgarh. They are working in the Cooperative Sector. Two more plants, one at Karnal and the other at Sirsa, are to be set up under Operation Flood III Programme.

The Government of Haryana has provided loans and subsidies to promote other non-farm activities also, such as cross-bred calf-raising units, poultry units, piggery units and

sheep units, which have benefitted over 43,000 families from amongst the weaker sections of society.

## HARYANA TO RECLAIM ALKALINE LAND

The Haryana Government has fixed a target for reclaiming 50,000 hectares of alkaline land in the State at a cost of Rs. 5.20 crores during the Seventh Plan period. Of this, 10,000 hectares will be reclaimed during the current financial year. An amount of Rs. 75.19 lakhs will be given as subsidy to the farmers for reclaiming the land.

To lessen the cost of reclamation and to give fillip to the programme, the Land Development and Reclamation Corporation meets 75 per cent cost of gypsum required by the small farmers having land upto three hectares and 50 per cent cost of the farmers.

A total of 4.5 lakh hectares of land is affected by salinity, alkalinity and waterlogging in the districts of Karnal, Kurukshetra, Sonapat, Jind, Rohtak, Gurgaon and Hansi subdivision of Hissar district. So far, over 40,000 hectares of land has been reclaimed and a subsidy of Rs. 4.82 crores given to the farmers on the purchase of gypsum

## Sloppy development of Rajasthan canal

In a significant development, the Indira Gandhi Canal project, formerly known as the Rajasthan Canal project, has once again been modified to shift the basic emphasis from irrigation to development of pastures.

Nearly 70 km of the 445 km long main canal, which promises to transform the Thar desert into a land of plenty with the help of surplus water of the Ravi and the Beas, is yet to be completed. The project has a total culturable command area of 15.20 lakh hectares, including 9.90 lakh hectares of its second stage. The new approach is aimed at the second stage as most of the 5.30 lakh hectare area of the first stage is already being irrigated.

What is obviously now intended to achieve is a "white revolution" by exploiting the cattle wealth of the State by abandoning, to a large extent, the path of "green revolution" for which the work had already begun. Admittedly, a desert State like Rajasthan stands to benefit either way.

But what is disturbing is that the canal project should be modified every time a Government changes in the State. In 1976, the Congress Government modified the project to include five lift irrigation schemes to

tackle famine and drinking water problems over wider areas than the border districts of Jaisalmer, Bikaner and Ganganagar, which alone were to be originally provided the canal water.

The following year, the Janata Government shelved the lift irrigation schemes, showing preference for the flow irrigation.

In 1980 the Congress-I came to power and dusted the schemes out of the pigeonholes. However, there were sharp differences between the then Chief Minister, Mr. Shiv Charan Nathur and Mr. Narendra Singh Bhati, who was then a Minister of State. The latter had proposed extensive changes to include cultivation, forestry, pipeline supply of drinking water and preservation of grass for animal husbandry. He went to Delhi over the head of the Chief Minister but could not muster the Centre's support for his ambitious plan. This even led to Mr. Bhati's ouster from the ministry in July, 1983.

Now, two years later, the wheel has turned full circle for Mr. Bhati. He obviously has the support of the Chief Minister, Mr. Harideo Joshi, for his plan of which the pasture development is only one aspect. The



plan, as prepared two year ago, envisages the reservation of 36 per cent for orchards and 10 per cent for the cultivation of wheat and vegetables and the rest for other cash crops

Mr. Harideo Joshi has justified the emphasis on the development of pastures, admitting that presently there is neither enough of water nor fodder for cattle. Rajasthan accounts for nearly ten per cent of the total cattle wealth in the country.

Observers, nevertheless, feel that a firm policy should be adopted to ensure full utilisation of the canal water. In this context, it is relevant that because of the delay in the completion of the project, Rajasthan is yet to fully utilise its share of 86 million acre feet of surplus water allotted to it in accordance with the revised inter-State agreement of December, 1981.

Everyone seemed to be happy on October 17, 1983, over the release of water for Jaisalmer district, the heart of Thar desert, from the Charanwala head in Bikaner district. It was stated then that the main canal would be completed within months. But the deadline was revised almost every quarter. The new deadline fixed by the Harideo ministry is June, 1986. The longest lined canal of the world is perhaps destined to take the longest time to complete.

### TAKE RESEARCH RESULTS TO FARMERS

Seventh Plan raw jute production target of 106 lakh bales could be achieved provided improved agricultural practices were adopted and inputs were made available to farmers. This was stated by the Union Secretary Mr. S S. Varma while addressing a Press Conference at the end of the three-day Workshop on jute at Calcutta.

Participants in the Workshop expressed their considered view that improvement in farm productivity of raw jute can be brought about by effective transfer of research results from the laboratory to the field. Mass media can help a lot in this matter by acquainting the far-

mers with improved agricultural practices.

The Workshop made many useful and important recommendations for increasing raw jute production, which, inter alia, suggested to further expand the purchase network of Jute Corporation of India, to rationalise the marketing of raw jute to the advantage of growers, to give identity cards to jute growers in all the States and to collect data on production costs of raw jute from different jute growing States to work out the support price and not to fix it on the basis of experience of one State.

### AGRICULTURE TO SUPPORT RURAL INDUSTRIES

Dr. Manmohan Singh, Deputy Chairman of the Planning Commission, while addressing the annual session of the Association of Indian Engineering Industry, emphasised that the Seventh Plan shall provide for the reinforcement of the rural upliftment and development of requisite infrastructure for growth of rural industries and this would provide a welcome opportunity to the leaders of the Indian Industry to play a creative role in the modernisation of the Industry. He stated that in recent years there has been sluggishness in agriculture, which has been a major constraint in the healthy industrial growth. Agriculture, however, has shown remarkable progress and further progress was assured during the Seventh Plan, particularly by extending irrigation facilities.

### TOP PRIORITY TO DRY LAND FARMING

Union Minister of State for Rural Development, Mr. Chandulal Chandrarkar, stated in the Rajya Sabha that top priority would be given to dry-land farming in seventh Plan period. Regional balance can be maintained only if the farm production was stepped up through dry land farming, as only 30 per cent of the land in the country had assured irrigation.

Every Block would be given Rs. 5,00,000 to promote dry land farming techniques. Adequate attention would be paid to the development of land, soil conservation and watershed management.

### RARE TRIBES FACE EXTINCTION

Some rare tribes in the country are facing the danger of extinction due to deforestation, according to a report.

This view was expressed at an all-India seminar on tribals of Chhattisgarh. It was stressed that the tribals had a right to live and their rights must be protected. The Government was protecting the Taj Mahal and wild animals but not the tribals, Dr. Shyama Charan Dube, Chairman of the Madhya Pradesh Higher Education Grants Commission, said in his keynote address to the seminar, at Raipur. He called upon historians to find out why the tribals in some parts of the country were agitating. He regretted that the Government was cutting forests in the name of development and social forestry. The environment was being polluted and unwittingly the tribals were being eliminated. He said that the tribal's axe was being snatched on the plea that he was cutting trees while trees were being illegally felled by others. "How many trees could an Adivasi cut with his axe? he asked.

Dr. Dharma Dev Sharma, Vice-Chancellor of Nehru University, Shillong, called upon the historians to study as to how the simple tribals could be saved from the new systems which had deprived them of their rights in the deep woods.

Giving an example of the prevalent systems among the tribals, he said, earlier even old among them could survive without doing work, but now, with the new system, they had to face hardships.

Mr. Keyur Bhushan, MP and patron, emphasized that tribals' culture would have to be safeguarded to preserve the country's culture.



# Forests being denuded : Vandalism creating havoc

By

Shri Lalit Sethi

Mile after mile, the land is almost bare in Central India. There are few trees alongside the road and fewer beyond—as far as the eye can see. At places, there is hardly anything green visible, not even a shrub. Vast stretches of green have disappeared during the past 40 years, thanks to the predatory ways of the so-called civilized animal—man.

The Chief Minister, Dr. Motilal Vora, not yet four months in office, is well aware of what has been going on. Marauders move in jeeps by day or night. They have battery-operated saws and, according to him, they bring down a tree in five minutes. They cut it up in pieces, load it into their jeep and vanish.

If they are questioned—that is rare—they are well armed to kill the forest guard, who has to keep an eye on 30 square km. One hundred forest guards have been shot dead in the past four years, says the Chief Minister.

As the forest guard cannot, admittedly, be everywhere and cannot cope with a group of intruders single-handed, the Madhya Pradesh Government has decided to deploy flying squads in the forests, that have not yet been cut down, to curb the poachers.

Leave alone the men with battery-operated saws, the Adivasis, who have lived in and with the forests for generations, have also brought misery upon themselves. They are also experts in felling trees. They have good axes which can bring down a big tree in a few hours. In the 1950s, they were encouraged by a Socialist leader and greedy contractors to bring the land under the plough.

The Socialist leader said what was music to their ears: all land belonged to them and they had a right to clear the forests and farm

the land. They joined the agitation and have since been cutting down trees. Jhabua, which was full of forests, is now undulating land with very few trees. The soil is red and cannot hold water. When the forests were there, the trees used to hold the water and much would go down and there was good storage below soil. All that is history now.

Much of the land was not fit for the plough, any way. A lot of it became waste after a few crops, as rain or irrigation were not available.

Legend has it that it was man who brought about the end of the Harappa and Mohenjodaro civilization—and not just the ravages of time. It was man, who cut the trees and destroyed forests of the time. The result was that gradually land became waste and the cities of yore were covered by layers of dust, to be uncovered by the scientists of modern times.

While, for the time being, Madhya Pradesh is growing more food every passing year, most of its landscape already appears to be waste. Much of the land is parched; thanks to the severe drought being experienced after the failure of the monsoon and winter rain. There are signs of some districts resembling arid zones, as is clear from a drive in the districts of Indore Division—Dhar, Jhabua, Khandwa and Khargon.

The Wasteland Authority was created this year by the Prime Minister and its chairman has been given the rank of a Minister of State Madhya Pradesh, the largest State of India, though with almost half the population of U.P., is crying for its attention. The main plank of the Authority is not reclaiming wasteland, which is a tedious, prolonged and expensive process. Its thrust will be afforestation Madhya Pradesh, with virgin wasteland, might well be the ideal

place for this Authority to move in for action.

While the Chipko movement agitated against the cutting of trees in the hills, especially Garhwal, it was perhaps not adequately aware of the mass destruction of forests in Central India—so considerable that some of the forests are now only in Government files and not on the ground any more.

Yet there are several forests left—the Government is ready to show them in Chhatisgarh, Bastar and Kanha—all exotic country. But their survival does not yet mean that they are not under threat of the saw and the axe. A Herculean effort to save them will be called for. And the State insists that it is making it.

The effort to rebuild forests has also started, in a small way, it would appear, because the damage has been so great that any work in the direction of growing trees would not make an impact in the first few years.

But could the forests, destroyed in a few decades, be restored even in 100 years?

## DEFORESTATION INCREASES HEAT

Sanchi, 60 km from Bhopal by one road and 40 km by another, was discovered less than 200 years ago amid dense forests by a small group of an Army expedition which had strayed away. The forest was so thick that the Buddhist stupa escaped the attention of successive foreign rulers for centuries.

The inaccessible forest is not there any more. While the landscape along the Bhopal-Sanchi road is not bare, there are only a few trees and shrubs visible. The result: the Sanchi area is one of the hottest places in India. The temperature was reported to have touched 50 degrees celsius one day in May.

Similarly, the areas called New Bhopal since the city became the capital of Madhya Pradesh in 1950s, were reportedly built on what was once a forest. The city was



ated to be cool in summer. But it is not so any more.

Bhopal still has two lakes, a large one and a smaller one, but both are greatly depleted.

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### MORE ABOUT EUCALYPTUS

A social forestry research scholar writes :—

A controversy is brewing over the water and soil consumption of eucalyptus. Many people think that this tree does more harm than good and adversely affects the adjoining agricultural crops. In the 18th or the 19th century, certain species were planted in the Pontine Marshes near Rome, which led to their reclamation. It is stated that a single eucalyptus tree consumes 80 gallons of water a day.

Out of 600 known species of eucalyptus only about six have been grown successfully in waterlogged areas. But this cannot lead to the conclusion that the genus eucalyptus has high water consumptive behaviour. These mistaken notions have created a prejudice against a very useful plant which is not only fast-growing but yields good timber and excellent pulping material, and provides protective cover to the soil.

Eucalyptus plantations exert a profound influence on the soil moisture regime of an area and, contrary to common belief, conserve the moisture to a considerable extent, leading to more mesophytic conditions. Though a native of Australia, the tree has acclimatized remarkably well in India. Studies conducted in the Nilgiri hills show that eucalyptus globulus roots penetrate into the ground up to a depth of about three metres and the recorded water table is below the root zone. It is thus unlikely that the root system may tap water below its zone.

Eucalyptus' transpiration rate is moderate in both its home and exotic environment. Interception studies carried out at the Forest

Research Institute and in the forests of West Bengal show that the tree allows more rainfall (88.44%) to reach the ground, compared to teak (79.2%), chirpine (77.9%), sal (74.7%), chatiwan (74.0%) and khair (71.5%). Another experiment on water consumption of different species conducted at Kanpur reveals that eucalyptus consumes less water (0.48 litre per gramme of biomass) than akasmoni (0.72), sirish (0.55), sissoo (0.77) and jaman (0.50). This experiment under laboratory conditions also shows that water consumption of eucalyptus is the least of all these species.

An experiment at Ootacamund has demonstrated that watersheds under eucalyptus plantations have a lower peak discharge resulting in the least soil loss. The general belief that eucalyptus prevents the growth of grass and shrubs and is responsible for denudation of small forms of life essential for the ecosystems is not true for most of the species. Experiments on the Western Ghats have clearly proved that areas under eucalyptus contain excellent ground cover. An experiment in West Bengal has shown that more soil moisture is retained under coppice sal continuously cut back and coppice sal forest protected, and the minimum on barren waste land.

Eucalyptus is usually planted on vacant poor soil which helps conserve the moisture. This tree is also planted on field bunds, along roads and canals, and acts as wind breaks or shelter belts. It provides the most efficient soil and water management in poor and degraded soils. There is no scientific basis of the claim that eucalyptus lowers the underground water table. It may, however, utilize more water for its faster rate of growth. But, with qualities of immunity to browse and other biotic interferences, excellent coppicing power, high biomass production and quicker establishment, eucalyptus appears to have no rival for the time being in the technological status.

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### PROJECT TO IMPROVE HARYANA'S ECOLOGY

A Rs. 15-crore project, aimed at improving the ecological health of the Haryana portion of the degraded Aravalli Hills, has been cleared by the Central Government.

To be funded by the Swedish International Development Agency, the project envisages to develop a network of woodlots, water harvesting dams, plantation ponds and fodder blocks in about 300 sub-mountainous villages of Faridabad, Gurgaon and Mahendergarh districts. A special feature of the project would be that it would be implemented as a "people's programme".

A Haryana Government release said that "although the project was primarily environmental in nature, it would, in ultimate analysis, improve the economic conditions of the region in a big way."

Besides meeting the fuel, fodder and timber requirements of the people, the project envisages generation of 6.57 million mandays worth of employment to the local population.

As a bulk of the Aravalli ranges in Haryana are owned by individual farmers or village panchayats, the Government has allowed the Forest Department to invoke provisions of the Indian Forest Act, 1927, and the Land Preservation Act, 1900 to control the project area for afforestation and allied activities.

The climate and soil being such that the plants take time to grow in Aravalli Hill zone, the Government has desired the closure of land, to be done in parts, to dissuade people from trespassing in the "closed" areas for cattlegrazing and other private and community needs.

During the first phase of the project an area of about 11,000 hectares is proposed to be covered by plantation ponds, water harvesting dams and fodder blocks.

The headquarter of the project would be located at Gurgaon. □



## HAS RAJ MAHILA MAHA- VIDYALAYA JALANDHAR Annual Sports Meet

The Punjab Government is actively considering to reserve some top Government jobs (at par with the P.C.S. and I.A.S.) for those young men and women who excel in sports and athletics at national and international levels. This was declared by Sardar N. S. Cheema, Director, Sports Department, Punjab.

Shri Cheema was delivering the presidential remarks at the 30th annual sports day of the college. Elucidating the policies of the State Government for promoting sports, he stressed that the opportunities for games and sports were being further expanded.

Shri Cheema announced a grant of Rs. 2,500/- for the upkeep of the sports grounds of the college and promised to provide coaches for any new team or game in the college. He also assured that more funds would be made available for the expansion of the sports wing in the college hostel. Shri Cheema congratulated the college on having won the over-all General Championship Trophy for the eighth time in succession.

Principal Km. K. Khanna spoke of the contribution of Guru Nanak Dev University in producing sportsmen and sportswomen of national and international stature.

Mrs. Paramjit Chahl, Lecturer Physical Education, read out the annual report. Km. Hardeep B A. IIII was adjudged the best athlete of the year 1984-85.

### Prize Distribution Function

On the 38th prize giving function of the college, Shri Dinesh Chandra, I.A.S., Commissioner Jalandhar Division and the acting Vice-Chancellor, Guru Nanak Dev University, Amritsar, presided and gave away the prizes.

Shri Dinesh Chandra emphasised that real education must bring about

all-round development of the personality of a student. He urged the students to come out of the narrow bounds of their text books and limited academic disciplines and enlarge the sphere of their knowledge, keeping with the demands and realities of life they were entering. For this purpose, he suggested encouraging inter change of ideas among scholars and the formation of discussion groups for students studying Sciences, Humanities, Commerce and other disciplines. Shri Dinesh Chandra stressed the fact that education should sharpen and deepen the curiosity of students so that they pursue knowledge in all its vastness with passion and zeal. He advised the young girls to shed their conservatism, cultivate progressive outlook and to be bold, though not impudent.

Principal Km. K. Khanna read out the annual report of the college. She assured the august gathering that the college would continue its efforts in turning out young women of high intellectual calibre and sound moral excellence—the greatest gifts that an educational institution could bestow on society.

### Convocation

The 37th Convocation of the college was held on April 9, 1985. Dr. D. D. Jyoti, former Director, Regional Institute of English, Chandigarh, presided and delivered the Convocation Address.

Education, observed Dr. Jyoti, teaches a man not to shrink but to expand. He exhorted the graduates "to put in sustained efforts to bring about light, hope and comfort in place of darkness, drabness and agony." Dr Jyoti spoke enthusiastically about the role of women in the making and evolution of the Indian culture and history. "History of India", he observed, "is replete with splendid examples of women shining like luminous stars because of their physical valour, intellectual excellence and spiritual steadiness."

He advised the Indian women not to be blown off their feet. A woman can be gentle but firm, loving but stern, compassionate but brave. Dr Jyoti paid rich tributes to Swami Dayanand Saraswati for the singular service he rendered to the Indian Nation by raising his voice against orthodoxy, superstition and illiteracy and demanding Home Rule for the country. Dr. Jyoti reminded the graduates of their responsibility to society and advised them "to Live in the throbbing living present."

Principal Km. K. Khanna conferred degrees on 538 graduates and post-graduates.

## DAV COLLEGE AMRITSAR

The G.N.D. University has declared the result of B. Com. Part III. The students of the DAV College have bagged the highest number of Merit and First Positions, securing Second, Third, Fifth and Ninth positions and four Merits out of nine. 70 out of 119 students have been placed in the First Division. The College pass percentage is over 97% as against 80.5% of the University.

## HANS RAJ MODEL SCHOOL PANJABI BAGH

Boys and girls of Hans Raj Model School, Panjabi Bagh, New Delhi, have scored brilliant positions in the All India Senior School Certificate Examination, the results whereof were declared on 16th May. Out of 84 students in Science group, 76 got First Class, with 20 students getting more than 80 per cent marks. Prominent among these students are Jayanti Abrol—356/400, Poonam Chawla—356/400, Rajesh Lamba—354/400 and Raj Kumar Batra—353/400.

The total number of distinctions in various subjects in Science group were 159, with 14 students getting distinction in four subjects.

In P.C.M., 33 students got



above 80 per cent with the maximum of 96 per cent scored by Raj Kumar Batra. Subject-wise, maximum marks obtained are as follows :

Rajneesh—100/100 in Maths, Dinesh Seth—98/100 in Physics, Jayanti Abrol—97/100 in Biology, Poonam Chawla—94/100 in Chemistry, and Gurpreet—82/100 in English.

In Humanities group, out of 38 students 22 got first class, with Nishi Tuteja getting 81.5 per cent.

#### **D.A.V. PUBLIC SCHOOL BOKARO CITY**

Like previous years, students of classes X and XII of DAV Public School, Sector IV, Bokaro Steel City have maintained their tradition of creditable performance in the All India Central Board of Secondary Education Examination. In class XII, 44 out of 63 students obtained 1st division marks, 16 students secured 2nd division marks varying from 45% to 59.9%. The most noteworthy feature was that no student of class XII secured III division. Similarly, in class X, 20 out of 49 obtained 1st division marks, 16 students secured II division and 12 students secured III division. It would not be out of place to mention that no student of class XII failed in the examination and only one student of class X was unfortunate to fail.

#### **ANNUAL SESSION OF MANDIR MARG ARYA SAMAJ**

The Annual Session of Arya Samaj Anarkali, Mandir Marg, New Delhi, was held under the presidentship of Shri Shanti Lal Suri on Sunday, the 9th June, 1985, after the weekly congregation. The Secretary of the Samaj, Shri Ram

Nath Sehgal, read out the Report of the last year and also presented the Statement of Income and Expenditure which was passed. For the next year, Shri Shanti Lal Suri, Shri Ram Nath Sehgal and Shri Ram Dass Khosla were elected President, Secretary and Treasurer respectively. The President was authorised to appoint other office-bearers and nominate members of his Executive Committee.

#### **D.A.V. GIRL OF RANCHI WINS SILVER MEDAL FOR PAINTING**

Kumari Urmila Prasad, aged 12, of D. A. V. Jawahar Vidya Mandir, Ranchi has won a Silver Medal for her painting in the 3rd Kanaya Wa Biennial World Children Art Exhibition of Japan. From 91 countries 13,878 entries were received in addition to 15,324 by Japanese children.

The Central Institute of General Knowledge Learning, New Delhi has awarded a special shield to D.A.V. Jawahar Vidya Mandir, Ranchi for performance as "one of the best Centres" and also for the participation of large number of students in G.K. Tests in all subjects.

The School has 2,700 students from nursery to class XII, and has bagged lion's share of merit positions in CBSE Examination,

#### **ARYAN CONFERENCE IN NATAL**

According to a Press Release issued by the office of the Sarvadeshik Arya Pratinidhi Sabha, an International Aryan Conference is being organised in Natal, South Africa, from 14 to 16 December, 1985. Great scholars and learned

preachers of Arya Samaj will deliver discourses on the universal principles of the ancient Vedic religion in various Seminars, specially arranged on this occasion. In addition, schemes and plans would be discussed for further strengthening and intensifying the cultural and religious relations with Hindus settled in different countries of the world. Sarvadeshik Sabha proposes to present a concrete plan before the Aryas of the world, gathered together at this Conference.

#### **SOHAN LAL DAV COLLEGE OF EDUCATION, AMBALA CITY**

To celebrate International Youth Year, Sohan Lal DAV College of Education, Ambala City, organised an All India Inter-College Declamation Contest. The result of the same is as under :—

The running trophy was bagged by M.D.S.D. Girls College, Ambala City.

Ist prize was bagged by Miss Gagan Deep of M.D.S.D. Girls College, Ambala City.

IInd prize was also bagged by Miss Vininder of the same College.

IIIrd prize was bagged by Mr. Chander Shekhar of Sohan Lal DAV College of Education, Ambala City.

Miss Anita Madan of DAV College of Education for Women Karnal and Miss Lovely of BBK. DAV College for Women, Amritsar won the consolation prizes.

Dr. R.P. Vij, Principal, S.D. College, Ambala Cantt presided over the function and gave away the prizes.



## SIKH PLOTTERS ATTENDED COMMANDO SCHOOL TO LEARN TO KILL INDIANS

Four Sikhs charged in alleged plots to kill Mr. Rajiv Gandhi had attended a commando school in the southern U.S. municipality, Dolomite (Alabama) to learn assassination techniques, the school's owner said in a newspaper report published on 9-6-1985.

"They were very open with their politics and led us to believe they were going to do what they wanted to do in India," said Mr. Frank Camper, who operates the mercenary school.

"They wanted to learn to make time bombs", Mr. Camper said in an interview published jointly by the Atlanta Journal and the Atlanta Institution. "They wanted to learn to attack armoured vehicles. They wanted to learn assassination techniques and they wanted to learn how to blow up trains. They wanted to learn to kill Indians."

The four men who attended Mr.

Camper's school in November were arrested by FBI agents in New Orleans and are in custody, charged with conspiring to murder the Haryana Chief Minister, Mr. Bhajan Lal, who visited New Orleans in May for eye surgery.

Mr. Camper said he served in Vietnam in 1967 as a member of a long range reconnaissance patrol unit and that in the late 1970s he was hired out as a mercenary for the war in Yemen. In 1981 he opened the mercenary school to train people seeking employment as mercenaries and bodyguards.

Mr. Camper's two-week course is held every other month on a densely-crowded 77-acre site along the Worrior River. Students are taught how to use a variety of weapons. They learn survival techniques and are put through a fast-paced, realistic course conducted round the clock. □

### PAK LEADER BLAMES U.S. FOR SIKH AGITATION

Veteran Sindhi leader in Pakistan, G. M. Syed, has accused the United States of having engineered the agitation in India by a section of the Sikhs.

In two interviews, Mr. Syed, who has been under house arrest in his village San in Sind for about 12 years now, said these Sikhs were continuing their agitation with the help of American money.

He told "Quami Digest" that it was against Sikh religion to demand a separate country.

Asked by the Urdu daily Nawa I Waqt of Rawalpindi, why he pinned his hopes on India "which has taken an inhuman and tyrannical attitude towards the Sikhs," he said "some Sikhs were creating turmoil at the

instance of the United States. They deserve no sympathy or support."

The Pakistani leader openly regrets having supported India's partition in 1947.

To "Quami Digest" he said, he wanted Sind's confederation with India if the province became independent. Under this arrangement, defence, currency and other subjects could be with India and the rest with Sind, he said.

### AKALI LEADER URGES DIALOGUE WITH CENTRE

In a press statement, issued in Jalandhar on June 6, Jathedar Jaswant Singh Chandhok, a senior Akali leader, appealed to Akali

leadership to have a direct dialogue with the Central Government to settle the long-lingering Punjab tangle.

He also urged upon Sant Longowal and S. Joginder Singh, acting as convener of the United Akali Dal, to shift their respective offices from Golden Temple Complex. He said that Golden Temple should not be made an arena of politics

### UNITED AKALI CONVENTION MAKES NO DENT

The Panthic Sammelan, organised at Amritsar on June 6 by the United Akali Dal under the leadership of Mr. Joginder Singh, failed to evoke the expected response. The organisers had expected at least 5 lakh people to attend the Sammelan. But the turnout was far below.

According to official reports, about 5000 people attended two days' Panthic Sammelan at Manji Sahib. The Convention was organised by Mr. Joginder Singh, convener of the United Akali Dal and father of Jarnail Singh Bhindrawale, as virtually a show of strength against the Akali Dal led by Mr. Longowal.

In the Convention, the alleged killers of Mrs. Indira Gandhi, Beant Singh and Satwant Singh, were eulogised as "Heros of Sikh Panth". However, when some Sikhs tried to raise Pro-Khalistan slogans, they were checked by the organisers. Many members of the All India Sikh Students Federation attended the Convention.

One of the banners displayed at the sight of the meeting read: "State power comes out of the barrel of gun." Another banner praised the alleged assassins of Indira Gandhi for "enhancing the prestige of Sikh community".

In his speech, Mr. Joginder Singh demanded unconditional and immediate release of all Sikh prisoners,



ing army deserters, before any talks could be held with the Government. Mr. Joginder Singh described Longowal, Badal and Tohra as stumbling blocs in the way of Panthic unity. He said that the Dharam Yudh Morcha was not for personal gains but for the betterment of the Panth and all must work for its success.

### AGREEMENT ON 7TH PLAN SIZE

A compromise on the size of the Seventh Five Year Plan was reached at the full meeting of the Planning Commission. While the public sector outlay has been retained at Rs. 1,80,000 crore at current prices, it will be less by about Rs 10,000 crore over what was envisaged in the approach document approved by the National Development Council last year.

The Commission also decided the share of the Centre and the States in the overall public sector outlay. The States and Union Territories together get Rs 84,266 crore which is slightly less than the central sector outlay fixed at Rs 95,734 crore. In the Sixth Plan the States got slightly more than the Centre.

The National Development Council in November last year had approved the overall public sector outlay at Rs 1,80,000 crore. Later, the Commission, in a note to the Panel of Economists, estimated that an outlay of such an order would involve a resources gap of about Rs. 37,000 to Rs. 40,000 crore even after taking into account a deficit financing of the order of Rs. 10,000 crore and additional resources mobilisation by the Centre and States.

A bitter controversy arose on the need to reduce the size of the Seventh Plan. The philosophy envisaged in the last Union Budget, with the Finance Minister Mr. V. P. Singh taking the line that there was no scope for additional taxation and that the Seventh Plan period should have a stable tax base, meant a cut in the public sector outlay.

The Deputy Chairman of the Planning Commission, Mr. Manmohan

Singh, during his discussions with the Chief Ministers, had made it plain that unless they raised more resources, a cut in the size of their Plans was inevitable.

In the meantime, political pressure within the ruling Congress party developed against reducing the size of the Seventh Plan and the All India Congress Committee (I) passed a resolution to retain the size of the Plan at Rs 1,80,000 crore.

Caught between the two viewpoints, the planners have decided to ostensibly retain the size of the public sector outlay at Rs 1,80,000 crore but in effect reduced it by about Rs. 10,000 crore. The Seventh Plan outlays were fixed at the 1984-85 prices. The approach document had assumed an inflation rate of five per cent each for 1983-84 and 1984-85. The actual inflation for these two years now available is 12 per cent and 8 per cent respectively.

The Commission has now fixed the Seventh Plan size on the basis of the realised prices of 1984-85, the base year of Plan. According to estimates, the actual size of the Seventh Plan should have been Rs 1,90,000 crore at the 1984-85 prices.

The full meeting of the Planning Commission was held in the light of the controversy over the Plan size. A brief press statement issued after the meeting said: "The Commission gave its approval to a total size of Rs 1,80,000 crore with the outlays of the Centre, States and Union Territories being fixed at Rs. 95,734 crore. Rs 80,498 crore and Rs. 3,768 crore respectively."

The Commission as well as the National Development Council had approved that outlay last year itself. There was no need to reapprove it excepting the share of Centre and States. What was omitted (perhaps deliberately) in the press statement was that the outlay now being proposed is at the realised prices of 1984-85.

Even now, there will still be a resources gap. The Finance Minister, Mr. Vishwanath Pratap Singh, is understood to have told the Commission that with the huge buffer stock of foodgrain, he will be able to con-

tain the prices. It is also proposed to improve the tax collection machinery. Some increase in resources from the public sector has been agreed to with the proviso that any increase in the prices of public sector products should take into account their overall impact.

With the approval given to the Plan size, the Planning Commission proposes to finalise the Seventh Plan draft by the end of July. A meeting of the National Development Council is proposed to be called soon after to secure its approval.

### INDIA SUFFERS FROM ENORMOUS INERTIA

**Brett-Crowther's candid remarks**

It is almost four decades since the British left. That is enough time to shake off the legacy of the past and do something for the future which Gandhi and Nehru had in mind. The enormous inertia, and the reluctance to take hard decisions towards solving them, was simply appalling in India.

This was stated by Dr. Brett-Crowther, while addressing a seminar on 'Indian Cities: Today and Tomorrow', organised by the Indian Institute of Public Administration in New Delhi. Dr. Michael Brett-Crowther is an old India hand and admirer of Gandhiji, who heads Britain's National Association For Planning Law Reforms.

Lamenting India's drift from Gandhi's vision and the apathy amongst citizens and the State, Dr. Brett-Crowther observed that the Delhi Development Authority's map of the city could not be read since the key supplied had little relation to the document. The old city of Hyderabad was considered the pride of the twin cities; to this day no one knows how many schools it has. Lucknow tourism sells itself on its great past. There is no list of ancient structures; no policy to stop them from crumbling.

The worst part, added Dr. Brett-Crowther, was that all this was known and the solutions were practicable, but nothing moved. Citing an example of the poor weavers of



Barbanki, who were denied licence for their work because of the pressure of powerful contractors on the Government, Dr. Brett-Crowther remarked that it was a reproach on Gandhiji's land that such sacrifices for the system had to be born by the lowest of the low.

However, Dr. Brett-Crowther found a few signs of the silver lining. One of them was the Supreme Court's declared willingness to treat a letter of complaint as a writ petition. He desired other courts and magistrates also to adopt the same attitude.

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### NATIONAL CAPITAL REGION A 'MUST'

Delhi's population is likely to increase nearly three-fold, from over 6 million now to about 20 million by the turn of the century. The capital is already an unmanageably over-grown city. And the unplanned and unequal kind of growth, that has been allowed so far, has already made serious the present problems for a large majority of the population. The problems of Delhi cannot be solved by Delhi alone and, therefore, the National Capital Region, which envisages Inter-State Cooperation, has some chance to succeed.

The National Capital Region has now a Planning Board which has statutory character. This Board has to address itself to many glaring problems of Delhi. It has to work out the norms of distribution of infrastructural facilities which really benefit the largest number of citizens. In this connection, defusion of industries in the region has rightly been identified as an answer to the solution of this problem and creation of more satellite towns. It would be worth our while to explore reasons as to why the development of satellite towns like Faridabad and Gurgaon, where rate of development has been higher than that of Delhi, has not made things easier for the people living in the capital. The NCR experiment can succeed only if it is fully backed by honest political will. Without it, the Board, representing

three States and a Union Territory cannot hope to serve the desired purpose.

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### PM TAKES DDA TO TASK

The Prime Minister, Mr. Rajiv Gandhi, took the Delhi Development Authority to task while inaugurating the first meeting of the National Capital Region (NCR) Board in New Delhi.

Making reference to the DDA performance, Mr. Gandhi said: "Ghafoorji (Union Works and Housing Minister), things cannot go on like this."

The Prime Minister expressed his displeasure over the manner in which the Master Plan was being implemented by the DDA and the Delhi Administration.

"What type of colonies is the DDA building," he asked, and then himself replied: These colonies have become slums.

"Ghafoorji was telling me," the P.M. continued, "that the DDA has built houses but forgot to lay the foundation. But blaming junior engineers will not solve the problem."

Mr. Gandhi also criticised Government architects and said they lacked imagination. "The DDA is not building houses but boxes. Do we want to set such examples before the world," he asked.

The Prime Minister said the DDA and the Central Public Works Department should be dealt with sternly. He also referred to acquisition of rural land by the DDA and non-payment of compensation to the farmers.

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### RICH HAUL BY INDIAN LIFTERS

The nine-member Indian weight-lifting squad returned home with a rich haul of six gold and two silver medals in the Commonwealth Weight Lifting Championships, held at Samoa near New Zealand on May 30 and 31.

India also bagged the team title with 137 points.

Forty competitors from seven countries participated in the two-day championships.

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### INDIA WILL BEAT CHINA IN POPULATION

Some time in the next century India will pull ahead of China and become the most populous nation on earth, according to the latest world development report of the World Bank.

In 1983 the Indian population was 733 million and China's 1019 million. But the Chinese have adopted drastic population control measures with the result that when the population eventually stabilises in the next century, the Indian population is likely to be 1,700 million against China's 1,571.

---

### EFFICACIOUS GINGER

Does the thought of travelling make you sick? Do you suffer with that terrible queasiness at the thought of a long journey by road, rail or air?

Then you could do yourself a lot of good by chewing a few pieces of ginger, claims a team of scientists led by Dr. Henry Walker at the Vermont University, U.S.A.

Over a three-year study, they have found that a bit of ginger just before you travel is as good as any drug treatment for this very frequent, ancient and uncomfortable complaint.

Medical herbalists abroad have advocated ginger as a general treatment for mild nervous complaints and queasiness for centuries. In fact, early traveller Marco Polo is believed to have extolled the virtues of ginger when it was brought back to the Venetian court as a meat preservative.

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### PIONEER IN EDUCATION PROF. SOM NATH SANYAL DEAD

Prof. Som Nath Sanyal, founder principal of Jat Heroes' College at Rohtak and former chairman of the Punjab University board of studies



history, died in Calcutta at the house of Mr. K. S. B. Sanyal, his younger son, chairman and managing director of Andrew Yule and Company.

An M.A. in history from Calcutta University, Professor Sanyal was born in 1895 in Pabna (now in Bangladesh) and educated in Calcutta. He was a contemporary of Netaji Subhas Chandra Bose at college and stood first in the B. T. examination from David Hare Teachers' Trainees College.

Professor Sanyal was a pioneer in the spread of education in what is now known as Haryana, his association with the region dating back to 1921. He had been a member of the Punjab University Senate for more than two decades.

### NOTED HISTORIAN DR. G. H. KHARE DEAD

Dr. Ganesh Hari Khare, a noted historian, died after a brief illness at Pune. He was 84.

Dr. Khare was president of the Indian History Congress (1979), Numismatic Society of India (1980) and Epigraphic Society of India (1981).

A freedom fighter, Dr. Khare will go down in the annals of history as an untiring researcher who helped to wrest from the hoary past a fairly good profile of India's medieval period, particularly Maratha history, which was almost destroyed by the British.

A mere matriculate, he rose to the status of a guide to Ph.D. students in history. The climax of his 57-year fact-finding mission came when the highest academic honour of the 'Doctor of Letters' was conferred on him by the Pune University in December last year.

### RAJIV GANDHI'S GESTURE ACCLAIMED IN BANGLADESH

"A sparkling gesture, unprecedented in our history, speaks too of the sterling personal qualities of Premier Rajiv Gandhi who initiated the heart-warming idea as an instant response to the woes of Bangla

Desh, following the cataclysmic cyclone."

This is how the Bangla Desh Times, an official mouth-piece of the Bangla Desh Government, commented on Rajiv Gandhi's visit to Bangla Desh, which has earned him and India a tremendous amount of goodwill.

The feeling of sympathy that Mr. Gandhi showed towards the people and his identifying himself with the Bangla Desh and the Bangla Desh is at this critical time has won the hearts of Bangla Desh people.

Many other leading newspapers in their editorials welcomed the visit of Rajiv Gandhi, describing it as "momentous".

Another mass-circulated Bangla Daily 'Banglar Bani' hailed the visit of Rajiv Gandhi and said that by standing by the side of our distressed people, Rajiv Gandhi has proved that India is always the greatest and most dependable friend of Bangla Desh. The people of Bangla Desh cannot and will not forget the sympathy and friendliness and co-operation shown by the leaders and people of India towards Bangla Desh.

### ITALIAN OFFER FOR SCHOLARSHIPS

The Italian Government has offered scholarships to Indian nationals to attend highly specialised courses.

The courses are: course on use and application of fertilisers, specialised course for development administrators, fourth international course on child nutrition, course for employees in the airport services (electric sector), 24th specialised training course for technicians and managerial personnel, specialisation course in corrosion science and technology and international course on agricultural technical assistance and rural development.

For detailed information, candidates can contact the external scholarship division of the Ministry of Education and Culture, through which every candidate must be processed.

Applications not accompanied by a 'no objection certificate' from

the employers of the candidates will not be considered, according to a press release issued by the Italian embassy.

### PAKISTAN PRAYS FOR RAIN AND REPENTS FOR SINS

With wells and springs drying up in the catchment areas of northern Pakistan for the first time in living memory, people across the nation repented their sins and prayed to Allah to send rains. Congregations of thousands assembled in open spaces to repent. Congregation leaders told them their sins had brought the long dry spell, in its second year now.

In temperatures ranging upto 45 degrees Centigrade, people prostrated themselves on the burning ground and cried for Allah's forgiveness. If the prayer was not answered, it would be repeated every day.

The dry spell is causing Pakistan serious economic difficulties. The country achieved self-sufficiency in food two years ago but has had to import about two million tonnes of wheat this year. The drought has also hit the cotton crop, the backbone of industry. The low water level in dams has created an energy crisis.

### PANEL FOR TRADE WITH CHINA

Inaugurating a discussion on Indo-China Trade on June 6 in New Delhi, Shri P. A. Sangma, Union Minister of State for Commerce, said that a High Level Committee would be constituted to formulate a concrete plan of action to suggest ways and means of diversifying and expanding trade between India and China. Shri P. A. Sangma said that Government was also considering to sponsor a ministerial delegation to China shortly. We should keep a close watch on the China developments, its policies and strategy and draw lessons from its experience, added Mr. Sangma.



## AUTO-ELECTRICALS WITH JAPANESE COLLABORATION

SRF-NIPPONDENSO Ltd., a joint venture of Shri Ram Fibres and NIPPONDENSO, a company of Japan, is establishing a project to manufacture auto-electricals in Suraj Pur, a backward area in Ghaziabad district of U.P. The project will have a licenced capacity to manufacture 150,000 alternators, 15,000 starter, motors and 100,000 wiper assemblies. The company will go into commercial production in January 1986 and will attain its full capacity in the 5th year. The company would indigenise 93 to 94 per cent of the components at the end of the 4th year. When in full production, the plant will employ 800 persons. The terms of Indo-Japanese collaboration ensure that the latest NIPPONDENSO technology will be available to the project on an ongoing basis.

NIPPONDENSO is the world's largest auto-electricals manufacturer and ranks number three profit-wise in the entire automobile industry in Japan after Toyota and Nissan.

## CHINA'S DY. PRIME MINISTER TO MOSCOW

China's Deputy Prime Minister Yao Yillin will go to Moscow shortly for talks on bilateral relations and to sign an agreement quadrupling Sino-Soviet Trade. According to Chinese Foreign Ministry, the trip will take place soon, though no precise date has yet been fixed. This visit of China's Dy. Prime Minister to Moscow is considered as a further step in rapprochement between the two countries after their relations cooled in the early 1960s.

## EXPECTATIONS FROM BIO-TECHNOLOGY

Imagine a world where it would be possible for man to change his surroundings, cure hitherto incurable diseases, create new industrial processes and consumer goods and increase the number of drought and disease resistant crops.

It is said, according to a Research Report that all this can be brought about within foreseeable future by Bio-technology which has taken a quantum leap.

Experimental genetic engineering has already produced genetically altered plants and large mice. It may lead to the genetic manipulation of man himself. By 1986, Bio-technology may make it possible to cure some diseases caused by defective human genes. By replacing one gene with another or by altering the gene sequence, scientists can now control, to some extent, the kinds of chemicals the cell produces. Thus, they can ultimately affect the chemistry and the nature of the whole living organism. The Bio-technology explosion, which promises so much for the future of mankind, is the result of a new understanding of life processes that have come into being only in the second half of the twentieth century. If cells of the organism fail to manufacture enough of a critical protein due to a genetic defect, it may make the organism diseased or defective or susceptible to disease. Genetic defects are among the causes of dwarfism, mental retardation and may determine susceptibility to some cancers

In theory, if the particular chemical 'coding' function of an individual gene can be identified and the gene separated out from the cell, it should be possible to replace it just as one replaces a defective microchip in a computer. It is estimated that there are between 50 and 1,00,000 genes in each human cell. By July 1984, the location and function of about 730 human genes had been pinpointed and new genes were being discovered at the rate of about two a week.

When it is finally possible to create complete and accurate genetic map of human and other cells, genetic engineering based on this sophisticated knowledge could not only fight cancer but could also alter the basic characteristics of human biology.

## HEALTH CARE IN CHINA

China's medical facilities and technologies still lag far behind Western standards. During the Cultural Revolution, the Red Guards denounce a herbal lady doctor Chenp Fizhe as wild reactionary. She was thrown out of her 52-room Shanghai mansion and was forbidden to treat patients. Today life has changed for her. In 1980, her house was restored and she was allowed to re-open her private clinic. Now she treats 4 patients a day, using roots and herbs to treat infertility and earn more than 400 dollars a month—about 10 times the average urban wage.

The authorities have undertaken an ambitious campaign to re-structure Chinese health care system and in this connection are encouraging private and collective clinics, banned by Mao Tse-Tung. In State-run urban hospitals, treatment is virtually free, but the doctors are often rude and treatment is slipshod. It is admitted that the State Health Care System is inadequate to serve the huge population of China. There is no doubt that in Mao's regime China was successful in eradicating serious ailments such as Typhus and Small-pox, with the result that the life expectancy in China nearly doubled. However, these glorious achievements masked the erratic quality of health care. More than 1 lakh "bare-foot" doctors of China dragging about the vast country often have minimal training. Recently, many reforms have been introduced. The Government now permits private doctors to hire unemployed youth and retired medical workers and to open their own hospitals. Efforts are being made to upgrade China's medical training and licensing standards. At present the country has over 10 lakh doctors but less than 10 per cent of these have advanced medical degrees. It is expected that "bare-foot" doctors will, in due course, be replaced by 'Rural Doctors'—students who have passed Secondary Medical Examination.



### SELECTIVE EDUCATION

The difficulties in formulating new and comprehensive education policy have surfaced once again with the failure of Vice-Chancellors and other prominent educationists to reach a consensus on whether access to higher education should be restricted. Widely divergent views have been expressed in response to a recent questionnaire. The value of such opinion-gathering exercises is in any case doubtful, considering that these have never achieved anything of consequence in the past. The present issue is not new; it was discussed in considerable detail during the introduction of the 10+2 scheme, and the current debate seems merely to be a re-run of old arguments. As it is, higher education is not universal, entry to various courses and universities being partly regulated by the departments concerned. Further, it has often been contended with indisputable logic that merit alone ought to be the criterion for admission to institutions of higher learning and little is to be gained by keeping their doors wide open.

However, the impracticability of regulating the rush for degrees through administrative measures should have become apparent after

the 10+2 experience. In 1977, the UGC calculated, apparently on the basis of its hopes, that the numbers seeking admission to degree courses would drop substantially as a result of the new scheme. Accordingly, it instructed universities and colleges to prune their teaching staff, particularly to dismiss temporary teachers. Barring the one "zero year" which followed, the rush for college admissions, far from dwindling, actually increased, as students were unable to find jobs after the school stage. Is there any guarantee that this will not happen again after the introduction of the so-called new education policy?

The latest exercise in obtaining learned opinion on the issue has yielded further evidence of Indian educationists' fondness for homilies and remarkably inadequate social understanding. The Himachal University Vice-Chancellor, Mr. L.P. Sinha, for instance, is reported to have argued that education is a fundamental right and access to it cannot be curtailed. With the age of 14 still unredeemed, Mr. Sinha's concern for providing higher education to all as a fundamental right seems somewhat misplaced. No productive purpose is, therefore, likely to be served by

sterile discussions on the desirability of curbing admissions.

—*The Statesman*, 19-5-1985

### AGONY OF A SIKH

Sir—A few years ago, I had travelled extensively by road in the north-east region of India. My presence in a bus was a kind of safety for the other passengers. They also held me in respect and avoided smoking. When a passenger tried to smoke, the other would tell him, "Bidi mut peo, Sardarji baithe hain. —Do not smoke, a Sardar is sitting." I became taller, it elated me. It has always pleased me to be addressed as "Sardarji, Sardar Sahib". It acknowledged my superiority.

This year, when I was repeating my journey, everybody looked down upon me. The respect had given place to suspicion. Nobody avoided smoking. I wept in my heart. This was all due to the wrong policies of the Akalis and their actions in encouraging separatism — to take the Sikhs away from the mainstream of nationalism.

—K.S. NARULA

A-20, Shakti Nagar  
Delhi-110007

—*The Hindustan Times*, 27-6-85

### QUESTION :—

If the Hindu Religion (Hindu way of life) teaches us to be perfect beings, how can it preach the caste-system, which is certainly very inhuman?

—(Miss) Kavita Ahluwalia

Saint Mary High School, Nairobi.

### ANSWER :—

Caste-system in real sense is the class system of the Hindu society. The four classes were determined by the qualities, natural tendencies and actions of the people. In order to utilise fully the particular characteristics of each type of personality, the people were placed in separate groups, which in turn were given a particular occupation suitable to the temperament after completing the education.

This class system was never to be thought by birth. But, after Mahabharata, the whole order of the society was disturbed. Prior to Mahabharata, the four classes were the four components of the Hindu society. They worked in closer co-operation with one another. By their interdependence and co-operation with one another, the Hindu society becomes perfect. Amongst them, no class is considered superior or inferior. The thought of one hating the other does not arise. So, the question of the in-humanity never arises.

—V. R. Sharma

Arya Patrika, Nairobi.

*Aryan Heritage*, June 1985



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## INDO - US RAPPORT

THE USA and India are the two largest democracies in the world. They have been closely associated for many years in the development of India. USA made large contributions in providing substantial quantities of wheat to feed the ever-increasing population of India for many years in the Fifties and the Sixties. The USA had played an important role in assisting the industrial development of this country. However, the most outstanding contribution of the USA has been the invaluable assistance given by it in the establishment of agricultural universities in India on Land Grant Pattern of the USA universities. To a large extent, this enabled India to achieve green revolution, which has more than doubled the foodgrain production of India during the last 20 years, with the result that India is not only self-sufficient in production of foodgrains but is likely to be a large exporter in the years to come.

However, during the administration of President Nixon, there was a definite deterioration in Indo-American relations. This was due to many reasons. The USA Administration has never been happy with the developing association of India with Soviet Russia and the active part which Pandit Jawaharlal Nehru took in organising the non-aligned nations of the world. The estrangement between the two largest communist blocks of the world, namely, the blocks dominated by Soviet Russia and Communist China, provided the USA, under President Nixon, an opportunity to develop friendly contacts with the Communist China. In achieving this objective, Pakistan played a vital role and thus put the USA under great obligation. This fact, coupled with the close association of India and Soviet Russia, resulted in deterioration of political relations between India and the USA and in favour of Pakistan, which has been popularly described as the "tilt" towards Pakistan.

It is at this juncture that Bangladesh, under the leadership of Sheikh Mujib-ur-Rehman, raised the banner of revolt against Pakistan and Pakistan authorities attempted to ruthlessly crush this revolt, ultimately leading to a war between India and Pakistan, the liberation of Bangladesh and the dismemberment of Pakistan, much to the chagrin of the Nixon Administration. In this critical situation, the USA Administration was prepared to give all-out assistance to Pakistan and, in fact, had sent its powerful nuclear fleet in the Bay of Bengal. On the other hand, India received much valuable assistance and,

still more valuable, moral support from the USSR in this struggle. India came out with glorious triumph in the war with Pakistan. Since then, the diplomatic relations between the USA and India have been far from cordial. The fall of Shah of Iran and the establishment of a fundamentalist Islamic State under Ayat-Ullah Khomeini in Iran brought Pakistan still nearer to the USA. Finally, the large-scale attack of Russian forces on Afghanistan, for setting up a Soviet-dominated regime at Kabul, created a situation in which Pakistan had to play a pivotal role. In the organisation of revolt against Soviet occupation of Afghanistan, the support of the USA to the rebels had to be channelled mostly through Pakistan. Naturally, the Pakistan Government fully exploited the situation and received massive economic and military assistance from the USA during the last few years. As Pakistan considers India to be its only enemy in the world, Indian diplomats are rightly apprehensive that the vast armament and sophisticated military equipment, being supplied by the USA to Pakistan, is ultimately intended by Pakistan to be used against India.

The Indo-Pakistan war in 1971, and the declared 'tilt' of Nixon Administration in favour of Pakistan, had compelled India, under Prime Minister Shrimati Indira Gandhi, to enter into a Treaty of Friendship with the USSR. These relations have been further reinforced from time to time. However, when two years ago Shrimati Indira Gandhi visited the USA, she created a favourable impression, though it cannot be said that there was any real breakthrough in India-USA relations.

After the dastardly assassination of Shrimati Indira Gandhi on 31st October 1984 and the appointment of young Rajiv Gandhi as Prime Minister and his overwhelming triumph in General Elections in December 1984, a new political situation was believed to be developing. It was believed that Rajiv Gandhi was keen on developing friendly relations with the USA, while continuing to reinforce the prominent role of India as a leader of the non-aligned nations. His visit to the USSR in June 1985 was a great success and it further cemented cordial relations between the two countries.

Shortly thereafter, Shri Rajiv Gandhi visited the USA. Undoubtedly, Rajiv Gandhi received a warm reception from its Government as well as the people. Both Governments were fully conscious of the impedi-



ments in the development of friendly cooperation and yet it was obvious that much goodwill was created by the visit of Rajiv Gandhi. The meeting between President Reagan and Prime Minister Rajiv Gandhi was, as aptly described by President Reagan himself, a "Hit Off". The forthright address of Rajiv Gandhi to the National Press Club of the USA created an excellent impression. He frankly stated that 'national interest is important and we cannot deviate from national interest'. While addressing the Joint Session of the USA Senate and the House of Representatives, he was repeatedly applauded. Rajiv Gandhi fully realised that, in the industrial development of India, advanced technology is of utmost importance and the USA is by far the best source of sophisticated technology. The basic agreement on this subject has been evolved between the two countries, though much work still remains to be done before there is free flow of technology from the USA to this country. There have been strong reservations in the minds of the American administrators that the sophisticated American technology transferred to India may filter, consciously or secretly, to the USSR. The Americans are naturally most anxious to prevent any such leakage. Necessary assurances have been given by the Indian Government in this behalf.

The favourable atmosphere created by the successful visit of Prime Minister Rajiv Gandhi to the USA has been reflected in the comments of leading Americans and important USA journals. Some of the relevant extracts are given below :—

*Vice-President George Bush :*

"There was a great deal of understanding. And the beautiful thing about it, with a man like Prime Minister Gandhi, is : If you have a difference, you can sit and talk about it. You can do what we do here in Texas. You can just lay it out there on the table and you can discuss it. I just happen to think that's going to lead to great understanding between our countries."

*SPAN—July, 1985 :*

"The visit of Prime Minister Rajiv Gandhi to the United States was rich in both symbolism and substance. Even before he arrived, American interest in India was at a peak. Films about India had intrigued the public and the Festival of India provided a focus for the excitement. The Prime Minister was the beneficiary of this anticipation, and he used the spotlight masterfully to add a new dimension to American perceptions of India. He made a deep impression on the leaders and the people of the United States about India's commitment to democracy, its economic and scientific achievements and its position of leadership among developing nations.

"The U. S. Chief of Protocol, Selwa Roosevelt, who has assisted at dozens of state visits, commented that she had never seen a leader of another country make such an impression on the audience as Mr. Gandhi did in his speech and handling of questions at the National Press Club.

"The Prime Minister demonstrated those qualities that Americans admire in their own leaders—confidence, optimism, humor and candor. He was completely in his element addressing a joint session of the House of Representatives and the Senate; his speech was interrupted by applause eleven times."

The policy of Indian Government is clear beyond doubt. It is neither Pro-Russian nor Pro-American. India is the foremost leader of the Non-aligned Movement. It has to seek diplomatic relations with both super powers to protect its national interests. Prime Minister Rajiv Gandhi has, therefore, a delicate role to play, so that friendly relations both with Soviet Russia and the USA continue to develop on friendly lines. The entire nation is at his back and wishes him all success in this difficult and delicate task of having properly balanced relations with the two super powers.



# Punjab Accord : Let Us Look Ahead

By

Veda Vrata

THE whole country heaved a sigh of relief on learning about the Punjab Accord between Prime Minister Rajiv Gandhi and Akali Dal President Sant Harchand Singh Longowal. Besides the contents of the agreement, and notwithstanding the basic mistake of settling a political problem with a communal party, the most important aspect of the whole affair is that both the parties have been able to reach at a settlement, which may put an end to the agony and anxiety through which the Punjab and the country have been passing all these years. All persons and parties concerned with this exercise—Shri Rajiv Gandhi, Sant Longowal, Shri Arjun Singh—deserve congratulations and thanks from all well-wishers of the country. Some credit must be given to Mr. Joginder Singh, father of Bhindranwale, and his conscience-keepers also, who opened eyes of Sant Longowal and his group and made them realise the threat to their leadership and the cause.

It could be reasonably said that this Accord should have been reached much earlier, so that the unnecessary bitterness and bloodshed could have been avoided. But, where so many factors are involved, every event takes its own time and dispensation. It seems that now both the parties had reached a dead-end. The period of Punjab legislature has already expired. According to the present provisions of our Constitution, the Presidential Rule in Punjab also is to end soon. If there was no settlement, and the Government had to extend the Presidential Rule, the Constitution had to be amended. Or, fresh elections should be held in time and the popular government restored. It was neither possible nor desirable to hold elections in existing abnormal conditions, surcharged with bitterness and confrontation. So, the Prime Minister, Rajiv Gandhi, decided to call the day and his confidante Governor Arjun Singh left no stone unturned to bring Akalis to the negotiating table.

On the other hand, Joginder Singh and extremist groups in Punjab pushed Sant Longowal closer to the Government. Moreover, when he recently visited certain places outside Punjab, he could see the Sikh problem in broader and correct perspective. So, he also came to the conclusion that it was high time to come to some settlement with the Government.

Compromise is always 'give and take'. Proclaim-

ed stand of Akalis was that Anandpur Saheb Resolution was not negotiable. They were not to negotiate without prior fulfilment of certain conditions. During recent General Elections, Rajiv Gandhi repeatedly refused even to talk on the basis of Anandpur Resolution. Now both have agreed to refer this Resolution to the Sarkaria Commission so far as its relevant part (Centre-State relations) is concerned. Both the parties have shown exemplary practical wisdom, political sagacity and co-operative spirit and must be congratulated for amicably solving a long-drawn and bitter controversy and end the era of confrontation.

From the very beginning, we have been in favour of a firm and honourable settlement in Punjab. Arya Samaj in general and DAVs in particular have great stake in the Punjab. Our prayer is that this Punjab Accord may prove a boon for all sections of society in Punjab and Hindus and Sikhs may live together as brothers as before. Sant Longowal and his men shall have to take a firm stand against forces of disruption and destabilisation and this time this Accord will not be allowed to be broken and trust betrayed. Government and the political parties also will have to take clear, straight and firm stand and narrow party considerations will not be allowed monkeying with the interests of the Punjab and the country.

Peasants, workers, and businessmen of Punjab are crying for peace and amity. Let us hope that this Accord will once again establish the eminent position of Punjab as sword-arm and granary of the country.

Let us not look back and revel in recriminating and blaming one another. Let us look forward to future of amity, peace and progress. We are constrained to observe that the most dangerous term in the 'Memorandum of Settlement' is in respect of enquiry into November riots. At the insistence of Akali Dal, the scope of Justice Mishra Commission has been widened, but it is not going to strengthen the amity between Hindus and Sikhs and between Sikhs and the Government. Politically and fanatically motivated Sikhs are no less responsible for Golden Temple episode and November riots. No useful purpose is going to be served by raking old graves. If we genuinely mean peace and amity, let bygones be bygones and concentrate our whole energy on building bridges of brotherhood and national integration. □

*Aryan Heritage, July 1985*



# Lala Hansraj Gupta : A Tribute

By

Shri K. R. Malkani

Vice-Chairman, Deendayal Research Institute

IN the death of Lala Hansraj Gupta, 80, Delhi has lost its most respected Father figure. For forty long years he was looked upon as the First Citizen of Delhi even when he was not Mayor of the city.

Lalaji was a leading businessman in North India. But he was, if anything, even more active in public life and social service. After his early initiation in Arya Samaj, he devoted himself, heart and soul, to national service.

Apart from the Raghmal Arya Kanya Pathshala, a pioneering institution in women's education, Lalaji helped build up Hindu College and Indraprastha Women's College, Delhi. Incidentally, it was in Raghmal Pathshala that the Jana Sangh Convention was held in October 1951 under the leadership of Dr. Shyama Prasad Mookerji. He was closely associated with Gurukul Vishwavidyalaya Kangri, Haridwar.

When Aruna Asaf Ali was underground in 1942. Lalaji escorted her to safety in Jhansi.

During the Freedom Struggle, nationalist MPs were often at a loss for facts and figures concerning national issues. The Dewan Chand Information Centre was set up to help these MPs and others. For years, Lalaji was Chairman of the Dewan Chand Trust.

At a time when Indian Industry was struggling against British discrimination, Sir M. Visvesvaraya founded the All India Manufacturers' Organisation. He appealed to the early members, never to leave the Organisation. Lalaji, who had taken that vow, worked for AIMO till the last.

In 1943, Lalaji came in contact with RSS. He was greatly impressed by the patriotism, purity and discipline of the Sangh and began to attend Shakra regularly. Two years later, he was appointed Sanghachalak of Delhi. Whenever Shri Guruji visited Delhi, he stayed with Lalaji. His residence, No. 20 Barakhamba Road, became the venue of many important meetings. For example, it was here that Rajarishi Purushottam Das Tandon, then Congress President, met Guruji.

When, in January 1948, Gandhiji went on fast, he said he would not end it unless Lalaji asked him to do so. And indeed it was Lalaji who gave him the fruit juice to break his fast.

In those days Gandhiji was coming very close to the RSS. He had read and appreciated Shri Guruji's "WE—Our Nationhood Defined". However, when Gandhiji died, Government tried to exploit that tragedy by foisting the blame on RSS, in a bid to crush it. Thousands were arrested, including Lala Hansraj. It was an unusual and unexpected experience for Lalaji. But he suffered detention and defamation with the equipoise of a born Yogi.

Before long, truth prevailed, and the ban on the RSS was lifted. Lalaji now engaged himself in RSS and related activities with renewed vigour. He took a leading role in organising the national signature campaign for Cow Protection. In 1964, he helped found the Vishwa Hindu Parishad and was appointed its Vice-President. For years, Lalaji was Vice-President, Indian Council of World Affairs, Sapru House.

Keen to impart the right samskars to children of well-to-do families, he founded the Bal Bharati Public School. This school soon acquired such a position that even Mrs. Gandhi, Prime Minister, used to commend names for admission.

When BJS won in Delhi in 1967, its choice for Mayor fell on Lalaji. All Delhi was delighted, Barrister Nuruddin, out-going Congress Mayor, said that it was good that Jana Sangh had won; otherwise Delhi could not have got a man like Lala Hansraj, for Mayor. For full five years, Lalaji presided over the Delhi Corporation with great distinction and dignity. Jagjivan Ram said at the time: "For making a big public function successful in Delhi, one must get Lalaji to attend it." And Banarasi Das Chaturvedi, leading litterateur, said: "Lalaji will be remembered in Delhi, as Jamshedji is remembered in Karachi, and Ganga Prasad in Lucknow."

Shri Kedarnath Sahni, who succeeded Lalaji as

(Continued on page 19)



# Vedic Culture : Ancient Heritage

By

Prof. Satya Kam Varma

Professor of Sanskrit, Delhi University

## PREAMBLE

Long before the advent of any other known ancient culture of the world, the well known oldest Indian culture, i.e., the culture depicted in the Vedas and other Vedic literature, had started declining due to certain inevitable causes. In reality, it had passed through, by then, many a revolutionary periods, which had tried to restore it to its original form from time to time. Now it has been proved, by many Indian scholars, beyond doubt that the so-called 'Indus Valley Culture and Civilization' had preserved essential symptoms of Vedic culture; though the latter was at a declining stage at that time. Even its language appears to be of post-Mahābhārata period. Naturally, its contemporary Egyptian, Mesopotamian, Babylonian and American cultures also exhibit some of strikingly similar features with it. Not knowing their original Vedic forms and not believing in their mutual links, the scholars generally declare them as individual phenomena and do not attempt to establish any link between them.

Even the later Brahmanic notions appear to be much older than those expressly present in these cultures. Yet, the fact remains that the aforesaid ancient cultures were almost Vedic in their nature. Even the ancient Tamil culture has preserved these Vedic traditions in most respects. Hereby is the introduction to the Vedic cultural heritage, which can truly and easily be called as the Ancient Indian Culture, as also which is the source of origin of al-

most all the Indian and other world cultures.

## MEANING, SCOPE AND DEFINITION

If we discuss about the whole of the period of development of culture in ancient India, then, according to the present trend, it will take into account the period upto the fifth century A.D. This will take us through a panorama of the history of several millennia. And, mostly, it will be called as talking about an 'unknown period'. Therefore, the author has tried to cover that period of Indian history in this article which can safely be called as Vedic period. To decide about its limit, the author would avoid to go into historical and other disputes and would try to concentrate only on the cultural aspect, as covered by the Vedic literature. This will not only limit our area of discussion, but would also provide us with those basic features of Indian culture which are generally held as the source-head of all the different trends of Indian culture, which are prevalent, or continuing in different ways, even uptill now. It is therefore that we would be leaving out the so-called non-Vedic trends, known as Buddhist, Jaina, and Chārvāka, etc., which have also retained mostly the same features, excepting a few.

Before discussing the main features of any culture, we must have a look at the definition and meaning of the word 'culture'.

Scientifically speaking, "Culture is a process which develops an ambiguous source into a full grown measure, wherefrom we can decide the real nature and form of the thing being probed about." In the life of a nation also, the Culture should mean : "the age-old notions, thoughts and practices, which develop and bring out the ambiguous personality of that nation into a full grown individuality." In Sanskrit, the synonym of 'Culture' is 'Saṃskṛti', literally meaning the 'refinement brought out by the different Saṃskāras', which are the result of the age-old thoughts, notions and practices. It is, therefore, that the Indian Culture on the whole believes in the wholesome refinement of the human being through different Saṃskāras, which serve as reminders at different stages of life to a man about his duties and obligations towards his family and society; at the same time preparing him for his own upliftment. Indian Culture has uniformly and unbrokenly preserved this tradition of Saṃskāras, which are sixteen in number and cover the whole of the gamut of life, starting from the very desire to reproduce a child and ending with the disposal of the body after death. These Saṃskāras not only cover the different points of developmental changes from birth to death, but they also cover such changes and turns even during the period of pregnancy, etc. This is just to prove that an average Indian still believes, as he did in the Vedic times, that the improvement and refinement in life is an incessant and continuous process,



and that no Saṁskāra is supposed to have been performed if it is done without being accompanied by Yajña, a symbol and representative of whole of the Vedic Culture.

Apart from religious practices, Culture also includes the literature, arts and other aspects of social and individual life of that period. But here we cannot discuss all of them individually, even in howsoever concise a manner. Therefore, we would confine ourselves only to the religious, literary, and philosophical aspects of the Vedic Culture ; that also in a briefest manner.

First of all, we shall take up the issue of Yajña, which is the sole and crucial symbol of Vedic Culture.

### YAJÑA : ORIGIN, PERFORMANCE AND IMPORT

In Vedic view, Yajña interlinks the cosmos, the individual, the life, the origin and dissolution of creation, and almost everything. In Rgvedic Hymn 10-90, the origin and dissolution of the whole of cosmos, with all of its aspects, has been explained as the result of the Cosmic Yajña. Even the presence of the Supreme Creator can be felt only if we restructure the whole of the imagery on the basis of Yajña. According to this Hymn, it is also this Yajña which is the source of origin or expression of the knowledge, as represented by the Vedas, as also of the creation of Animate, Inanimate, Botanical, Human, and Animal life, alongwith that of different seasons, planets, etc. Even its social structure comes out of this Yajña.

In the very first Mantra of the first Hymn of Rgveda, Agni or Cosmic Energy has been appreciated as the carrier of the process of Yajña, as also the instrument in performing the Saṁskāras. The sacrificial fire becomes the messenger between the divine powers and the devotees as well as the representative of Supreme Divine Power, i.e., Puruṣa. It, therefore, becomes the most honourable and adorable. Yajña is performed through Agni, because it becomes the instrument,

the object and the performer of the Yajña (Puruṣa Sūkta, RV 10-90).

The import and spirit of the Yajña can be summarised easily into three sentences, coming again and again in the context of a Yajña : 'Idam Na Mama (इदं न मम), 'Sarvaṁ Vai Pūrṇaṁ Svāhā' (सर्वं वै पूर्णं स्वाहा) and 'Dvipade-Chatuṣpade' (द्विपदे-चतुष्पदे). Let us examine them one by one in the briefest way.

(1) **Idam Na Mama** : While performing Yajña, we take the residue drop of ghee from an Āhuti and put it into a nearby pot of water, accompanied by this Mantra, literally meaning : 'This does not belong to me'. It makes a symbolic pronouncement on the part of the performer of Yajña, that "After offering all that I have, in the form of this Āhuti, I renounce my claim towards anything remaining, hereafter, with me as belonging to myself alone". This renunciation of one's sole proprietary claim towards anything in the world, leads him to the next natural corollary of this Vedic notion, which is contained in the first Mantra of the last chapter of Yajurveda : "Tena tyaktena bhuñjīthā ma gr̥dhaḥ kasya svid dhanam ?", meaning literally : "When these riches do not belong to any one of you, why should you not enjoy them as if they have been given to you by someone else, who is the Lord of this all (YV 40-1)." This feeling gives rise to the feeling of 'sharing one's own possessions with others'; not with the feeling of giving away something out of pity, but with the sense of one's natural duty towards others, because, ultimately, that property does not belong to him alone. It is, therefore, that in Rgveda 10-117 it has been said explicitly that "do not donate anything out of any pity only, but do so because ultimately it serves your own selfish end, so that in the hour of need you might not feel dejected because of no helper forthcoming. Never eat alone. The one who eats alone, eats only sins. Share your possessions with others ; because if this property belongs to you today, tomorrow it might change hands with others. So, why don't see the longer way of the life ?" Therefore, 'donation, in the

eyes of a Vedic devotee is nothing but 'sharing one's possessions' with all the humanity', as also 'renouncing any proprietary claims on any property'. That is the real import of Yajña.

(2) **Sarvaṁ Vai Pūrṇaṁ Svāhā** : It is generally translated as : 'All I possess, I leave in Thy hands.' But, when taken independently, it also symbolises the crucial import of Yajña. The real sense of this Mantra can be said as : "Nothing is complete in itself. It is only a part of an all-encompassing Whole. Only the wholesomeness means completeness. Everything is incomplete, while taken individually." Therefore, the literal translation should be : "Only the whole is complete, not an individual part."

(3) **Dvipade-Chatuṣpade** : This pair of words is used generally as a phrase, the first word of which i.e. Dvipade refers to the human-beings as well as other creatures having two legs. The other word, i.e. 'Chatuṣpade', literally means 'four-footed' and covers the whole range of animal kingdom. It may also refer by inference : 'all other animates, different from the 'two-footed ones'. This also explains the reason why the word 'two-footed' has been used to include all such animates and not the human beings only. It is because 'Dvipade' also covers the birds and other animate kingdom, if they are 'two-footed'. Thus, when in Vedic Yajñas one says 'for two-footed and four-footed', he really means to say 'for all forms of life'; because for a true Vedicist the human being represents only one part of the larger life-style. It is in this background that all the statements in Yajurveda, where 'Namah' or 'Namaste' have been used for different parts of creation and its individual constituents, use generally both the said words, as a phrase only. It is in this spirit, that the Yajñas like the 'Balivaiśvadeva' one have been made part of the daily routine.

**Yajña and Puruṣa** : Thus, Yajña represents the unity of universal life and promotes the spirit of dedication towards upliftment and better-



of all the universal life-styles. a natural corollary to this, it also represents the Universal Self, which, in Vedic terms, is known as 'Puruṣa' and 'Brahman'; the former meaning 'all-pervading Consciousness of Self' and the latter as 'ever-expanding or evergrowing knowledge-self'. Hence, the Yajña is equated with the Creator itself. Therefore, the Indian Culture has dedicated itself to the cause of universal service and upliftment, by giving utmost importance to Yajña, and not to the service of an individual or of a family. The combination of five daily Yajñas is based on the same spirit.

### VEDAS : THE ETERNAL KNOWLEDGE

The aforesaid Universal Self, known as 'Puruṣa' or 'Brahman', is said to have given us his eternal knowledge in the form of the Vedas. In fact, the Vedic statements as well as their later philosophical interpretations declare in unambiguous terms that the Supreme Self, the Eternal Knowledge and the Vedas, are really the three faces or aspects of one and the same Super-Consciousness, the most appropriate Vedic word for which is 'Puruṣa'. It must be understood that once we recognise the inter-relationship between the Consciousness, the Knowledge, and the Word, (i.e., Vedic Mantra), it will naturally explain the relationship between the Supreme Self and the Veda, which literally means the 'Eternal Knowledge'. While the ordinary knowledge is supposed to be a non-living thing and therefore expressed in Vedic and Sanskrit language by the words in Neuter Gender, 'Veda' refers to the ever-existing and ever-fresh knowledge, living and moving, unaffected by time and, therefore, Eternal. It is, therefore, that the word 'Veda' is masculine, which shows a living and reverberating nature of the knowledge expressed by it.

Here, we must once again have look at inter-relationship of the aforesaid three aspects of Brahman (Puruṣa). The Consciousness elementwise composed of the

knowledge-element itself. Consequently, the fundamental knowledge must be as old as Consciousness, as well as it must be of the same eternal nature as is the latter. But the knowledge cannot remain in existence without taking the shape of words. It is on this basis that it was declared that as the Consciousness is Eternal, so is its constituent knowledge, which must have some verbal form. The 'Veda' was declared to be the verbal form of the eternal knowledge, heard within by the individuals with the purest souls. Hence the word 'Śruti' literally means 'the voice heard from within'.

Once the Vedas were declared as the Eternal Knowledge, they were also declared as the only source-head for every thought and action. And Yajña being the most superior representative of the Action, Veda was inevitably declared as the source-head of Yajña.

It is, therefore, that the Yajña and the Veda are two fundamental integrals of the Vedic Culture. Hence the study of the Vedas was declared to be the uppermost duty for a faithful adherent of Indian Culture.

### ŚRUTI AND SMṚTI

The Indian tradition, explained above, regarding the eternity and the spontaneity of the Vedic knowledge, is also confirmed by the traditional ancient Indian view held since times immemorial. Manu, the greatest Vedic law-giver, declared the Vedas as the source-head of all the knowledge about human behaviour as also of all the later Indian knowledge. He was the first to give a legal code based on the Vedas.<sup>1</sup> From Manu to Bhartṛhari, there is a long tradition of Vedicists, who have upheld the view that 'the Vedas are the Eternal and Divine Knowledge.' In Bhartṛhari's words, the definitions of Śruti and Smṛti can be as follows: "Śruti has no beginning, exists in an unbroken tradition and it has not been written by any human author; while Smṛti is created or composed by the disciplined and trained scholars.<sup>2</sup>

While Śruti or Veda does not stop to exist because it has not been created by any mortal author and, even if it is forgotten for a period, it can be revived through the pious souls exactly in the same words, the Smṛtis die their natural death like their mortal authors with the passage of time and cannot be revived exactly in the same form and words; though still they can be rewritten by the new authors exactly on the same lines, because their original base—the Vedas—always remains intact in the same form."<sup>3</sup> Ultimately, "the Smṛtis are written on the basis of the Vedic statements related with different subjects."<sup>4</sup> It is because of this fact that we find mention of several, rather innumerable, Smṛtis having been created in different ages, though only a few of them have reached to us.

### SUBJECT-MATTER OF THE VEDAS

The Vedas have a wider spectrum of knowledge embedded in them—perhaps the widest, as they can rightly be declared to be the true repositories of all Eternal and True Knowledge. To say that the Vedas contain only the spiritual and religious material will be the travesty of truth. Looking to the wholesome nature of the knowledge contained in the Vedas, they cannot be said to have different categories or compartments of knowledge, e.g., Spiritual, Social, Philosophic, Scientific, etc. For them, knowledge is knowledge, and it can only be wholesome in its nature, involving all the different-looking aspects within its own structure. For them, Science, Religion, Philosophy, etc. cannot lead to the different conclusions; rather they must lead to the same conclusion and in a unified way, if they are true.

From the times immemorial, the Vedas have been supposed to be the treasure-house of all true knowledge. Dayananda, the greatest Vedic scholar of this age, wrote in most unambiguous terms: "Vedas are the repositories of all true knowledge."<sup>5</sup> It was on this basis

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that he declared : "It is the sacred duty of all the Vedic adherents to study and teach, as well as to listen and to talk about, the Vedas."<sup>6</sup> This was not written by Swami Dayananda as much from religious fervour, as it was written by him with the desire of rediscovering the truly scientific Vedic knowledge, so that its followers could lead the world again on the righteous and most glorious path; as was done in the Vedic times.

To prove this all-comprehending nature of the Vedic knowledge, as well as of its 'Deities', we may take the example of Agni and Indra. We start with the physical form of Agni, used in the form of the most sacred Sacrificial Fire. But suddenly we meet with the slowly rising levels of energy, going through the Spatial form of Electricity, whereby Agni has been said as 'living' in the Waters' and 'Apām Na Pāt', etc. After associating it with the Rays and Flames of the Sun, we cross over all these dividing boundaries and come to the concept of 'Vaiśvānara Agni', the leading force of all the created bodies, as well as of all the forms of Life. Then, it is made one with the Jātavedah', which equally covers the aforesaid physical form of the Energy, as well as the Ātman. Thus, a physical force now becomes the symbol of Consciousness. It is at this level that we can understand the reasons behind calling Agni as equivalent of and synonymous with Mitra, Varuṇa, Indra, etc.

The same is true about Indra also. We start with a human Indra, fighting his different battles with extraordinary valour, slowly rising to become the leader of all other divine forces. Then, it is equated with the Ātman, again going higher and finally being equated with all other divine forces. From here, he is taken to the level of the Supreme power. But if we compare his characteristics with Viṣṇu and Āditya, we find so many things common to them. On the other hand, he has been identified as a divine force using thunder and electricity as its weapons. Elsewhere, Vāyu and Indra have been

bracketed together. All this has not occurred due to any oversight or ignorance. It is very much intentional.

Likewise, if we explore the Mantras of Yajurveda and Atharvaveda, they will re-endorse the fact that even a simple looking statement contained therein has wider implications, if only seen in a wider perspective. For example, the first Mantra of Yajurveda refers to all the different powers of Vāyu, which range from purely physical to its natural divine and metaphysical levels. Its relationship with Energy, Sunrays, Human Actions, Ātman, Offsprings, deliverance from illness, cure of ills, protection of the domestic and agricultural animals, etc., has been mentioned in a way which implies clearly the faith that the different powers of Vāyu can be harnessed for the betterment of the universal life, if only it is seen as a wider phenomenon, and not as merely Air or Wind. Likewise, the very first Mantra of Atharvaveda refers to the forces grouped in 'Three and Seven' combinations, which are operating in different ways in this universe and can be employed and harnessed for betterment in different fields, including that of Language, Health, etc.

Thus, it is in the Vedas that we realise again and again the fact that "there cannot and need not be any clash in Science, Philosophy and Theology". The aforementioned Rgvedic Hymns of Puruṣa and Nāsadiya, the Mantras of which are found almost in every Veda though with a bit different arrangement, are the finest examples of this assertion. They disclose some of the facts, which, if applied in the fields of modern science and philosophy, can suggest a way out for many unresolved problems.

This does not mean that we want to divest the Vedas from their basic relationship with the Dharma. If only we could differentiate between the Dharma and sectarian beliefs, and could accept the Dharma as an eternal force sustaining the universal behaviour, we would realise that there is no better ex-

ponent of Dharma than the Vedas themselves. In the first Mantra of Prithivī Sūkta (Atharvaveda, 12.1.1), Satya, Rta, Dikṣā, Tapas, etc. have been told as the sustaining elements of the Universe. Elsewhere, Satya has been declared as the sole sustaining and upholding element of this Earth and Universe.<sup>8</sup> Still elsewhere, Satya and Rta have been declared as the foundations upon which this whole of the Creation is based.<sup>9</sup> Tapas has also been declared as the sole cause of bringing the universe into its manifest form, from the unmanifest Prakṛti or Nature.<sup>10</sup> Thus, Dharma has not been equated with only certain beliefs and personal or social duties; it also has been upheld as the most natural sustaining force of the Life, with all its ramifications.

Such a Dharma, and its exponent Veda, cannot belong to any one part of humanity alone. And such a supreme treasure of knowledge cannot be sectarian and, thereby, cannot belong to only one particular branch of knowledge. Originating from a wholesome and all-complete source like Veda, it could only be of similar nature, as a wholesome integrated unit. The argument for its scientificity and infallibility might be put like this : "If God Almighty is the Supreme Consciousness, having eternal bliss within it, then its constituent Knowledge should also be eternal and true only. And if the Knowledge cannot remain without the form of the words, and if that verbal form might be accepted as the Veda, then the Vedic statements can relate only to the eternal and universal form of the truth alone, which knows no internal divisions or segments. Therefore, the Vedic knowledge can only be all-comprehensive in nature. And coming from such an eternal source, Dharma can relate to the eternally true principles only and, therefore, should remain unchanging. We are free to call it as Science, Knowledge, Philosophy, or Religion. It all depends on the limited or unlimited vision of the viewer."<sup>11</sup>

## VEDAS : THREE OR FOUR

In the middle ages, a contro-



arose in respect to the original number of the Samhitās of the Veda. Generally, these divisions are held to be Four: R̥gveda, Yajurveda, Sāmaveda, and Atharvaveda. But an equally ancient name of the Veda has been prevalent as Trayī, literally meaning 'Composed of Three' or 'Having Three' components. R̥k, Yajuh, and Sāman are the three categories of the Mantras, repeatedly mentioned together. These were erroneously taken as nomenclatures of the three respective Vedas and, thereby, the Vedas were declared to be three only. Unfortunately, some of the old Indian commentators, as well as the modern Western Vedic scholars, started saying, on different grounds that "Atharvaveda is a later composition and it contains a different type of material."

Let us now briefly see the older and traditional point of view in this regard. The aforesaid three divisions of R̥k, Yajuh and Sāman can at best be treated as three types of Vedic Mantras, depending on the occasion and method of deployment. All the Mantras, containing any kind of knowledge and used for their meaning and knowledge only, are known as 'R̥k', literally meaning 'the Mantras of Appraisal'. The Mantras, containing the overtone of Yajña and employed from that point of view and purpose only, are known as 'Yajuh'. The Mantras, employed for the purpose of devotional singing at the time of Yajña or at other occasions, are known as 'Sāman'. This is so, irrespective of the fact that any Mantra of the aforesaid categories might also belong to any other category. The nomenclature of the respective Vedas is based on the predominant nature of the Mantras contained in it. R̥gveda was called so because of being rich in R̥ks, Yajurveda because of being rich in Yajuh, and Sāmaveda because of being rich in Sāmans. There is also a fourth division, Atharvaveda, in existence from the very beginning, which contains all types of aforesaid Mantras and unlike others represents all the three aforesaid branches of Knowledge as represented by R̥ks, Karma (as represented by Yajuh and Yajña),

and Upāsana or Devotion (as represented by Sāmans). Apart from this, there was another difference in the nature of the knowledge contained in R̥gveda and Atharvaveda. In Atharvaveda, the knowledge contains all the aspects represented in R̥gveda; but additionally it has predominant knowledge about the worldly materials, behaviour, etc. also. It was because of this fact that the very image of Brahma, the authority on all the Vedas, was recognised as having four horns or four faces, each horn or face representing each Veda.<sup>12</sup> Even in a Mantra of Puruṣa Sūkta, this four-fold division of the Vedic material has been attributed to that 'Sarva-huta Yajña' from which every type of creation is supposed to have originated.<sup>13</sup>

Thus, we can easily say that the material of the Vedas was composed of three distinct aspects of life: Knowledge, Action and Devotion.<sup>14</sup> Later on, in the later Indian culture, these three divisions gave way to the three ways of religious practices, based on: (i) the Study of Scriptures; (ii) Various Yajna-practices; and (iii) Devotional Cults based on Music. All the later development of religious practices in India as well as abroad was based on these three divisions only, notwithstanding the sects not based on the Vedas and Vedic practices. For a true Vedicist, all the three aforesaid branches went hand in hand to make a composite Vedic Culture.

#### OTHER ASPECTS OF VEDIC CULTURE

Now, if we proceed further to analyse the Vedic Culture as filtered down and preserved in different ways in the multi-channelled Indian Culture of today, we shall see that the aforesaid three aspects of Vedic knowledge and culture provided the basis for all those ways. They are: Knowledge, Action, and Devotion. On further analysis, we shall see that all these three aspects have fused together so much that they could no more be recognised as separate elements in their later development. That could be seen even with regards to the **Theory of**

**Action** and its inter-relationship with that of Rebirth.

In fact, this **Theory of Action** was based on the concept of Yajña, which was declared to be the primary and foremost duty of every human being for securing a good future, within this life and beyond. But this Yajña must be based on the knowledge accrued from the Vedas, because action without knowledge may lead one to the inevitable downfall. And, because the result of it is going to effect our own life, for the upliftment and rise of which it is being performed, it should accompany the faith and devotion. And act one must, because there is no other way to lead and uplift your life.<sup>15</sup> The good and bad acts, which produce the good or bad results, better known as Puṇya and Pāpa, are decided on the basis of our accumulated knowledge of the tradition, set by the educated, trained and cultured people.<sup>16</sup> Our good or bad acts become the deciding factors for our future life and rebirth.

The **Theory of Rebirth** is the natural corollary of the recognition of the eternity of the Self and Supreme Self. As we have said already that the Vedas recognise the Nature also as eternal;<sup>17</sup> the resultant life—a coordinate state of material body and amorphous Self—is also believed to be a continuum; Birth and Death being only the two ends of this co-ordination, indicating the beginning and end of its manifestation in a body-from.<sup>18</sup> Though immortal and eternal in itself, this Self has to enter this cycle of so-called 'appearance' or Birth and 'disappearance' or Death, because of its association with Mind, Senses, etc., which remain in an amorphous state as its associates; even though they are the manifestations of the unmanifest Nature themselves.<sup>19</sup> Self being the controlling authority, the result of its actions, performed through the mind, senses, etc., has to be borne by it. That is the cause of its reappearance or rebirth.

As opposed to this, Salvation or Mukti is also the result of one's actions only. Through the good, unattached and selfless acts, this



absolvement from the repeated appearances can be achieved. But the result of the action, which will always be limited in nature, cannot be limitless. We might say that Ātman joins Paramātmā in this state of Salvation or Mukti. Still, it cannot dissolve itself into the latter totally; because the salvation is also attained only through the Karma or Action, which can produce only a limited result. Also, we must not forget the fact that Ātman or Self is structurally lacking in the element of Ānanda, which makes it lesser in powers and domain than Paramātmā. To seek this Ānanda, it wanders between the two ends of Supreme Self and Nature<sup>20</sup> The repeated bodily appearance or birth is the result of this desire for attaining Ānanda through Action. The desire for association with Brahman or Supreme Self is also generated through this desire of Ānanda only; though it is attained through the absolvement from action, which is attained slowly through the actions themselves.<sup>21</sup> It is, therefore, that Ātman has to enter and re-enter the body, irrespective of Salvation or Non-salvation, to perform actions so as to achieve the ultimate aim, i.e., Ānanda, the lack of which makes it limited and separate from the Paramātmā or Supreme Self. Hence the stress of the Vedas on the 'Action' and declaring it as the basis for attaining the realisation of Immortality.<sup>22</sup>

**The Theory of Social Structure** is based on this very theory of the Karma or Action. One can perform actions only according to his own capability and bent of mind, which is the result of the Saṁskāras. To allocate different types of actions on the basis of one's capability and bent of mind as well as Saṁskāras, the human nature was divided, in the Vedas, into four sectors: (i) Brain-dominated, (ii) Strength-and-Force-dominated, (iii) Desire-dominated, and (iv) Devotion-dominated. All these four divisions were called in the Vedas as Brāhmaṇa, Rājanya or Kṣatriya, Vaiśya, and Śūdra.<sup>23</sup> The actual source of this divisioning can be traced back to the aforesaid three-fold division of Knowledge, Action

and Devotion, as represented by Rk, Yajus, and Sāman respectively. It was only at the stage of degeneration of Vedic Culture that these divisions were treated as birth-based, and not based on Action and Quality.

On the same basis, even the whole life of a human being was divided into four stages or parts, known as Āśramas: Brahmacharya, Gr̥hastha, Vānaprastha, and Saṁnyāsa. The first of them is dominated by the quest of knowledge and, thus, can be rightly called as the preparatory stage 'to prepare a man for duly performing his duties and actions'. The second stage is dominated by the 'Action' itself. It is Action which takes the human being into the fold of Desire, which may relate to the different fields of reproduction, earning for physical well-being, sharing the results or gains from its inter-action with the society at large, and feed the whole social structure, making itself as the nucleus of it. The third stage is for 'action sans desire of reproduction and earning'. The desire for service and absolvement from personal attachment takes its place. In addition, devotion becomes dominant. In the final stage, the action, knowledge and devotion, all are fused into one, setting aside all personal attachment with any one of the three. At this stage, the human being rises above the ignorance-based individualistic limitations and treats the life at large as its own field of action. Thus, while remaining in the body, a Saṁnyasin acts as true servant of all the life-forms.

**Four-fold Action:** Based on these very divisions, the actions of the human-being are also divided into four folds: Dharma, Artha, Kāma and Mokṣa, representing, respectively, the desire for upliftment, earning, reproduction and expansion, and absolvement from attachment to actions. While Dharma, out of them, is a dominant factor at the stage of Brahmacharya, Artha becomes dominant in the second stage of Gr̥hastha, in conjunction with Kāma, while Mokṣa becomes dominant in association with Dharma and Kāma

in the last two stages of the life. On the other hand, Dharma and Mokṣa remain dominant features of Brahmanas, while Artha and Kama dominate in the rest of the three social divisions.

Now, if we try to re-group all these divisions according to their inherent capacities and trends, we would come to the conclusion that it is only one-sixteenth part of the Society, which can or should devote itself mainly towards earning the bread for the whole of Society; because only a Gr̥hastha Vaiśya is authorised as well as equipped to do that job. The rest of the Gr̥hasthas should strive to earn for fulfilling their family obligations only, devoting themselves, otherwise, towards their particular fields or trades. It is the Gr̥hastha Vaiśya who should arrange, through taxation or wilful donations, for the rest of the three stages of all the four social divisions, i.e., Brahmacharya, Vānaprastha, and Saṁnyāsa

**Summary:** Thus, Vedic Culture is based on a compact social, economic and scientific structure, covering whole of the spectrum of individual and social aspects of the human life. It does not recognise the existence of separate and individualistic view-points in different fields. If we only have a cursory comparative look at this approach, we would find some inherent inter-relationship, cutting across the aforementioned lines in the following way:

**(1) The Eternal Elements are three:** Supreme Self, Soul and Nature. The representative divine powers are three: Agni, Vāyu, and Āditya. The respective Cosmic divisions are also three: Earth, Middle Space and Outer Space, along with their respective three Vyāhṛtis of Bhū, Bhuvah, and Svaḥ. There are three elemental properties of Nature: Sattva, Rajas and Tamas—the three correlating factors for the three cosmic divisions, representing the Solidity, Mobility and Illumination. While these three remain in equilibrium, the Nature remains unmanifest. The creation starts from their disequilibrium.

(Continued on page 13)



# DAYANANDA SARASWATI

## As Viewed By Prof. Maxmuller

By

**Dr. Bhawani Lal Bhartiya**

Dayananda Chair, Panjab University, Chandigarh

"ONE more Samaj should be mentioned here to prevent confusion, namely, the Arya Samaj. This movement, which was inaugurated by a man of the name of Dayanand Saraswati, was proclaimed as the revival of ancient Vedic religion. Dayananda held fast to his belief that the Vedas are a divine revelation, though he understood by Vedas the hymns only and admitted that the Brahmanas showed clear traces of human workmanship. The followers of Dayananda are quite aware that the Vedas were composed long before the art of writing was discovered in India, and they strongly object to the Vedas being styled book-revelation which they evidently consider as an inferior kind of revelation. They say, what they no doubt learnt from European scholars, that the Vedas were not received in the form of books, but were revealed to the four principal Rishis. But their antagonists of the Brahmo Samaj rejoin that because the Vedas were committed to paper only a few thousand years back, it does not follow that they do not partake what Dayananda and his followers believe, that the very words and combinations of words forming the hymns of the Vedas as we now find them in manuscript were uttered by God Himself.

"As long as they hold to this belief, the followers of Keshab Chandra Sen accuse them of being believers in book revelation, quite

as much as if they held that the bound volumes of the Veda had tumbled down from heaven. The discussions on that point are often ingenious, and may prove instructive even to our own apologists. Dayananda himself and his followers disclaim any indebtedness to Western ideas, and they have gained many adherents, chiefly on the ground that though pervaded by a reforming spirit, their Samaj has always remained thoroughly national. Dayananda denounced idolatry and polytheism. He even repudiated caste and allowed widow remarriages. This required great courage, but being a liberal conservative, he was naturally attacked both by liberals for not going far enough and by conservatives for going too far. His followers believe that he was actually poisoned by his enemies. I am told that at present this revival of the ancient national religion has gained, and is gaining, far more support in India than the reforms initiated by Ram Mohan Roy and Keshab Chandra Sen. National feelings are strong in religious matters also. But though the doctrines may be more popular, there is more real vitality, more real reasonableness in the ideas of the other Samajes. If they would only combine under a strong leader, they would, I believe, soon carry with them the wavering followers of Dayananda, for in India whoever has once taken the first step and surrendered his belief in the revealed character of even a part of the Vedas, will easily be

driven to take another step and adopt human reason as the only guide to human truth.

"We know little of the personal character of Dayananda, and what we know sounds very apocryphal. Though I was told soon after his death that he had been poisoned by the Brahmins, who were afraid of his sweeping social reforms, I am now told by an Indian friend of mine that it is supposed that the death was caused by the dancing girls, who, at the instigation of Dayananda, had been placed under strict surveillance by the Maharaja of Jodhpur. Their stipends had been stopped and they are supposed to have enticed a young Brahman cook to poison their enemy. The cook is said to have afterwards committed suicide. This, though only a rumour among rumours, would certainly put a different aspect on Dayananda's sudden death. He must have become a powerful man and he knew how to be a leader of men. His ignorance of English deprived him of much that would have been helpful to him, and would have kept him from some of his wild ideas about the Vedas. He maintained that all wisdom was to be found in it, down to the discovery of steam and its application to steam engines for railways, and this thousands of years B.C. He was still more unfortunate in falling, for a time, an easy prey to Madame Blavatsky's spiritual fascinations.

"For some time, he understood



her as little as she understood him, and that is saying a good deal. But when at last they came to understand each other, there followed a breach that could never be healed. The life of Dayananda published under the authority of the so-called Theosophists, which I accepted formerly as genuine, has been discredited, and we shall probably never have a real biography of the man, for biography in India seems to share the fate of history. Either it tells us nothing or what it tells us is

fact and fiction so mixed together that it is impossible to separate the one from the other."

The above extract has been quoted here from Prof. Maxmuller's Biographical Essays. Although we do not totally agree with the views expressed by the great scholar, still it is clear from the above estimate that Swami Dayananda had profusely influenced him. Prof. Maxmuller also agrees that the cause of Swamiji's death was poison. I do not know why Prof. Maxmuller dis-

credited the biography of Swami Dayananda published in the 'Theosophist'. Actually, it is an autobiography written by Swamiji himself, hence it is most authentic. The original autobiography was written in Hindi and afterwards it was translated into English. Some years ago, I was able to trace the original manuscript of the Hindi autobiography which was found in the old records of late Shri Mathura Prasad, the then Secretary of the Arya Samaj Ajmer. □

## Vedic Culture : Ancient Heritage (Continued from page 11)

The same is true about the life. These three have been represented in life by three elements, which maintain natural health and growth while in equilibrium and cause diseases and deformity while in the imbalance. These are known as Vāta, Pitta, and Kapha. Then there are three divisions of eternal knowledge also : Rk, Yajus, and Sāman, based respectively on Knowledge, Action, and Devotion. This list of three-fold divisions may go on endlessly.

(2) The life divisions are four : Childhood, Youth, Maturity, and Old Age; the Birth and Death being only the two ends, indicating, respectively, the beginning and end of the coordination of Self with the physical structure. The four Āshramas are : Brahmacharya, Gṛhastha, Vānaprastha, and Saṁnyāsa. The four Puruṣārthas are : Dharma, Artha, Kāma, and Mokṣa. The four social divisions are : Brāhmaṇa,

Kṣatriya (Rājanya), Vaiśya, and Śūdra. The four divisions of the Eternal Knowledge 'Veda' are : Rgveda, Yajurveda, Sāmaveda, and Atharvaveda. The performers of Yajña are four : Brahmā, Hotā, Adhvaryu, and Udgātā. The Directions have also been counted as four: East, West, North, and South. The list may go on endlessly.

In short, the Vedic view of life and universe is based on an integrated approach, where no sectarian divisions are recognised as Ultimates. And this makes the Vedic Culture of a most composite nature, integrating all aspects into one perspective, as we have already seen.

(To be continued)

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8. Rgveda (RV) 10.85,1 ; Atharvaveda (AV) 14.1.1
9. RV 10.190.1
10. RV 10.129.3
11. See, 'Brahman', in this book itself.
12. RV 4.58.2
13. RV 10.90.8
14. Better known as Jñāna, Karma and Upāsana, respectively
15. YV 40.2
16. VP 1.31, 134
17. RV 1.164.20
18. VP 3.8.25-7; and RV 10.14.7
19. Compare the theory of 'Ānanda Brahman' in Taittirīyopaniṣad, Brāhmaṇandavallī (TU, BV), and RV 1.164.20
20. YV 40.7
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22. RV 10.90.12 ; YV 22.22



# How India Influenced European Thought

## "Study of Sanskrit Literature Fostered a Second Renaissance in Europe"

By

Dr. S. R. Sehgal

THE recent visit of our Prime Minister Rajiv Gandhi to France has been acclaimed by persons whose opinion is held in high esteem. The Festival of India was jointly inaugurated by the French President Mitterrand and Rajiv Gandhi in Paris with typical aura of India, which was one of the greatest events in the history of both countries. It started with sweet notes of Shahnai and Nadaswaram and both leaders were garlanded by Indian hostesses. Ten damsels poured Ganga water into the river Seine and offered flowers in tune with Indian tradition. This was followed by processions of elephants, caparisoned of Kerala style, and camels of Rajasthan custom. The cultural mela reminded people of Kalidasa, the poet-laureate of Gupta times, whose enchanting description of Kumbha festival at Prayag had integrated the country. His immortal words are still reverberating in his national epic "Raghuvamsha".

France is said to be the mother of revolutions in the world. It has liberated human mind from the shackles of ignorance, prejudice and self-righteousness. The intermingling of the waters of two national rivers and for the fusion of two cultures, serving as a great fertiliser. Today, cupid rulers with nuclear and sophisticated weapons create a threat to security and happiness of mankind. At this time, our country's additional message of tolerance, non-violence and amity is the most appropriate, which Prime Minister

Rajiv Gandhi revoiced: "In the higher reaches of human spirit, there is neither East nor West, that humanity is one beneath the trappings of custom and skin; that in his essence Man is classless, nationless, king over himself—the Atman of our age-long aspirations."

The cultural mela has mingled into international collaboration in the field of science and technology, which will be applied for cleaning Ganga—the mother of the country (Mata Ganga).

It will not be out of place to recapture the forgotten links between the two countries.

The credit of founding the first Academy of Learning in Europe goes to France. It was formally established in 1635 by Cardinal Richelieu with the motto—"To labour with all the care and diligence possible, to give exact rules to French language to render it capable of treating the arts and sciences." France also did greatest service to the Orient by founding the First Chair of Sanskrit Language and Literature in 1814 in the Royal College de France. How this Chair came into being is full of romantic origin and development in Europe.

In 1806, Napoleon, always obsessed by the East, had announced decennial prizes for translations. A part of this benefaction was reserved for translation of the oriental languages. The well-known

academician was invited to occupy this Chair. Chezy submitted a translation of 'Laila Majnun', the celebrated classic of Jami. It fetched him a prize. The other work for the prize was under the title 'Ouphekkhat' by the French scholar Anquetil du Perron. This could not fetch the prize as it did not fascinate the romantic minds of the jury. Imperfect and full of misinterpretations as the Latin translation was, it had however become important for the history of learning. Schopenhauer was very much enthusiastic for the Indian philosophy. The great philosopher had also listened to him. How and where did he listen to? Recently, a lecture on this subject was delivered in New Delhi by a French Professor, Dr. Jacques de Marquett, who apprised the audience of some of the unknown facts. He said that some friends, who had regards for the genius of Duperron, spoke to Friedrich II, the great king of Prussia, about Duperron's achievements. He, as an admirer of French culture, took keen interest in Duperron and his great pioneering work. He was offered an assignment to deliver lectures in Berlin on the *Avesta* and the *Upanishads*.

The French scholar accepted the offer and went to Germany, where he stayed for fourteen years (1771-1785), lecturing on various aspects of Indian literary and philosophic wisdom. His audience included Hegel, Schlegel, the first professor of Sanskrit at Bonn, and Schelling. Among these scholars, Arthur



Schopenhauer, the author of the celebrated *'The World as Will and Idea'* is well known in the world for his monumental contributions. His heart burst out into a glowing tribute to the genius of India: "In the whole world, there is no study so elevating as that of the Upanishads. It has been the solace of my life and it will be solace of my death."

is self-evident by a study of his poem *Suprematie* and, above all, Lamartine's book *Familiar Lessons of Literature*, which contains choicest quotations from Sanskrit epics, dramas and poems. Again, how many of us know that the Sanskrit play *Clay Cart* (Shudrakes *Mricchakatikam*) was performed in the presence of a packed audience at the Odnoe (Paris) as early as 1835?

Next, when the French scholars took immense interest in the study of our culture, there burst out the Franco-German war of 1870. The defeat prepared the French for cultural regeneration, and this they sought in the study of the *Upanishads*. The foundation of the 'Ecoles Hantes Etudes' at Sorbonne aimed at providing France with a research institution comparable with the seminars which had been founded in German universities. Works of great philosophical value like *Pali Grammar* and the *Bhaminivilasa* translation by Berzaigne appeared under the auspices of this body. *'The Religions of India'* a monumental work by Barth, still remains unsurpassed.

Berzaigne, before his death, carved out a new place for his research on Buddhism, which was facilitated by the French penetration into Indo-China. After his death, Barth endeavoured to show, and rightly so, that Sino-Indian civilization was derived from India and the Brahminic culture flourished in Indo-China in the early centuries of Christian era. The achievement of this discovery was largely due to the efforts of French savants. Not only this. These French scholars added new dimensions to the first-hand accounts of Chinese pilgrims to India. The names of Fa-hein, Hiuen-Tsang are valuable to all students of ancient Indian history. Sinological researches revealed the fact that India had exerted considerable influence in China, Tibet or South-East Asia. The claims of Greater India were supported by the findings of these exploring Indologists.

Prof. Sylvan Levi was a great

and gifted scholar, whose researches into India's cultural history will be remembered by all scholars who are genuinely interested in the magnificent legacy of India. His first work *'Indian Theatre'* won for him a name. He toured India in search of manuscripts, first in 1897 along with Buehler, Peterson and Kielhorn. Buddhist studies had fascination for him and he devoted himself to the study of Buddhism, its history and philosophy. He was a great friend of Tagore and often stayed in Shantiniketan. The late Dr. Bagchi was his distinguished pupil.

The love of French language among eminent Indians has had wide effect. Gandhi, Vinoba and Nehru knew French. Some scholars of France were fascinated by modern India. Mahatma's biography, *'My Experiments With Truth'*, has been translated into French. There are numerous works on Tagore, Ramakrishna, Vivekananda, Lajpat Rai and Vinoba. Romain Rolland, the French Nobel-laureate, has written books on many Indians in French, which had been widely read by enlightened readers throughout Europe. His book on Lala Lajpat Rai has been thought-provoking. He highlighted the barbarous lathi-charge by the police in Lahore in 1928 on Lalaji. "Lala Lajpat Rai", says he, "possessed the penetrating insight into men and women and nations, the quick infallible glance, the bold yet just action which make the master-mind, the great statesman. But to those gifts of an active mind, which the West is accustomed to consider as belonging to itself alone, is added the soul of ancient India, of the old Rishis—heroic faith, unlimited selflessness and absolute sacrifice."

Justice has not been done to Lalaji. In a book like *'India Through The Ages'*, published by MacMillan, the name of Lajpat Rai has not figured even where the Simon Commission is referred to Three cheers to the Nobel-laureate Romain Rolland!

The cross fertilization of cultures produced a powerful movement in Europe. The late Dr. L. Sarup, a distinguished orientalist used to tell his students at the Panjab University Lahore, before partition, that the study of Sanskrit literature fostered a second renaissance in Europe. The annual reports of researches carried on under the auspices of the Asiatic Society of Bengal and drafted in English were immediately translated into French, the lingua-franca of Europe. French and German translations of Sanskrit classics influenced the literary movements. In Germany it gave rise to the movement designated 'The Storm and Stress'. This German movement left a powerful impact on English literature. Possibly the spiritual element in Romantic period of English literature was the result of Indian thought inducted through Germany. This indirect influence also gave expression to the most puissant movement in French literature, the Romantic movement. Lamartine, Wigny, Musset, Victor Hugo, Dumas and others drew inspiration from it. Unfortunately, the impact of Sanskrit on English literature has not been adequately assessed as yet. The so-called professors do not teach deeply to their students in almost all universities in India.

During the post-independence period of growth in education more than hundred universities in India have, like mushrooms, emerged. So far as quality is concerned, there is very little aspect noticed. We have not launched a programme of a study of comparative literatures, that too rooted to the nation. How many of us know that Chateaubriand, the French novelist, was influenced by Kalidasa's *Shakuntalam*, Victor Hugo by the *Upanishads* as



# Relevance of Hinduism in Modern Age

## How to promote Hinduism in world perspective

By

Shri Anandshankar Pandya

(Continued from the previous issue of June, 1985)

**W**ITHIN the framework of the Hindu Dharma (मानव धर्म Manav Dharma) every religion finds its proper place. This is possible because Hinduism is not an organised religion like that of a prophet. It believes that however great a prophet may be, he cannot comprehend all the knowledge and truth of this vast universe. Hinduism is the faith of conscience, a synthesis of all universal truths and contradictions preached by thousands of saints. In the true spirit of the Vedic chant, 'Let noble thoughts come to us from all sides', आ नो भद्रा क्रतवो यन्तु विश्वतः (यजु0 25, 14), Hinduism practises the principle of co-existence with all other religions.

The Sanatan Dharma says—सर्वेषां विरोधानि समन्वायः सः भगवान्, 'God is the synthesis and meeting point of all universal contradictions.' It believes in most scientific and universal philosophy of 'unity in diversity', which is the only bond that can hold together a country as huge as India, with its diverse faiths, creeds, languages and customs.

This unity and emotional integration is the glorious heritage we have inherited from great men of wisdom born in India over the centuries. If we undo their heritage, we are heading for a great political, social and religious disaster. So deep-rooted is this feeling of secularism that Hindus never try to convert others to their faith; nor do they ever destroy the places of worship of people of other

faiths. Shivaji took special measures to protect mosques, Muslim women and children during the times of war. In fact, Hinduism is the only secular religion in the world and its preservation the only guarantee towards communal peace and universal harmony; because it believes in mutual brotherly exchange between all religions instead of conversion.

In order to re-assure people of other religions about our secular outlook, Hindus should have the liberty to preach and to clarify, through the Press, the TV and the radio. The Government, instead of terming this move as communal, should rather help the task, because that is the only way minority communities, today misled by foreigners, could see through the game of vested interests. It will be unfortunate if Hindus are forced to abandon their policy of tolerance at the provocation from other religions.

### Hindus' Inferiority Complex

Shri Palkhiwala once remarked: "India is like a donkey carrying a sack of gold. The donkey does not know what it is carrying, but it is content to go along with its load on its back." It is the tragedy of Hinduism that while world-famous thinkers and philosophers are simply wonder-struck by the magnanimity and universal utility of this great faith, the Hindus themselves are blind to its glory.

The inheritors of such a noble

heritage are unnecessarily suffering from a guilty conscience and are burdened with self-pity and inferiority complex. Some misguided Hindus, misled by their half-baked knowledge and falling prey to the false propaganda of vested interests, have started maligning their own mother-religion to show off that they are secular. This has led to the sapping of the self-confidence and vitality of particularly the younger generation. Gandhiji had foreseen this threat long ago. He had denounced such "drain inspectors of Hindu society" (like Miss Mayo).

### Future of Hinduism

The Hindu society still retains all the good and great human qualities on its balance-sheet. Only in the recent past did it produce a generation of great men—saints, scientists, mathematicians, poets, statesmen and others—and it is poised even today to contribute much to the peace and prosperity of mankind. This is possible because Hindus are intelligent, generous and hard-working, having produced great warriors, artists, literary men, traders and industrialists, who had gone all over the world and carved out a place of respect for themselves by dint of their ability, hard work, sincerity and humanity. During the freedom struggle, and during the wars after that, Hindus have been in the forefront in laying down their lives for the national cause.

Despite such a glorious and

*Aryan Heritage, July 1985*



stable past, Hinduism is today in mortal danger as never before. But Hindus are themselves to be blamed for this situation. The new generation of rich elite class, groomed in convent schools and indoctrinated in the materialistic charms of the western culture, has become rootless. Since the Government as well as the media have turned myopic in their approach towards Hinduism, the community feels tongue-tied and helpless. Hence, neither is it able to handle properly the younger generation—many of whose members care for neither their religion nor family nor country—nor is it in a position to fight the vested interests that are trying to undermine the Hindu Dharma.

As a result, the Hindu society has become a house divided within itself—a house which is falling apart with the walls and foundations cracking. Who is going to live in such a house? Other communities shall respect us only when we are united. On our national platform we find on one side Muslims, Communists and modern 'educated' Hindus, and, on another, political parties with vested interests, scheming to divide and weaken the Hindu society for petty gains. To add to the list of woes, the Press has stayed blind and unsympathetic towards the Hindu cause and the business community, obsessed with the idea of earning money and name, got alienated from it.

The latest threat is the spectre of conversion—a well-thought-out and deliberate plot against the Hindu community. In Nagaland, where the Christian population has swelled to almost 95 per cent, a conspiracy is afoot to carve out a separate, independent State. The spate of conversions in other parts of the country tell their own dubious tale. All these are part of a wider international scheme to strike at the very roots of the Hindu culture and destroy the identity and glory of the Indian nation.

Today, Hindus from Africa and other foreign places can come back to India in times of distress, but what will happen to them if Hinduism dies in India? Hindus residing

in India also have no safe place to run away. Realising this, they should work for the emancipation of Hindu Dharma and society. We should also immediately set our shoulders to the task of building a deep and lasting relationship with our brothers and help them spread the flame and knowledge of Hindu religion and culture abroad.

C. Rajagopalachari observed: "If there is any honesty in India today, any hospitality, any chastity, any philanthropy, and tenderness to the dumb creatures, any aversion to evil, any love to do good, it is due to whatever remains of the old faith and culture."

"The old faith and the old culture, referred to by Rajaji, are not merely for Hindus, not merely for India, but for the whole world. Schelling, in his old age, thought the Upanishads the maturest wisdom of mankind. Today that wisdom is essential not only for the rebirth of the Indian nation but also for the re-education of the human race." (*India's Priceless Heritage*, N. A. Palkhiwala)

### Causes of Decline of Hinduism

In order to identify the malady and prescribe a cure, it is necessary to first diagnose the disease that has gripped Hinduism. The following are some of the causes:

(1) **Ignorance of Dharma**: For a long long time, Hindus have neglected Sanskrit, which enshrines all the knowledge, wisdom and culture sublimated in the crucible of 'Hindu Dharma'. This resulted in the loss of direction and purpose and engulfed Hindus into ignorance. The neglect of the directive principles of the 'Sanatana Dharma' ended up in blind faith and hankering after petty gains. The noble वर्णाश्रम धर्म (Varnashrama Dharma) degenerated into 5,000 castes and sub-castes, though the feeling of high and low is totally against the spirit of the Upanishads. This further led to jealousies and India lost its freedom to alien invaders.

The रामायण (Ramayana) of

Tulsidas played a crucial role in saving Hinduism from disaster. At a crucial juncture of foreign invasion, it gave the drifting Hindus a working knowledge of their religion and brought them back to their senses, because it was in the people's language. But Tulsidas's Ramayana is not capable of answering all the questions and solve all the problems confronting us. We will have to go back to the Vedas, the Upanishads and Gita for a lasting solution to our woes. To facilitate this, translations of Sanskrit scriptures should be popularised among the people in their mother tongues.

(2) **Balanced view of spiritualism and materialism**: In the golden age of Hinduism, the people struck a balance between spiritualism and materialism, which sustained growth of the society. But, subsequently, the emphasis gradually shifted to pure spiritualism, thus forgetting to take into account the materialistic problems of daily life. This resulted in inertia, hypocrisy and loss of faith among the Hindus. If the balance is restored, the damage caused by the imbalance could be immediately set right.

(3) **Canvassing world opinion**: वसुधैव कुटुम्बकम्—the ideal of universal brotherhood and tolerance, in a way, proved the undoing of Hinduism. Not because there was anything wrong with the ideal, but because in putting it in practice, the Hindu kings proved over-generous and attracted invaders and plunderers from abroad. This emphasis on generosity and universality, resulting in weakening of nationalism, political unawareness and political innocence, is still the handicap of Hinduism, holding it from playing its right role in the world which is unable to appreciate these great ideas.

(4) **Western culture**: The western invaders left behind some Indians alienated from their own people because of the brain-washing and propaganda they were fed on and who have no scruples in striking at the very roots of the activities and society of which they are the children.



As a result of these above factors, the present-day Hindu society suffers from the following infirmities:

(a) **Selfishness** — Considering money as the sole aim in life and spending it only on themselves, without contributing anything to the betterment of society.

(b) **Shortsightedness** — Sacrificing the larger interest of the future for the sake of immediate financial gains and for quick name and fame.

(c) **Short-term cures** — Providing temporary cures for a malady instead of tracing out the root of the problem by going deeper and curing it once for all.

(d) **Lack of brotherhood** — Non-cooperation among the leaders of the society who are constantly suffering from ego problems born of their inferiority complex. They have become too individualistic and jealous of each other and lack the spirit of collective action prescribed in the Vedas.

(e) **Lack of perspective** — Inability to perceive the danger on the horizon and failing to tackle the danger before it strikes.

### Some Remedies for the Ailment

The Vedas said—हेयम् दुःखं अनागतम्, 'Prevent the disaster before it strikes you.' If we are to save Hinduism from the impending disaster, we will have to immediately adopt certain measures for the enlightenment and emancipation of the society such, as :—

(1) Hindus should be well informed in simple language about the greatness, values and utility of their religion in order to inspire self-confidence and self-respect among themselves.

(2) To counter the efforts to highlight the few shortcomings of Hinduism in order to denigrate it, the positive aspects should be highlighted through every possible means. Restoring the natural health of a person automatically cures several diseases at the same time. This is a much better method than treating

each of them separately. Balanced education of Hindu spirituality and western scientific attitude should be given to the students.

(3) All Dharmacharyas should put their heads together and evolve a concise, modern scientific religious code based on the basic tenets of Hinduism. This should strike a balance between the modern as well as orthodox ways of Hindus' daily life. It should also pinpoint the anomalies that have crept into Hinduism during the long historic turmoil it has been through. This code of values should be circulated to the Hindus throughout the length and breadth of the country as well as abroad in as many languages as possible to create the right awareness of their faith among the believers.

(4) Literature, spotlighting the great wisdom of Hinduism, should be circulated every month among people of various walks of life—industrialists, journalists, litterateurs, politicians, etc.—to refresh their memory and to create greater awareness among them.

(5) The media should be fully exploited to preach the universal truths of Hinduism and to counter and expose the false propaganda levelled against it.

(6) Slogans like 'We Hindus are one', 'Untouchability is a crime against humanity', 'Respect men of character, not men in power', 'Remove corruption, remove poverty' should be displayed on walls and at public places.

(7) Diwali and other festival greeting cards, bearing quotations from the Vedas, the Upanishads and the Gita, should be popularised. Apart from doing a noble work, this could also be a flourishing industry.

(8) To lure Press, which seems to be obsessed with false statements and distortions from the mouths of the men in power, truth should be projected through time-to-time advertisements in the Press to create an all-round awakening in the country.

(9) The wealth of temples should

be spent on protecting the religion, in solving the devotees' chronic problems like education, medical aid, etc. Mass marriages could be arranged to cut down unnecessary expenses. Lastly, Dharmacharyas should take the lead in paving the way for upliftment of Harijans and other downtrodden people.

(10) An Enlightenment Cell should be set up to protest against injustice and untruths, to expose the false statements and unfair criticism appearing against Hinduism in the Press and other media. Even two lines on a postcard sent by a hundred people to the Press can work wonders. Similar revealing letters, written by Hindus living abroad, can play a very useful role in projecting the truth.

(11) Lobbies should be built in Parliament and Legislative Assemblies to safeguard the rights of Hindus. This will be an exercise of a democratic right with a noble purpose in mind and cannot be construed as manipulation.

(12) To avert the possibility of the Hindus abroad becoming rootless, steps should be taken to impart them knowledge of the Hindu religion and culture through every possible means.

(13) And, most important of all, a cadre of devoted and dedicated workers should be evolved from among the educated young either on a paid or a voluntary basis. This gigantic mission should pursue all programmes with a balanced outlook, striving all the time to strike a harmonious balance between the modern and the orthodox.

(14) Awards should be declared for the best book on Hinduism on its various aspects.

(15) Parents should personally teach Hindu Dharma to their children as the Harekrishna devotees are doing.

### Our First and Final Duty

We are living in bad times, when people are prepared to change their faith for a mere fifty-rupee note. The



huge amounts constantly pouring in from foreign countries are a great temptation for the victims of social insults, poverty, hunger and ignorance. Harijans and the poor are your brothers. Help them in every way and wipe off untouchability from India on war footing.

We are individually and collectively responsible for this state of affairs. None can disown the blame for this setback and everybody should contribute his mite to set things right. The first and the last duty of a Hindu at this juncture is revival of the faith. If the Hindu masses do not respond to this challenge and turn alert and vigilant, they have no right to exist.

Unfortunately, the men in power and the men with influence, those who command most of the country's resources and owe so much to Hinduism for their own rise, do not feel the urgency of saving the मानव धर्म (Manav Dharma) from the impending catastrophe. In this, they are failing in their duty to the future generation, who will one day point their fingers at their forefathers as betrayers. The house they are building today for their kith and kin will

be left without heirs if the present slide is not arrested in time. Here the business community owns a special responsibility.

The Vishva Hindu Parishad has stepped in at this crucial moment in Hinduism's history and pledged to fight injustice, ignorance, immorality and inertia that have pervaded the society. Through its over 3,000 branches within India and over 20 abroad, through its 837 projects like hospitals, schools and orphanages, through its 600 million followers spread all over the world, it is fighting a glorious crusade. Its very concept of a Hindu, as one who follows any form of worship originating in India though residing anywhere, should be an eye-opener to the detractors of Hinduism.

If you want the emancipation of the weaker sections of the society and preservation of the noblest religion on earth, take up one of the various schemes of Vishva Hindu Parishad. It is the best form of worship.

Your whole-hearted support is solicited for your own survival. हेयम् दुःखं अनगतम्—'Prevent the disaster

before it strikes you'. It is the real philosophy of life.

The one thing a Hindu has to remember is that 'God helps those who help themselves'. Root out fatalism from this country to root out inaction, discrimination and poverty from this golden land. If you want to preserve all that is beautiful in this world, if you want to remove corruption, exploitation of the poor, inhumanity towards Harijans and all that is ugly in India, defend real Hinduism with all your might to whichever religion you belong.

The dire needs of this space age, fast hurtling into the future, are universality of outlook, unity in diversity, spiritualism, sarva dharma samabhava, non-violence, the philosophy of 'live and let live', a balanced view of womanhood, flexibility, supernatural awareness through yoga for mastery over science, tranquillity of mind and preservation of nature. These values form the various foundation stones on which the glorious temple of Hinduism was raised by great Rishis and Avatars—the corner-stone, which has stood the test of time immemorial.

## Lala Hansraj Gupta (Continued from page 5)

Mayor of Delhi, had only one worry. He said Lalaji had set such high standards allround, that it would not be easy for him to maintain the same.

Once the National Integrataion Council decided to hear RSS views on communalism. Lalaji appeared before the Council. He defined a Hindu as one who looked upon India as mother-land and holy-land. When asked if that did not rule out Muslims, who looked upon Mecca as holy-land, Lalaji said: "No. Chinese Buddhists do not cease to be patriotic Chinese when they come for pilgrimage to Bharat Varsh. Mecca is holy for Muslims, but Hindustan can be even holier for them." The National Integration Council members were delighted with his exposition of this crucial issue.

When Emergency came in 1975, Lalaji offered Satyagraha and was held under MISA for 21 long

months. Life in Tihar jail could be real tough. The food was awful. The bathrooms stank. The wards were packed with detenus like sardines. Even in this trying situation, Lalaji lived, moved and laughed as though nothing had happened. He even began to grow long hair, to avoid the bother of hair-cut and daily shave. Besides, he said with a chuckle, it had cured his cold and cough. Here was a Karmayogi, for whom joy and sorrow made no difference.

The RSS Constitution describes the Sarsanghachalak as "Friend, Philosopher and Guide" of the Sangha. Paying his tribute to Lalaji's memory, Shri Balasaheb Deoras, Sarsanghachalak, said that, in fact, it was Lalaji who was the "Friend, Philosopher and Guide of everybody in the RSS".

That was Lalaji, a gem of the purest ray serene.



# ABANDONMENT OF SITA

## Through the Eyes of a Kannada Poet

By

Prof. N. Nanjunda Shastri

LAKSHMEESHA, the Kannada poet, flourished in the sixteenth century in a remote corner of Karnataka and has been acknowledged as a poet of great stature. Influenced by the literary atmosphere of the age, and inspired by Jaimini, Lakshmeesha wrote his monumental work in Kannada, popularly known as *Jaimini Bharatha*. Jaimini interspersed the *Aswamedha Yagya* story with parallel incidents from the Ramayana. One such moving incident is *Sita Parithyaga* (Abandonment of Sita). Poet Lakshmeesha, while remaining faithful to the Jaimini original, deviates from it here and there, and that makes his version more effective, impressive and artistic.

*Sita Parithyaga* is one of the most pathetic incidents in the *Uttara Kanda*. While Jaimini's account extracts "the meed of tears" from every reader, Lakshmeesha's subtle strokes wring the heart of even a stone-hearted reader. That is how he wields his pen, how he moves the reader and how he himself rises to great poetic heights.

The *Sita Parithyaga* incident falls into four well-defined stages. The first consists of the strong desire expressed by Sita, who is *onceinte* to go to the forest to have good look at the *Ashramas* of the *Rishis* and spend some time in the *company* of the blessed *rishipatnis* (Wives of the Rishis). The second stage is the bad dream which

Shri Rama has, and the report brought by the *doothas* (messengers) regarding the obnoxious statement made by awasherman. The third stage is the unilateral decision taken by Rama on *Sita Parithyaga*, his brothers' protests notwithstanding. The last stage is the saddest mission undertaken by Lakshmana, namely, to escort Sita to the forest and abandon her there.

Lakshmeesha has handled the first stage with greater skill than Jaimini. In Jaimini, Rama's ill-omened dream precedes Sita's expression of her strong desire to behold once again the *Ashramas* of the *Rishis* and seek the company of *rishipatnis*. Then Rama learns of the washerman's indirect allusion to Sita's purity and falls into a fit of grief. His brothers' attempts to alter Rama's decision fail. Lakshmana is told to carry out the order.

In Lakshmeesha, however, Sita's strange request to repair to the sylvan forests comes first. In a stanza, pregnant with *dhvani*, the poet makes Sita wait for an opportune moment when Rama is all alone, free from his kingly worries. She catches him in a happy mood to broach her rather peculiar desires. She requests him: "Do send me to the forest once again." The poet's emphasis is on "once again". What a world of meaning is packed into that little expression!

The fourteen long and arduous years she spent in the forest earlier

and the entire stretch of the future years she is destined to spend in the forest are made to pass before our mind's eye. Then, like a sledge hammer stroke, comes the word "*bayake*" in the very first line of the next stanza.

The Kannada word *bayake* (desire) has a significant connotation, as it refers to the peculiar longing or wish of a pregnant woman (especially in the first pregnancy), which must needs be fulfilled. Shri Rama listens to her request and then, says the poet, "smilingly and slightly tremblingly comforted her." The Kannada verse is far more effective than its English rendering. The word "smilingly" reminds Sita (jocularly though) of her self-imposed exile of fourteen years; "slightly tremblingly" is a hint at the terrible trials and tribulations which they have gone through; and then "comforted." The word order preferred by Lakshmeesha is a clear indication of the delicate art he was capable of.

Then follows the bad dream, so ominous, which leaves Rama completely dazed and shaken. The sequence of events in Lakshmeesha is much more natural, more moving and at the same time more convincing. Though Rama beseeches sage Vasishtha to perform a *Shanti*, to counter the ill-effects of his bad dream, he is troubled in mind. Vague fears clutch him and he moves about, as it were, like a haunted man.



Lakshmeesha has succeeded eminently in picturing Rama's deep love for his consort and at the same time in delineating Sita's nobility, greatness, and sublime grandeur, as she expresses her desire to go to the forest to see lovely though simple *Ashramas* and meet the austere and dignified *rishipathnis*. Any other woman in her state would have craved, probably, for expensive jewellery and rare delicacies. Just because she was made of such sublime stuff, she told Lakshmana, even when he had made it clear to her that Rama had really banished her, that Raghava was faultless. To what heights Sita climbs !

In handling the second stage of the story, too, Lakshmeesha proves himself to be a shade superior to the Sanskrit poet, Jaimini. While the Sanskrit poet makes Rama adopt a roundabout method to learn about the latest things being talked about in Ayodhya, the Kannada poet chooses the direct method. The bad dream, which Rama had, had shaken him. Consequently, for three or four days he was listless, heavy-hearted and weebegone. He suddenly realised that, as King, he should address himself to his kingly duties. So he summons in his intelligence men and queries them regarding the prevalent public opinion.

Lakshmeesha pictures Rama as a perfect ruler, who plunged into critical self-examination. The neglect of his royal duties for three or four days forced him into this mood of self-examination. The intelligence man tried to gloss over the vital part of his information, as he did not want to embarrass his lord. But the conscientious ruler commanded him to speak out. So comes out of his lips the heart-rending words spoken carelessly by the uncultured washerman. Raghunandana plugged his ears with his fingers and, says Lakshmeesha, shook his worried head like a shackled elephant and slipped into his *antahpura* (inner apartment) like a chased cobra gliding into its hole. The two similes, of the shackled elephant and the chased cobra,

are extremely appropriate and there is unquestionable literary grace in their timely application.

In Jaimini, on the other hand, the messenger is rather voluble, officious and tends to overstep the limits implied in and imposed upon a servant. Kama's queries too appear to be excessive. In Lakshmeesha's poem, Rama is so overwhelmed by the unpalatable words that he goes into solitude and suffers terribly though silently. He refuses to give audience the next morning to other kings and monarchs, who had been waiting for a long time. This unusual stance of Rama brings his anxious brothers to his presence. They learn of Rama's gnawing worry and grief and of his decision on *Sita parithyaga*.

In the description of the last stage of *Sita parithyaga*, both the Sanskrit and Kannada poets have achieved singular success. The unsuspecting queen of Ayodhya was beside herself with joy and exultation as her 'desire' of going to the forest is about to be fulfilled. What a grand use of irony ! She runs about collecting gifts and offerings for the Rishis and their wives.

Even in that bustle and hectic preparation, she does not forget to carry the *padukas* of her Lord to serve as her constant companion (another splendid example of unconscious irony; it is the *padukas* and not her Lord which will be with her in the days to come). Incidentally, the *padukas*, which had been elevated by *Bharatha* to the status of a ruling monarch, are now pressed into service to deputise as a royal consort Lakshmana, who sat in the chariot watching ruefully the goings on, becomes a living though helpless and an unenviable victim of cruel circumstances.

The chariot lugs forward and presently the horses gallop. The banner on top of the chariot flutters in the breeze. The poet says that it looked as if even the banner shook its head woefully, from side to side, wailing, "alas ! alas !" at the sad

decision taken by Shri Rama.

Even after crossing the Ganga Sita is very surprised at not discovering the ever-so-familiar sights and sounds—the hermitages, the *Vastras* (clothes) hanging from the branches, the gentle deer, the spiralling smoke from *agnihotra* in the *Kutiras* (hermitages), the *Veda-ghosha*, the lowing of cows, and the melody of sacred songs. So she questions Lakshmana if he was on the right track or whether he had lost his way. Lakshmana is thrown into a paroxysm of grief, which he dare not give expression to. Duty-bound as he was, he stuttered and stammered, words stuck in his throat and his eyes were pools of sorrow. Express himself he must, and so in broken words he said almost inaudibly—

"Devi, having been ordered by Raghukuloddhara to leave you in the forest, I tearfully beg you to make your own way in the forest. I cannot violate his command."

Sita's state, immediately on hearing Lakshmana, has been magnificently pictured by Lakshmeesha.

Like a plantain tree, bearing a cluster of ripe fruits, shaken and flattened by a gust of strong wind, Sita fell down.

The significance of "bearing" in the context of Sita's being in the family way and the meaningful expressions "shaken and flattened" are more moving and appropriate than Jaimini's simile of a falling star.

Lakshmeesha's splendid picture of the departing Lakshmana is unforgettably moving and artistically great. Says the Kannada poet ; "Like a tender calf, pulled away from its mother, Lakshmana cast a longing, lingering tearful look behind." Sita's motherly fondness and Lakshmana's filial affection are brought home effectively by this homely image of the calf and the cow.

(Coustery : *Bhavan Journal*, March 16-31, 1985)



## Significance of Libraries Emphasized

### All India Library Convention at Gurukul Kangri

THE 5th All India Library Convention was held at Gurukul Kangri Vishwavidyalaya, Haridwar. Two seminars were conducted on this occasion. The theme of the first seminar was library and information services for research, planning and decision making, whereas the second seminar dealt with the factors relating to individual effectiveness in the library organisation. About 200 Librarians and Information Scientists from all parts of the country participated in the Convention.

Over the years, the Association has acquired the status of National Library Association. It is duly recognised by the Ministry of Education, Government of India. Today its membership exceeds 500 institutions and individuals. The Association has organised post-graduate diploma course in Library Science from 1951 to 1960 for working librarians. It is recognised by the Government of India as equivalent to a university degree in Library Science for the purpose of recruitment.

Welcoming the Librarians and Information Scientists, Vice-Chancellor of Gurukul Kangri University, Shri G.B.K. Hooja, said that he was grateful to the Librarians of his college life and would touch their feet today if he met them, because they were the custodians of knowledge and light-bearers and knowledge-givers. Besides developing the extension culture, the universities should concentrate upon improving and building better libraries, because the libraries were more important than lecture-rooms and laboratories.

Mr. Hooja said that the library

movement should be started in the whole country. It should be a movement of volunteers, self-dedicated persons. Swami Dayananda conceived of a Librarian in his administrative and educational set-up of Arya Samaj as early as 1875. Books preserved in a library not only promote education and research, but also pass on the cultural output of one generation to another. They promote thinking and thoughtfulness. It was Dr. Johnson who rightly said that the books are more important than lectures which are prepared from the books.

Describing universities as lighthouses of the nation, Shri Hooja referred to the all-round progress and development of the Gurukula Kangri Vishwavidyalaya and observed that Vishwavidyalaya had the privilege of holding the XVIII All India Conference of American studies; the North-Zone Vice-Chancellors' Conference on SCs and STs Reservation Policy; All India Philosophical Conference; Vedic Education Workshop; Seminar on New Education; and another Seminar on Environment Pollution. It was also going to host another All India Conference on Environment next month. It has also held successfully the Inter-University Badminton Tournament. Further more, the University, a symbol of the oriental and ancient knowledge, was coming in close contact with the BHEL, a symbol of modernity. In most of these Conferences the union of the university and the industry was an example of theory and practice coming together.

A memento was presented to Shri D. R. Kalia, former Chief Librarian of National Library, Calcutta and organizer and convener of this

Convention (now a Visiting Fellow in Gurukula Kangri Vishwavidyalaya) for his services as an information expert and library scientist.

The Chief Guest, Prof. C. P. Gupta, Pro-Vice-Chancellor, Roorki University, addressing the Convention, said that a library being a repository of knowledge and parameter of research and education should be neat, clean, pleasant, elegant and attractive, with good furniture and other amenities, easy accessibility of books and visual aids and efficient copying services. He pleaded that a proper care should be taken in the selection of books and journals and fullest possible co-operation by academic community should be extended in this direction. Books should be selected after going through them.

In his Inaugural Address, Shri T.R. Chandrashekar, Additional General Manager, BHEL, Ranipur, touched upon the role of information in decision-making. He also mentioned the systematic method of compiling and preserving information by the ancient Indian pandits and horoscope-makers. But the present-day computers were doing a great deal of significant work in providing information. He said that in order to increase efficiency, good working conditions, job-satisfaction, physical facilities, good salary and incentives for good work were needed.

In his Presidential Address, Shri M. K. Jain, President GILA, said that gradually people and universities were realizing the true significance and role of the libraries, and therefore the job of the librarian was becoming more and more important but at the same time challenging and full of expertise and specialised knowledge. □



# Success Of The Open School

## Constraints—No Follow-up, No Learning Material

By

Shri Joseph Maliakan

Shri K.C. Pant, Education Minister, addressing the Annual Function of the Central Board of Secondary Education, aptly described the inadequacy of efforts in the development of the 'OPEN SCHOOL' and referred to it as a mere 'drop in the ocean'.  
—Editor

THE Open School set up by the Central Board of Education as an experiment in July 1979, with an aim to evolve structures and strategies in distance education, has proved to be a big success.

Ironically, like many other experiments in the past, particularly in education, the success story of the Open School is likely to be shelved, for the Education Ministry is yet to take any follow-up action on the experiment.

Proposals for the creation of a National Institute for Distance Education (NIDE) and increased financial allocations for the Open School made by the Central Board of Secondary Education and accepted in principle by the Ministry, are still pending implementation.

The Open School itself is, meanwhile, functioning from a tiny rented building in South Delhi where it has little facilities to develop learning material, particularly preparation of audio visual aids, which is a major component in distance education.

Hitherto, the Open School has been depending solely on printed material and personal contact programmes in its efforts in distance education. Plans are afoot to pre-

pare radio and television programmes for distance education. But all these would be of little help if the necessary infrastructure is not built at the grassroots level to make the programmes receptive.

However, functioning on a shoe string budget and skeleton staff, the Open School, which actually started operation in 1981, has already succeeded in developing an effective strategy in distance education.

Currently offering secondary level course (class 10) and a bridge course leading to secondary level course to out-of-school youth, school drop-outs, working adults, housewives and learners from socially and economically backward sections, the Open School is soon planning to introduce senior secondary (class 12) course and technical, vocational and life enrichment courses.

The increasing popularity of the Open School can be judged from the fact that started with an enrolment of 1,600 students in 1981, the Open School had in 1983-84 nearly 8000 students on its rolls. The enrolment has, in fact, been increasing at the rate of almost 50 per cent every year.

According to the fourth annual report of the Open School, about

70 per cent of the students enrolled with the School in successive years belonged to the age group of 17 and above. Women constituted about 26 per cent. The percentage of rural students has gone up from 8.2 per cent in 1982-83 to 16 per cent in 1983-84.

What is more impressive is that the pass percentage in various subjects in the class 10 examination, conducted by the Central Board of Examination in various subjects, ranged from a minimum of 51 per cent (English) to over 94 per cent in home science. This is not a mean achievement considering that the students enrolled in the Open School are often 'rejects' from the formal system of education and the Board does not compromise on standards and achievements.

Mr. H. R. Sharma, Director of the Open School, when asked about the future programmes of the School, said that in addition to the existing 12 resource - cum - study centres (11 located in different parts of Delhi and one located in Gangtok), three centres would be opened, one each in Port Blair, Tamil Nadu and Rajasthan.

The Open School, Mr. Sharma said, was concentrating on perfecting the strategies for distant education and in the development of appropriate learning material



uited to the needs of the learners. The School, he said, had successfully produced and updated learning materials in nine subjects offered at the secondary school level.

In order to make the Open School popular, apart from the establishment of resource-cum-study centres, the Open School has introduced a students sponsorship scheme. Under the scheme, existing institutions and voluntary agencies could sponsor an Open School in their respective areas and this Open School would provide all assistance. Several institutions in the country have shown an interest in taking up sponsorship schemes.

Institutions affiliated to the Central Board of Secondary Education or to any State board of education, philanthropic, social service institutions aided by Government and run by duly registered societies are eligible to sponsor candidates to the Open School. The Bharatiya Vidya Bhavan, St. Francis Xavier School, both in Delhi, and St. Vincent's Convent School in Orissa are currently sponsoring students to the Open School.

At present, instructions in the Open School are carried out in only two languages, English and Hindi. This has discouraged students from non-Hindi speaking areas to enroll

with the Open School. Because of the non-availability of learning material in the regional languages, many States are wary of adopting the system developed at the Open School.

However, many States are keen that courses were made available in the regional languages to expand the scope of the Open School. In fact, the Open School, some time ago, after exploring the possibilities of introducing the Open School system, submitted a report to the Education Ministry, pointing out the difficulties in the North-East. It could not be ascertained if the Ministry has taken any action on the report.

## DELHI UNIVERSITY FOR MORE VOCATIONAL COURSES

In a bid to further vocationalise under-graduate education, Delhi University Vice-Chancellor Moonis Raza has initiated a series of steps that are likely to culminate in the opening of an aeronautical science college, a hotel management institute and a college of agricultural studies by the start of the next academic session.

While the Rao Tula Ram Trust is being persuaded to convert its college into a pure agricultural science institute, the University has approached the Indian Air Force for help in setting up of an aeronautical science college.

The University is also negotiating with the Delhi Administration for setting up of a hotel management institute and the chairman of a college governing body, who owns a large printing press, for introduction of a course in printing technology.

The syllabus for an honours course in physio-therapy has already

been prepared by experts and the University will soon appoint a courses committee to examine and approve it. It will later be placed before the Academic Council for final approval.

Giving this important information, Vice-Chancellor Moonis Raza said he was keen that the process of vocationalisation of education started last year is continued.

## PROF. VISHWANATH VIDYALANKAR HONOURED

The U P. Sanskrit Academy has honoured the great Vedic scholar Prof. Vishwanath Vidyankar for his commentary of the Atharva-Veda, Khand No. 11, 12, 13. He was presented with a Prashasti Patra. This book is being published by Narayan Singh Pratap Singh Religious Trust, Karnal. Prof. Vishwanath Ji is now 96 years old. His commentaries on Atharva-Veda and Sama-Veda are well known among Vedic scholars. Even at the advanced age his interest in Vedic studies is remarkable and he daily spends considerable time in this respect. All Vedic scho-

lars wish him long and healthy life so that he may serve the cause of Vedic studies, so dear to his heart, more gloriously.

## PROBLEM OF HIGH 'DROP-OUT'

Education Minister Shri K. C. Pant said that talk of universalising primary education was pointless unless the high drop-out level was taken into account.

The Minister, who was addressing a gathering of the Alumni Association of the Calcutta Medical College, which is celebrating its 150th anniversary this year at the Indian Medical Association Hall, said at the primary school level, as many as 60 per cent of the students dropped. The percentage rose to 76.8 by class VIII, the Minister said.

The Minister urged the doctors present to examine if a lack of balanced and nutritious diet had any co-relation with the children dropping out of school because of their inability to cope up.



# ROLE OF D.A.Vs. IN HARYANA

## Network of Schools and Colleges

By

Dr. K.K. Dhavan

THE 19th century may aptly be described as the period of cultural renaissance in India. After a couple of centuries of gloomy lethargy, the great, ageless and deathless soul of India seemed to awake once again into a world of new realities and possibilities. Great saints, sages, educationists, poets, philosophers and patriots were born. The modern mind marvels at the astonishing genius of the womb of Mother India. Swami Dayanand Saraswati was one among those noble sons of Mother India. He was a saint-patriot who waged a relentless war against superstitious and pernicious practices which plagued the people of this ancient land of the Rishis. Essentially a religious man, Swami Dayanand Saraswati raised the banner of Swaraj and started a movement for the eradication of untouchability, emancipation of women, widow remarriage and the development of a system of education that would percolate through the gamut of the entire Hindu society and cleanse it of the impurities that had crept into it and distorted the vision of the effulgence of the Vedic values and Vedic culture.

Inspired by this visionary saint, his disciples established the Dayanand Anglo-Vedic College Trust and Management Society in 1885 A.D. and established the first D.A.V. School at Lahore in 1886 A.D. under the leadership of Mahatma Hans Raj. The growth of D.A.V. institutions, both schools and colleges, has been phenomenal since then.

### Centre of Learning

The D.A.V. College, Lahore was the great centre of learning, for the students of Haryana also, in pre-Partition days. On the eve of Indian Independence, this nucleus of the D.A.V. Movement was left in Pakistan. But the D.A.V. Managing Society soon re-organised itself at Jalandhar and served the need of the people of Haryana as well.

In order to give it a nation-wide importance, late Dr. Mehar Chand Mahajan, the then Chief Justice of India, shifted the head-office of the D.A.V. College Managing Committee from Jalandhar to New Delhi. Besides rehabilitating itself on the sound footing, the D.A.V. institutions were established in the main cities of Haryana and Panjab as well as in other parts of the country.

The DAVs have always looked forward. They have always kept their mind open to new and progressive influences. They are always willing to learn whatever the outside world has to teach, but they are too firmly entrenched in the ancient Vedic wisdom to be swept off their feet by any wind and storm.

People of DAVs have been adventurous. They keep on exploring all spheres of life and taking upon themselves the responsibility of taking up social and educational projects even in the remotest of this vast land of ours.

### Rapid Increase in D.A.V. Institutions

In order to accelerate educational development and for material prosperity and moral uplift, the D.A.V. Management decided to play a major role, a supportive role to the Government. Thus the role of the D.A.V. Movement is unique in the country. The D.A.V. institutions are opened in four corners of the country. Their offshoots are reaching the poorest of the poor and the most backward areas in Haryana as well. When we look at the role of the D.A.V. Movement in Haryana alone, we are simply overwhelmed by its massive work in the field of the general, vocational and technical education in the State.

The number of D.A.V. institutions run or managed by the D.A.V. Society is increasing rapidly. From 60 in 1947, these have reached to 262 by 1984-85. These include 36 Degree Colleges, 23 Professional and Technical Institutions, 34 Higher Secondary Schools, 45 High Schools, 99 Model Schools, 17 Primary Schools and other institutions like Adult Education Centres, B.B. Bhawans and College of Management Studies. Out of these institutions, there are 47 in Haryana itself including 9 Degree Colleges, 1 College of Education, 11 Higher Secondary and High Schools, 22 Public Schools, 1 Primary School, 1 Brahmamahavidyalaya and 2 Colleges of Management Studies.

Just to mention a few major



tions in Haryana, one can point out the following : The D.A.V. College (Lahore) was established in 1886 at Lahore, and was rehabilitated at Ambala City. Late Principal Bhagwan Dass was the source of inspiration behind this and other institutions in the District Hisar, in the fiftys used to be considered an inhospitable area. There were very few roads and almost no trees and tubewells. Wind-swept, sandy, unbearably hot in summer and agonisingly cold in winter, Hisar scared even the most intrepid of adventurers. But the undaunted spirit of the D.A.Vs. did not yield. In 1950, Dayanand College, Hisar, was established which is now the biggest college of Kurukshetra University and one of the top-most institutions of Haryana. Late Principal Gian Chand, prince among the beggars for the college, will always be remembered as its Founder-Principal. He attracted brilliant students from Panjab, and other parts of India as well, to study here. And the tradition still goes on. The students of this institution are serving the nation as able administrators, like Secretaries to the Government of India and various States, and as Commissioners, Deputy Commissioners, Engineers, Doctors, legal luminaries, scientists, army officers, executives in big firms and some have gone abroad on high posts. Most of the top positions in the university examinations, sports and other fields of vigorous youthful activities have been almost invariably annexed by the students of this college.

Dayanand College, Hisar felt that the D.A.Vs. had a responsibility and duty by children of the have-nots. For the last two years, it has been giving free coaching to children coming from economically backward, scheduled caste and generally weaker sections of the society.

#### National Service Scheme

Dayanand College, Hisar is serving the rural area through its three units of National Service Scheme. They have adopted two villages in the district. It is a pleasure to visit these villages when the boys and girls

are at their work during their camp days. This wing has the great distinction of serving the Adivasi areas of distant Bihar also.

The D.A.V. Colleges, in places like Yamuna Nagar, Karnal, Sadhaura (1969), Pundri (1969), Nandola (1974), Pehowa (1981), Cheeka Mandi (1983) are providing education to the students of the surrounding rural areas and backward areas, so that the children of the soil can get the opportunities of higher learning at their doors.

The Sohan Lal College of Education, Ambala City, was originally established at Lahore in 1939 by late Rai Bahadur Sohan Lal. After partition, it was rehabilitated at Ambala in 1954 and handed over to the D.A.V. Management for future development. This college provides training to B.Ed and M.Ed. and Nursery Teachers. Training Course Survey Committee of Haryana Government declared this college as the best of all the Colleges of Education of the State.

The 11 Higher Secondary and High Schools at Yamuna Nagar, Ambala, Hansi, Hisar, Jagadhari, Pundri, Panipat and Sadhaura provide education to thousands of boys and girls of Haryana with the best of results in comparison to other institutions.

The D.A.V. Management has started to establish Public Schools at various places with a view to meeting the rising need of the time by creating sense of awareness and inculcating fundamental moral and social values of life in the coming generation. Some such schools are set at Panchkula, Ambala, Hisar, Fatehabad, Panipat, Yamuna Nagar, Kaithal, Pehowa etc. The D.A.V. College Managing Committee aims at opening a net-work of 50 more Public Schools in Haryana alone, during the D.A.V. Centenary year 1985-86.

#### Vedic Preachers and Purohits

One Upadeshak Mahavidyalaya is functioning at Hisar, known as Dayanand Brahma Mahavidyalaya, which is preparing Vedic Preachers and Purohits. It is functioning on the Gurukul lines, where the Brah-

macharis from all over India come and stay in the Ashram till they finish their education. The College is financed by donations received from the religious-minded persons. The Mahavidyalaya was first established at Lahore in 1886 as Vedic Ashram and was named as Dayanand Brahma Mahavidyalaya in 1921. After partition of India, the institution was rehabilitated at Hisar in 1956. Late Principal Gian Chand, after retirement from local Dayanand College, raised the Vidyalaya to the present level. The Ashram is a resort for Arya Sanyasis visiting Hisar. It is now looked after by Shri Satya Priya Shastri, its energetic Acharya, who is well known for his Vedic learning.

The D.A.V. College Managing Committee has further launched a new venture since 1982 of setting up institutions to provide the young graduates and employed persons better skill and expertise in the management of human resources and material output in the industries, firms and offices or fields wherever they go and work. For this purpose D.A.V. Management has started the D.A.V. College of Management, Communication and Educational Administration at Chandigarh. It has started five affiliated wings in Panjab, Haryana and New Delhi. Two such Colleges of Management Studies have been established in Haryana : (i) Dayanand College of Management Studies, Hisar, (ii) D.A.V. College of Management Studies, Ambala City. Diplomas awarded by these Colleges have been given due recognition by the Governments of Punjab, Himachal Pradesh and, of course, Haryana.

The tasks and the responsibility to be shouldered in future are stupendous, but with unshaken faith in God above and unfailing confidence in their will to serve, the D.A.Vs. hope to do well by the society and the nation.

As a token of appreciation of the yeoman services rendered by the D.A.Vs. to this State, the Government of Haryana has decided to assist the D.A.V. College Managing Committee, New Delhi, in opening a Dayanand Academy in Hisar. □



## The Inside Story of Punjab Accord

By

Shri Inder Jit

LOUD cheers have appropriately gone up for the Prime Minister, Mr. Rajiv Gandhi, and the Akali Dal Chief, Sant Harchand Singh Longowal, all over the country for finding a solution to the Punjab problem at long last. Eloquent adjectives have been used to felicitate both. Without doubt, the two have shown great courage and patience, sagacity and statesmanship. Every Indian, barring the extremists, has heaved a sigh of relief. A heavy load has been lifted off his chest. However, that is not all. Full marks and praise for the historic accord also go to Mr. Arjun Singh, the quiet and unassuming Governor of Punjab, Mr. Balwant Singh and Mr. Surjit Singh Barnala, the close colleagues of the Sant, and the brave and patriotic people of the State. All three played a crucial and constructive role behind the scenes. If truth be told, together they prepared the ground and the environment for Mr. Rajiv Gandhi and Sant Longowal to meet and sign a memorandum of settlement in the interest of strife-stricken Punjab and, indeed, of India—its unity, integrity and prosperity.

All manner of stories in regard to the Punjab agreement and how it was forged are going the rounds. Yet, authoritative information available shows that the inputs which eventually led to the historic accord were elementary. Top priority was given by Mr. Arjun Singh on taking over as Governor on March 14 last, to building bridges of confidence. Towards this end, he proceeded with great perseverance, tact and speed. In a little over a week, he got the Prime Minister, Mr. Gandhi, to accept his overall strategy and pay his first visit to the State on March 23. The place and the occasion—Hussainiwala and Martyrs Day—were carefully chosen to provide a platform which was not only political but also emotional and secular. The meeting enabled the Prime Minister to share his deep concern over the Punjab situation with the people of the State and make a public commitment about finding a just and honourable solution. The visit touched the State's common people deeply as Mr. Gandhi also raised the Hussainiwala Memorial to Bhagat Singh, Rajguru and Sukhdev to the national level.

Most people in Punjab and the rest of India were apprehensive over Mr. Gandhi's decision to visit Hussai-

niwala. However, the occasion went off smoothly and successfully and, what is important, made a big impact on the people and helped them get back to their strong secular moorings: Shaheed Bhagat Singh was a Sikh, Rajguru and Sukhdev were Hindus. Not long thereafter, the Prime Minister took the next step. In a major speech, he strongly pleaded for peace and prosperity in Punjab and thereby made a fresh impression on the masses. The signals were loud and clear. The administration was exhorted afresh to ensure peace and act firmly against violence from whichever quarter it came. The masses were invited to stand up for their prosperity and involve themselves in securing peace through a solution of the Punjab imbroglio. The Prime Minister's message led to action and interaction. More and more people turned their thoughts towards ending the continuing agony. A thaw had begun. Enough was enough.

Jalianwala Bagh Day on April 13 was chosen as the next step towards finding an effective solution. The day has been an occasion of national significance for the past many decades. But Mr. Arjun Singh chose to give it a new dimension with the Prime Minister's consent. This year a special function was arranged, not only to remember and honour those who had fallen to the British bullets but also to focus concern of the entire nation on the Punjab problem. Chief Ministers from various States responded warmly to Mr. Arjun Singh's invitation. Among those present were Mr. N.D. Tiwari from U.P., Mr. Motilal Vora from Madhya Pradesh, Mr. Haridev Joshi from Rajasthan and Mr. N.B. Bhandari from Sikkim. Mr. Ramakrishna Hegde and Mr. N.T. Rama Rao were unable to attend because of unavoidable circumstances. However, NTR sent Mr. Madhav Reddy, Leader of the Telugu Desam group in the Lok Sabha, to represent him. This meeting too helped the healing process and in building confidence. It showed that the entire country was with Punjab standing up for peace and India's unity and integrity.

Sant Longowal next visited Delhi on April 26, his thinking influenced by Punjab's changing mood. What he saw, heard and experienced greatly impressed him. True, the tragedy that struck thousands of innocent men, women and children in the wake of Indira Gandhi's assassination distressed him deeply. But he also saw Delhi as an open city in which the Punjabi



Hindus had stood rocklike for their Sikh brethren and all desired an early and honourable solution of the Punjab imbroglio. Important developments followed after he returned to Amritsar. A clear distinction came through between the moderates and the extremists when the so-called United Akali Dal under Baba Joginder Singh came into being early in May. The moment of truth had arrived for Sant Longowal and his close colleagues. The choice before them was clear: get submerged in the extremist tide or stand up and be counted as patriots. The Sant's mind was clear. A strategy was then worked out with the help of friends. A week later, the Sant and his close associates came out courageously against the extremists.

Matters threatened to go out of hand twice thereafter—first when the extremists struck with bomb blasts in Delhi and next when the Bhindranwale Dal decided to observe "Ghallughara Week". The Centre was gravely concerned as people all over the country reacted sharply to the blasts which killed and maimed scores of innocent people. New Delhi, it can now be disclosed, considered seriously the question of locking up the entire Akali leadership again. Fortunately, the Prime Minister and Mr. Arjun Singh were clear that any over-reaction would put the clock back. Consequently, the law and order machinery was swung into action as seldom before and the fresh challenge met effectively. The Ghallughara Week was handled even more firmly. It was decided not to take any chance. Simultaneously, two things were done. Solid bandobust was made to enforce law and order. Further, the organizers were clearly told: Peaceful protest, howsoever unpleasant, would be permitted. But no one indulging in violence would be spared. The strategy worked. Eventually, the Ghallughara protest began and ended in the Gurudwaras.

Contrary to all manner of stories, there was no secret meeting between Mr. Arjun Singh and Sant Longowal. However, a close and informal contact was established between the Governor and Mr. Balwant Singh, one of the Akali Chief's principal advisers. Broad understanding was more or less reached on almost all the contentious issues between Mr. Arjun Singh and Mr. Balwant Singh and Mr. Surjit Singh Barnala, barring three—Anandpur Sahib Resolution, river waters dispute (what precisely should be sent for adjudication) and Chandigarh (the exact area which would be given to Punjab). It was, for instance, generally agreed that Army deserters would have to be dealt under the Army law. (Remember, Gen. Mohan Singh, Gen. Shah Nawaz Khan and others of the Indian National Army were not taken back in the Indian Army following independence even though Jawaharlal Nehru personally defended them at the historic Red Fort trial.) Instead, it was agreed that those discharged would be rehabilitated otherwise. Above all, the informal contacts enabled Mr. Arjun Singh to persuade the Sant and his advisers to put their full faith and trust in the Prime Minister.

The stage was set for the final act in a story which was successfully kept a secret from the entire Press. (Many miss the old giants of the Press.) Mr. Gandhi took the gracious initiative of inviting the Sant for

talks—and the latter responded equally graciously. Mr. Arjun Singh received the Akali leaders personally at Parliament House and gave fresh proof, if proof was needed, of Mr. Gandhi's and his own sincerity. Once Mr. Gandhi and the Sant met, the three remaining issues were also resolved on a give and take basis. Para 8 of the settlement relating to Centre-State relations is a case in point. The Akali Dal has now acknowledged that "the Anandpur Sahib Resolution is entirely within the framework of the Indian Constitution"—and accepted the Union Government's view that India has a Unitary Constitution with federal characteristics. The Union Government, for its part, has agreed to refer the portion relating to Centre-State relations only to the Sarkaria Commission so as not to leave scope for any controversy. (The original version of the Resolution, according to some top Congress-I leaders, is secessionist in its "Political Aim".)

What about the poll? Opinion in New Delhi is clearly in favour of holding elections before President's rule ends on October 6. Tentatively, it favours installation of a new Government on Gandhi Jayanti—October 2. If so, the poll could be held the preceding Sunday—September 29, and the election process announced on or about August 15, which gives New Delhi and Chandigarh more than a fortnight to make up their mind. True, extremists are almost certain to try and block the poll. But the Centre and Chandigarh will face them boldly. (The hard core is said to total about 200 men.) In fact, New Delhi went ahead with the Lok Sabha poll in Chandigarh in December last despite a strong view that it should be postponed as in the case of Punjab. It was feared that if this was not done, the wrath of all the terrorists might focus on the head of the Congress-I candidate. In fact, this was the sole reason which led the Congress-I High Command to announce the name of Mr. Jagan Nath Kaushal as its candidate for Chandigarh on the very last day. Mr. Kaushal was provided required security and Chandigarh went through the poll peacefully.

What of the future? Euphoria needs to be avoided and the memorandum of settlement viewed essentially as described by the Prime Minister—"a very concrete step" to resolve the Punjab issue. New Delhi, Chandigarh and the rest of the country will still have to move warily and remain on their guard. (Firm instructions were promptly given by the authorities to come down heavily at the sign of any trouble so that there was no second time.) Fortunately for the Prime Minister, his choice of Mr. Arjun Singh for the country's most tricky and explosive job has proved right, as Mr. Gandhi himself reportedly mentioned to some Akali leaders. (Speculation is already on about Mr. Arjun Singh's induction as a key Minister at the Centre now that he has shown ability to handle statecraft adroitly and inspire confidence among the minorities.) All in all, the Prime Minister has been as good as his word and earned himself a big feather for his cap. Misguided elements at home and abroad have been caught on the wrong foot and are trying to fight back. But, given popular support, New Delhi is confident of dealing with them—and ushering in a new era of peace and prosperity. □



# How the British Duped the Sikhs

## Attempts to keep them away from national mainstream

By

Shri Kshitish Vedalankar

ON 29th March 1849, Governor General Lord Dalhousie announced the amalgamation of Punjab into the British Empire. The Khalsa Raj had touched the peak of its glory in the time of Maharaja Ranjit Singh. But within 10 years of his death, due to the infighting among his narrow-minded and self-seeking successors, the Khalsa Raj collapsed.

It was not surprising that the Khalsa Raj had ended. Empires come and go. The surprise is that the Sikhs themselves celebrated the occasion by illuminating the Golden Temple on 30th March, 1849.

The British acquired Punjab through diplomacy and intrigue, but they could not rest content until they had removed the very basis of the Khalsa Raj. The foundation of Khalsa Raj rested on cultural amity and military disposition. So, the British set about in a very planned manner to crush the amity, the religious goodwill and the military disposition of Punjab.

Apart from the soldiers, the people living in the areas flanked by the Ravi, the Beas and the Sutlej were traditionally fearless and great fighters. The plan to destroy this militaristic streak was to be accomplished in three phases. In the first phase, Sikh soldiers were disarmed, cashiered and sent home permanently. In the second phase, the recruitment of Sikhs in the Army was stopped. According to one estimate, the Sikhs surrendered 1,19,796 arms. Dr. Khilnani has expressed surprise how the Sikhs, who had

only a few days before fought three fierce battles with the British, quietly surrendered their precious arms. According to Dr. Latif, this was the result of the great administrative skill of the British.

Another significant reason was that their holiest of holy shrine, the Golden Temple, by accepting the suzerainty of the British had spread a feeling of inferiority among them. So, they thought it better to hitch their sails to the fortunes of the British, who had gained control over most of India. The States of Jind, Nabha, Patiala, Kapurthala were supporting the British even in the times of Ranjit Singh. Influenced by all these factors, the brave soldiers of Punjab laid down their arms. They were unhappy with Lord Dalhousie for having treacherously amalgamated Punjab into the British Empire. But they were also aware of the strong opposition against amalgamation expressed by the Resident of Lahore, Sir Henry Lawrence. With this opposition of his and through some promises that he had made, Henry Lawrence won the confidence of the Sikh soldiers who now laid down their arms without any protest.

In the third phase, except for a few important forts, the British had the rest razed to the ground. These forts had played a great role in maintaining the military disposition of the Sikhs. To these were tied their past, their history and their bravery. With their destruction, this influence also started fading and the Punjab villager became more of a farmer than a soldier.

According to the Calcutta Review (1858), there was not a single Sikh soldier at that time in the Bombay and Madras Presidencies. They were about 1500 in Bengal Presidency; in the regular Punjab Army they were not recruited and in the irregular troops their number was just 80. In the Army the Sikhs were derogatorily referred to as "Dirty Soldiers" (probably because of their long hair). Pressure was put on them to cut their hair and they were persuaded that it was more honourable to take to farming than to remain soldiers.

An English ICS officer, Thornburn, who had been the Finance Commissioner of Punjab, made certain allegations of opportunism and greed against the Sikhs in his book "The Punjab in Peace and War" (1883). He wrote:

"At heart the Sikhs are traders, that is, their eye is always on their profit. But since the 1848 war, whether on the battlefield or in agriculture, they have met with ill-fortune instead of financial gain. When they found that under the new rulers it would be more comfortable to stay at home and to adopt their traditional occupation of agriculture they happily went away to the fields."

With the deterioration in their financial position, their domination over the rest of society weakened and even their attachment to the "five Ks" began to loosen. It seemed that their religious identity was confined to arms and to outward symbols.



The Punjab Administration Report of 1851-52 says: "The Sikh Panth and their religious morality is fast descending to where their political fortunes have gone. There are two parts of the old Khalsa, the first comprises the followers of Guru Nanak and the second contains Guru Gobind Singh's disciples. The first one will continue in future also but the second will lose itself in the folds of Time. Nanak's followers are fewer but they are peaceful and firmly believe in their traditional values. But the Sikhs of Guru Gobind Singh, who came into existence much later, who have "Singh" compulsorily joined to their names, for whom dharma was war and victory, now do not enjoy much respect due to the loss of prestige of Khalsa (with the seizure of arms and ban on recruitment).

"They came into the Khalsa fold in their hundreds and are now fleeing it in the same number. They are merging back into the Hindu society from which they came and are now raising their children as normal-haired instead of as long-haired ones. Crowds no longer assemble in big numbers at the Amritsar Sarovar, in the annual fairs also the attendance has thinned. The special ceremony to ordain children into Sikhism is also now rarely seen."

With the end of military service for them, the Sikhs thought it was no longer important to keep long hair. The differences that had cropped between the long-haired and the normal-haired Punjabis started disappearing in the new situation. In the 1855 census, this astonishing fact came to light that in their original base, Manjha (Lahore division) area the number of Khalsa Sikhs had come down to just 2 lakhs in a population of 30 lakhs. In this context, the Punjab Administration Report says:

"It is now confirmed that the Sikh population is fast dwindling. Modern Sikhism is a political organisation which was formed completely out of Hindus and in which anybody could enter due to special circumstances or walk out at will. Anybody is born a Sikh just as

Hindus or Muslims are. To become a Sikh, a special ordaining ceremony has to be gone through. Now that the Sikh Commonwealth has been shattered, people no longer find it necessary to take to Sikhism and are returning to the Hindu fold."

The so-called leaders of the Sikh Panth were not happy with this situation. They were the same people who had organised celebrations at the Golden Temple on receiving certain assurances from the British. Among the Khalsas also there was bitter criticism of the way the Sikhs had been led to their downfall. There was despair and anger even in the Golden Temple. The result was that the Sikhs started giving fresh assurances of their loyalty to the British. As a part of this policy, even the keys of the Golden Temple Treasury were handed over to the British. The leading Sikhs repeatedly requested the new rulers to lift the ban on Sikh recruitment in the Army. Sir John Lawrence respected the bravery of the Khalsas and believed in blunting the opponents by giving them facilities instead of suppressing them. So he thought of restoring the former state. The sharp eyes of Lord Dalhousie also perceived that a jobless Khalsa soldier is like a spark in ashes, which can burst into flames even at the gust of an ordinary air of rebellion. He commented:

"The population of the area flanked by the Ravi, Beas and Sutlej has the disposition of fighters and with the addition of a large number of dismissed soldiers the area has become a bigger source of danger."

To obviate this danger, and to oblige the Golden Temple, the Sikh kings and their loyal Khalsas, the clever British resumed recruitment of the long-haired into the Army and the police. But the recruitment was done after completely convincing themselves that these Sikhs will be loyal to the British. Five regiments and five platoons of Sikhs were raised immediately and these gave ample evidence of their loyalty on the banks of Godavari and in suppressing the first fight for free-

dom in 1857. In the same period, a 'Punjab Frontier Force' was formed to protect the borders with Afghanistan and in its strength of 15,000, there were 10 per cent Sikhs. To keep internal peace in Punjab, a police force of 15,000 was raised and in it also a majority was of Sikhs.

The British presented the 'Mutiny' to the Sikhs as an "attempt at return of Mughal rule with the help of eastern UP troops". They opened the doors of the Army fully to the Sikhs so as to cash in on their frustration and anger. The Khalsa had not forgotten that the British seized control of Punjab with the help of eastern UP troops, the Mughal king of the times and the Nawab of Jhajjar, reducing them to joblessness and bondage. Sir Henry Lawrence had found favour with the Sikhs by his good administration and liberal attitude. He took advantage of this opportunity by filling Sikh minds with revenge against rebellious eastern UP and Muslim troops. The Sikhs were in a dilemma. When they saw the Sikh kings of Nabha, Jind, Patiala and Kapurthala entering the fray on the side of the British, they also wholeheartedly decided to help the British. Dr. Gokul Chand Narang says:

"The Sikhs, who had practised militarism for generations, could not easily turn their hand to the plough. When they were promised grants and pensions, they readily entered the battlefield in large numbers on behalf of the British."

On May 14, the eastern UP troops in Amritsar were disarmed. Similar action was taken in Govindgarh. Still the eastern U.P. troops were able to stage revolts in Ferozepur, Ludhiana, Ambala, Thanesar, Sialkot, Hati Mardan, Peshawar, Phillaur and Multan. But the revolt was crushed mercilessly. By the end of July, 13,000 of the 58,000 Indian troops in Punjab has been disarmed. In this action the Sikh troops fully cooperated with the British.

In the short time of four

*Aryan Heritage, July 1985*



months, 18 new battalions were raised, which mainly comprised the Sikhs who were all loyal to the British. The Sikh States of Patiala, Jind, Nabha and Kapurthala recruited 17,000 Sikh soldiers and sent them to help the British. On occasions, some Sikh kings themselves led their troops in battle. The credit for the ultimate British victory in September 1857 goes to the Sikhs.

Punjab gave not only 34,000 troops to crush the Mutiny but also gave all kinds of financial help. Commander-in-Chief General Wilson said the Sikh contribution in the final victory was significant. Sir John Lawrence also conceded that if the Sikhs had not helped the British, they might as well have packed up from India. Even the British Parliament expressed gratitude to the Sikhs for this help.

Bahadurshah Zafar had sent a special messenger—Tajuddin—to the kings of Patiala, Nabha and Jind with a request to join the holy fight for freedom. His mission was to clarify how the Hindus and Muslims had joined together to drive out the British from India. Tajuddin wrote in his report: "The Sikh leaders are lazy and cowards. There is little hope from them. They are toys in the hands of Englishmen. I met them alone and talked to them. I opened my heart to them, but, in my view, they cannot be trusted."

Bahadurshah Zafar sent more messengers later, but they were murdered.

In that time of revolution, if the Sikh troops had just remained neutral, a British defeat was certain and the 100 years of additional bondage that India suffered could have been avoided. But their religious frenzy had been so roused that, in the words of Khwaja Hasan Ali Nadwi, "when the Sikh troops entered Delhi's Jama Masjid, they killed and cooked pigs there and used the place as a latrine and urinal to destroy its sanctity." Probably they were taking revenge for the historical event of desecration

of the Golden Temple by Massa Rangad.

Right from 1846, the British had spread a canard in the name of Guru Teg Bahadur that the "hated ones" will rule India and dig the grave of the Mughal empire. To imprint this prediction on the Sikh minds, Captain Hudson had two Mughal princes murdered and their bodies were kept for display at the same place where about 150 years ago Aurangzeb had displayed the head of Guru Teg Bahadur. When this news reached the Sikh population of Punjab, they were convinced that by helping the British they had added to the prestige of the Panth.

There is another significant fact. Before 'Mutiny', there were only 2,000 Sikh troops in India and they were all stationed outside Punjab. They all took part in the revolt thereby proving that one can appreciate the feelings of freedom and self-respect only by remaining away from an atmosphere of creed. On June 5, 1857 the Ludhiana regiment stationed in Benaras raised its banner of revolt and extended their help to the Mutineers. In the Mhow Cantt of Madhya Pradesh, 80 revolting Sikh soldiers were sent to jail in Agra. Twenty one Sikh soldiers of Jhansi's 12th regiment were hanged for revolt. In Allahabad also the Sikh troops had created problems for the authorities.

Punjab was flooded with rewards and punishments after the Mutiny.

Extremist British and Sikhs were in favour of razing Delhi to the ground and destroying the Jama Masjid, but this was prevented by the intervention of John Lawrence. Loyal Sikhs were given prizes, positions and grants. The Nabha king was rewarded with Jhajjar area, jind king with Dadari and the Patiala king was granted the Narnaul division area. The Kapurthala and Kashmir rulers were also rewarded.

The Sikh majority areas were flooded with facilities like canals, roads, bridges, railway lines, schools and hospitals. Many steps

were taken to improve the condition of the farmers and to improve the administration. An atmosphere was created that Sikhs' interests in Punjab were tied to the British.

The eastern U.P. troops, with whose help the British had conquered Bengal in 1757 and Punjab in 1849, could not be trusted any more. The Marathas had also taken part in the Mutiny, hence their loyalty was also suspect. When the eastern U.P. troops and the Marathas were sacked from the Army, their vacancies could be filled only by the Sikhs.

During this time appeared on the scene a man whose conclusions deeply influenced the British administration and their military strategies. Even in the social and religious life of Punjab, he brought great turmoil. This man was called Macaliffe. Macaliffe was not merely a person but an ideology, which gave such a direction to the Sikh mind that till today it keeps giving evidence of being cut off from the mainstream of India's life. People like Bhindranwale, Jagjit Singh Chauhan, Shabeg Singh and Amrik Singh are proofs that Macaliffe's influence remains undiminished.

The British came to the conclusion that to retain the loyalty of the Sikhs, they should be kept away from Hindu influence; an awareness of a new nationality must be created in them; their religious passions must be encouraged and a feeling of superiority must be instilled in them. If this was done, then this section would keep holding the flag of British empire firmly and honestly. The psychological ways they devised to achieve this end make interesting reading. An English official, Komma, wrote in the issue of Fortnightly Review:

"After the mutiny, when Sikhs were recruited into the British Army in a big way, the officials discovered a number of virtues in Sikh religion. The rituals that Guru Gobind Singh had adopted started being followed blindly in



the regiments. Every Sikh was treated as superior to an ordinary farmer. He was told that he had nothing in common with the Hindus and therefore he should forget his origin. Every regiment was provided with a granthi (Sikh priest). Under his guidance, the new recruits were given training about Khalsa Panth in the orthodox and pious atmosphere. Similarly, great respect was shown to the religious book Granth Saheb. When Granth Saheb was taken out in a procession, the British officers used to salute it by standing at attention. They used to greet Sikh soldiers with 'Vahe Guruji ka Khalsa, Vahe

Guruji ki Fateh, As a result, when a Sikh soldier retired, he returned to his village a fanatic. Even in an enveloping atmosphere of Hinduism, he kept the flame of Sikh religion burning."

D. Patry, additional director of British secret service, said in his report in 1911: "Every effort is made to keep the Sikh soldiers away from the contagion of idol-worship. Steps are taken to instil in them a feeling of separate nationhood. And then this feeling is nourished in every way."

When Sikhs trained in this atmosphere returned home, not only

was their own family caught in dogmatism, they influenced society around also. When they went to gurdwaras or other public places, they tried to show off their fanaticism, dogmatism, separateness and imaginary superiority. As a result, the Sikh community gave birth to some extremist organisations which are till today challenging India's national unity, communal amity and cultural co-operation. These extremist organisations first received the patronage of the British and today party politics is encouraging them.

(Excerpts from author's book '*Punjab through The Storm*')  
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## Vishwa Hindu Parishad, West Germany appeals for unity amongst Sikhs and non-Sikhs

Vishwa Hindu Parishad of West Germany has issued the following appeal:—

We have all been watching the news for some time. Worsening situation in Punjab has reached climax with the assassination of Mrs. Indira Gandhi and emotions are running very high in both the communities. We would like to address our entire community on behalf of Vishwa Hindu Parishad of America and Germany.

We urge both communities to work together and protect each other's loved ones and property in India. Otherwise, anti-social elements take advantage in such a situation.

Culturally Sikhs and non-Sikh Hindus have always lived together. Individual modes of worship, of which there are many among the Hindus, should not become obstacles in living with each other. There are many families in which one son is a Sikh and the other is a Hindu. Inter-marriages are also very com-

mon. Now, if the Hindus hurt Sikhs or vice-a-versa, they are really destroying themselves and only bystanders and anti-social elements will benefit.

We have got to meet the pressing problems of law and order right now, but let us see where are we going 10 years from now? Are we not satisfied with one partition? Do we need more? Are we so immature that there is one tough test—one strong gust and we blow into 15 pieces? Will the sacrifice of Saradar Bhagat Singh go in vain? The sacrifices made by Chandra Shekhar Azad, Mahatma Gandhi, Guru Gobind Singh go in vain? Independence is the fulfilment of only half their dream. Sardar Bhagat Singh didn't lay down his life just for an independent Punjab, nor did Lala Lajpat Rai. Guru Gobind Singh didn't raise his arms just for the protection of Sikhs, but for all Hindus. Gandhiji didn't agitate just for Gujarat, but for the freedom of whole India. Now, do we have the political maturity to preserve and pass on that India to our future

generations? In addition, the unity and stability of India of 700 million people is very important to the stability of the whole world. We have to be extremely vigilant for this stability. It has got to be preserved even at the cost of all our regional and communal interests.

Wherever you are, you must promote harmony and positive relationship. The cycle of human struggle is endless. After resolving one issue, say by violence, there will always be another one facing us. If we resort to solving differences by eliminating each other, all trust will be lost and the resulting chaos will nullify any aspirations we ever had. Yes, now is a very critical time for us. Yes, it is easy to flare up under pressure and take hasty emotional actions. If promoting harmony seems like going against the tide, do it. If talking of brotherhood after bitter feelings is insulting, bear it. We, the sons and daughters of India, must have the perseverance and strength to pass through these times without any further losses.



# "To Make Citizens Vigilant and Aware"

## Role of institutions like Citizens' Advisory Bureau and Citizen Action

By

Ramesh Chandra Mishra

Meera Agarwal

[In the midst of institutions engaged primarily in raising funds, personalities devoted mainly to self-aggrandizement and movements launched exclusively to promote and support the interests of a particular community, class, creed or a region, our solvation lies in organisations, non-political and voluntary, that can make administrators and legislators responsive to the people and ceaselessly attempt to redress the legitimate grievances of the citizens. In fact, we want organisations that can really stand up and fight for the "Common Cause of Common Man". CAB and Citizen Action are just two such organisations. —Editor]

THE suggestion for Citizens' Advisory Bureau in India was first proposed by Shri D.D. Diwan at the India International Center, Delhi, on November 6, 1960. The lecture was well attended and was presided over by Shri Morarji Deasi, former Prime Minister of India. Shri Diwan ended his lecture with an appeal for altruism and a quotation from Dr. Albert Schweitzer, Nobel Prize winner :

"It is not enough merely to exist. It's not enough to say : I am earning enough to live and support my family. I do my work well. I am good father. I am a good husband. I am a good Church man. This is very well. But you must do some thing more. Seek always to do some good—somewhere. Every man has to seek in his own way to make his own self more noble and to realize his own true worth. You must give some time

to your fellowmen. Even if it is a little thing, do some thing for those who have need of man's help, some thing for which you get no pay but the privilege of doing it."

### History

Following a thorough study of CABs in England, Shri D.D. Diwan set up a Citizens, Advisory Bureau in East Patel Nagar, New Delhi, patterned at the CAB in England. Shri Diwan was well aware that while CABs were originally set up to meet the post-war needs of rehabilitation after World War II, they became established as vital bases for linkages to human services.

Shri Diwan became committed to the notion of operating a CAB in New Delhi, which could be staffed by "good samaritans, who have sympathy for individual problems and public ailments." Thus, the CAB, registered in 1967, was designed to accomplish a dual

purpose : (a) to advise the citizens on their personal problems, and (b) to help redress their grievances against "red-tapism, Draconian laws, inefficient and pathetic government machinery, sometimes bordering on corruption and maladministration."

### CAB and Citizen Action

Encouraged with the positive response from the citizenry in regard to the utilization of CAB advisory services, Shri D.D. Diwan conceived the idea of an organization similar to the program platform of Common Cause in the United States to help the citizenry in redress of their grievances. Following Diwan's visits to Europe and the United States, the notion of citizens' action organization based on the precepts of Common Cause seemed very desirable.

Thus, 'Citizen Action' (CA) was brought into existence in December 1973, founded "on the faith that the



and obligations of citizenship can be fulfilled only by an aware, vigilant, and concerned citizenry."

'Citizen Action' was registered in July 1974 and operates as a close associate of CAB. It is committed to foster and inculcate a widely shared sense of civic responsibility. Common Cause endeavours to maintain public vigilance against "inroads from any quarter". It was noted that Citizen Action stands for secularism, democracy and social justice, and strives to ensure justice and fair play for the underprivileged and "weaker section of the society" while preserving the administration of democratic process.

Similar to CAB, Citizen Action is a non-political voluntary organisation staffed by volunteers, both professional and non-professional, who are selected on the basis of "competence, mature experience and social commitment". 'Citizen Action' aims at making authorities, administrators, and legislators responsive to the people by facilitating representation and attempting to redress the legitimate grievances of the citizen. By promoting law reforms, social change, and legal aid and advice to indigents, 'Citizen Action' seeks to fulfil its mission "for the common cause of common man".

#### **CAB and Indian Council of Legal Aid and Advice**

Through its Chairman, Shri D.D. Diwan, the New Delhi CAB was also instrumental in founding the Indian Council of Legal Aid and Advice in 1975. The founding-president was Shri H.R. Gokhale, then Law Minister of India; Shri D.D. Diwan also was a founding Council member. The Council is housed in the Supreme Court premises and offers free legal aid and advice, particularly to the poor.

Through its operational program, CAB has become aware of discriminatory legislation, which appears to be inimical to the interests of the citizens in regard to some of the current Acts. Rules and

Regulations. Thereupon, a Legal Reforms Panel has been set up to study and suggest amendments or changes to these in order to make ongoing legislation more responsive to the needs of the public. At present, this panel is engrossed in examining laws which on prima facie evidence "appear to be pre-establishment and anti-public and also a heritage from the colonial past."

#### **CAB and Lokpal and Lokayuktas (Ombudsman)**

As early as 1968, Shri D. D. Diwan submitted evidence before the Joint Committee of Parliament in regard to the advisability of establishing an Ombudsman System (Lokpal and Lokayuktas). A model draft of the Bill was sent to the Central Government through the Administrative Reforms Committee, with which Shri Diwan was associated at that time. The Government of India has deliberated over the provision of Lokpal and Lokayuktas, which would be charged to follow up the complaints of citizens against the administration. However, successive bills have been allowed to lapse over the years.

CAB is currently trying to function in a twofold capacity: (1) to look after the complaints of citizens against the administration; and (2) to help the individual citizens in solving day-to-day problems. Thus, the two institutions (Ombudsman and CAB) have quite different functional fields through which they redress the grievances of the public.

CAB is looking forward to that day when the Government of India passes a law creating the institution of Lokpal and Lokayuktas based on studies conducted by the Institute of Public Administration, which is concerned about citizen-administration relationships. Thus, the role of CAB as a guide and helper of citizens can be expanded considerably, given a working relationship with the institutions of Lokpal and Lokayuktas.

#### **Program Advocacy**

A major feature of CAB is its

legal literacy program, which urges citizens to "know your rights and protect yourself". Legal literacy programs were launched by CAB in 1979 and have subsequently made an enormous impact on mass literacy in the field of human rights and entitlements.

CAB has worked closely with Legal Aid Societies and Citizen Action in the production of a series of booklets that deal with information on citizen rights and benefits. These booklets are distributed throughout the country and have been translated in many respective regional languages. The booklets, before publication, are screened by a panel of legal experts and also by Shri D.D. Diwan, director of CAB, who examines them from the citizen's point of view to see that the language is easily understood by laymen.

It is important to note that the Delhi Legal Aid and Advice Board, a Government body that also provides free legal aid to the public, has adopted these booklets and published as many as 10,000 copies of each booklet in a second edition, which is available in English as well as Hindi language. These booklets are distributed free of cost to all citizens to apprise them of their legal rights. Several States of India also have shown keen interest in adopting these booklets, which are co-sponsored by CAB and other advocacy agencies. Thus, the Legal Literacy Programs of CAB are reaching every corner of the country.

#### **Policy Advocacy**

In addition to providing actual and practical help to the individual citizen, CAB is involved in the process of redressing grievances as a class action and projecting a plan for improved social conditions. Working closely with the Citizen Action, CAB has succeeded in functioning as an advisory body to governmental as well as non-governmental agencies in the interest of trying "to better the lot of a down-trodden and oppressed class of society" and "to make their day-



to-day existence rather less of a struggle".

Therefore, a series of 14 recommendations were submitted by CAB and CA to the Honorable Prime Minister of India, who, finding the suggestion noteworthy, referred the program to the Planning Commission for scrutiny and report on September 10, 1974. These points dealt with the creation of a "co-operative society" and are summarized below :

All lands (Government and surplus) be brought under Co-operatives. Individuals will be lessees in perpetuity or 99 years. The allottees can also lease out to the society their lands, in accordance with the law of primogeniture. The society should also possess a part of land, the profits of which should also be shared equally by all members and their dependents, having prior right to work on the co-operative farms. All welfare services like schools, hospitals, etc will be free as also watch and ward. The local police will function through the Society and no civil suit will be taken to the court.

#### Small Model Towns

The Plan proposed creation of small model towns that would be tax-free and could provide joint utility services at cheaper rates. It was also suggested that community kitchens be established to save

national time lost in cooking whole day by each family. To finance the Co-operative Society, areas should be earmarked on the fringe of the town for light industries to be established with the help of industrialists.

The educated people should be made supervisors in the training of unskilled labor and also implement the program of "Each One Teach One" to promote total literacy.

To keep housing functional and at reasonable prices, local materials should be used for the construction of inexpensive houses such as durable barracks, which may be well maintained because of price in individual ownership. The aim of the Co-operative Society should be toward self-containment and self-sufficiency (by utilizing local supply of water, power, and fertilizer) and to be least affected by either strikes or even catastrophes such as war.

While the above recommendations are at the present time proposals, the CAB has involved the Parliament to give consideration to them. It is especially important to note that CAB is quite often invited by different Parliamentary Committees to express its views and "tender evidence" on bills under review such as the Lokpal (Ombudsman) Bill, the Prevention of Food Adulteration Act, Rent Control Act, the Dowry Prohibition Act, and the Amendment to the Hindu Marriage Act regarding the irretrievable breakdown of marriage.

On the other hand, CAB has taken the initiative to apprise Parliament of problems that require policy changes and legislative action to improve socio-economic conditions of the citizenry, provide better nutrition and health for the poor, and "tackle the grievances of the citizens" in a wide variety of public concerns such as traffic problems, atmospheric pollution, poor sanitation, as well as measures to prevent waterlogging on the streets and the explosion of gas cylinders.

Also CAB has urged the banning of "Kesari Dal", a kind of lentil which is also known as "Killer Dal".

CAB has also urged governmental action against pharmaceutical producers to control the price of medicines, and also to reduce repair charges on TV sets. In general, it can be concluded that CAB's co-operation with Government serves as a window through which authorities can see the effect of their laws, rules and regulations.

#### CONCLUSION

The future of CAB will continue to rely on the quality and charisma of its executive leadership, which has proved to be vital in its initiation, implementation, and operation. Above all, however, CAB will be dependent on the combined services and commitment of professional advisors and volunteers who constitute the lifeline of CAB.

"They alone live who live for others."



# Renewable Sources of Energy

The development and utilisation of new and renewable sources of energy was given priority in the Sixth Five Year Plan. The Sixth Plan laid down the following objectives in regard to the programme for the development of new and renewable sources of energy (NRSE) :

- (a) to implement on a large scale programmes such as those of energy forestry and biogas where technology development has already reached a stage which permits field applications;
- (b) to carry out field testing and demonstration on a countrywide basis of technologies which have the potential to become commercially viable in the next 5-7 years; and
- (c) to intensify research and development of other technologies where the potential is likely to be available over a longer time horizon.

The new 20 Point Programme also called for a vigorous pursuit of "programmes of afforestation, social and farm forestry and development of biogas and other alternative energy sources".

The Seventh Plan proposes to step up extension and demonstration activities on a scale very much larger than the Sixth Plan. R&D efforts are also proposed to be intensified correspondingly.

The Commission for Additional Sources of Energy (CASE) was set up by the Government of India on March 12, 1981 with the following functions:

- a) formulating policies and programmes for development of new and renewable sources of energy (NRSE);

- (b) coordinating and intensifying research and development activities in NRSE;
- (c) ensuring implementation of Government's policies in regard to all matters concerning NRSE; and
- (d) preparing the budget of the Commission.

The Government of India set up the Department of Non-Conventional Energy Sources (DNES) on 6th September, 1982. The department is a part of the Ministry of Energy. The following items of business are allocated to the department :

- (a) Research and development of biogas and programme relating to biogas units.
- (b) Commission for Additional Sources of Energy (CASE).

The Department of Non-Conventional Energy Sources continues all the activities initiated by CASE as well as those covered under the national biogas programme, formerly being implemented by the Department of Agriculture and Cooperation. In addition, the DNE Salso plans, initiates, financially supports and monitors research, development and demonstration programmes in all areas of new and renewable sources of energy. The main areas covered by the schemes of the department are:

Solar Thermal Systems, Solar Photovoltaics, Biogas, Biomass, Wind Energy, Micro-Hydel Energy, Cooking Energy through improved chulhas and solar cookers, Chemical sources of Energy such as Hydrogen Energy, Battery powered vehicles and other high technological areas such as MHD, Ocean Energy, Tidal

Energy and Geothermal Energy.

As a result of the initiative and the research and development efforts of the DNES, several types of equipment, utilising renewable energy sources, have been developed. The DNES has taken up a country-wide programme of demonstration of various renewable energy devices and systems, such as solar water heating systems, solar drying units, photovoltaic pumps, wind mills, family and community bio-gas plants.

## Fiscal and other Incentives

- Solar biomass and wind energy devices and systems are exempt from excise duties.
- Depreciation allowance at the enhanced rate of 30% is permitted on machinery and plants.
- Soft-term loans are provided to manufacturers and users.
- Sales tax on renewable energy devices and systems has been waived in several States.
- Solar cookers are subsidized in such a way by the Government of India (and by most of the States too) that a solar cooker costs about half the actual price. The difference between the actual price and the price charged from the customer is paid by the Government.
- Handsome subsidies are given by the Government on biogas plants.
- Community type biogas plants are set up entirely at Government cost.



## Special Features of NRSE

The greatest advantage of NRSE is that they are practically inexhaustible and are available easily. The other main advantage is that the systems based on NRSE are actually suited to the human environment and are free from all types of pollution, including noise pollution. The third chief advantage is that the maintenance of most of them is quite easy and cheap.

### The Solar Cooker

It is suitable for baking and boiling. The process does not take more than 150 minutes in cold weather.

It can be used as hot case also, because it retains heat for 5 hours after cooking is over.

The cost of different types of cookers ranges between Rs. 200 to Rs. 600.

There is no investment after the initial investment. Your fuel bill can be reduced drastically by one solar cooker used as aid to cooking.

Food does not get burnt.

There is no loss of calories. Food cooked in solar cooker tastes better.

No risk of physical injury or burning.

Government of India gives 33-1/3% subsidy subject to a maximum of Rs. 150/- on the cost of solar cookers. In many other States, further subsidies are also given.

### Solar Pumps

Water pumped out by solar pumps is used for irrigation.

Solar pumps save man and animal power.

### Biogas

In India, biogas is mainly produced from cowdung and sewage. Extensive R & D is being done for

evolving suitable technology for production of biogas from crop residues, water, hyacinth, vegetable wastes etc. More than 2 lakh biogas plants have already been installed all over the country; 31 community type biogas plants also have been set up. The present cost of various types and designs of family type biogas plants ranges from Rs. 3,500 to Rs. 4,500. The cost of community type biogas plants ranges between Rs. 2 lakhs to Rs. 3 lakhs.

Some of the advantages of biogas energy are as follows :

Easily available and less expensive raw material.

Easy installation of the plant.

Availability of plants for domestic and community uses.

Lower operational costs.

Utilisation of waste products.

Provision of clean and smokeless gas in the kitchen, thus no irritation and pain in the eyes due to smoke.

Ready acceptability.

Slurry, a by-product of the plant, used as a good quality manure.

Pollution-free environment.

Utilisation of power generated by biogas for irrigation, lighting, grinding, etc.

Utilisation of biogas for operating refrigerators which can preserve life saving medicines.

Utilisation of biogas for running small tractors.

Under the National Project on Biogas Development (NPBD) of the DNES, the Government of India provides for central subsidies to beneficiaries, core organisational support to State Govts., setting up of regional biogas centres, incentives to village functionaries, etc.

Every family installing a biogas plant is eligible to receive Govt. subsidy. The quantum of subsidy varies according to size of the plant and category of beneficiaries.

### Subsidy on Family Size Biogas Plants

Government has recently taken

some far-reaching steps to promote family size biogas plants. Repair and correction charges will be payable for failed plants at a maximum of Rs. 500/- per plant. The rate of subsidy has been enhanced in keeping with the rise in cost. Hilly and desert areas are now given higher subsidy than ordinary areas. Subsidy for small plants constructed by scheduled cast families has also been enhanced. The guarantee period of a plant constructed under the turn-key job scheme has been raised from one to two years. 350 districts have now been declared as intensive biogas development districts.

### Wind Energy

Wind energy is being utilised for various important purposes :

Drawing water from underground, wells etc. Minor irrigation, farm applications such as grain winnowing, shelling, cutting and grinding and power generation.

Three types of windmills are being made in the country. The models have been developed after intensive research and field testing. Further work is going on to improve the quality of the windmills.

The windmills that are being manufactured and used in the country have the following general characteristics :

- (i) The minimum wind speed required to operate the windmill is 7 Km. per hour.
- (ii) The windmill shuts off automatically at wind speeds in excess of 35 Km. per hour.
- (iii) The windmill can draw water from a maximum depth of 55 feet
- (iv) The water output ranges from 4000 to 9000 litres per hour.
- (v) The cost of the whole system varies from Rs. 11,000 to Rs. 20,000.
- (vi) The windmill can be installed on a well or any other water source or can use a bore well for drawing water from underground.



## Save the Trees Campaigns and Energy Plantations

Reckless felling of trees leads to various problems, such as :

Loss of top soil, recurring floods, spread of deserts.

Therefore, trees have to be saved and more trees have to be planted.

The concept of energy plantations involves the use of selected tree species grown on a short rotation systems. The main advantages of this system are as follows :

Permits a harvest of biomass at least once every two years for conversion into fuels.

Harvested biomass may either be burnt directly as a fuel or con-

verted into liquid or gaseous fuels through further processing.

A number of tree species, shrubs and other plants suitable for energy plantations in India have already been identified.

### Improved Wood Stoves/Chulhas

Conventional stoves waste a lot of energy. They are also unhygienic. Most of the conventional stoves (chulhas) can use no more than 2 to 10 % of the energy generated. The rest of it goes waste. The devastating effect on the waste of energy and the destruction of forest wealth that it causes, cannot be over-emphasised. With a view to improving the situation, a National Project on Demonstration of Improved Chulhas has been launched recently, Un-

der the project, which has a multi-model and multi-agency approach, several models of improved chulhas—both fixed and portable—having an efficiency of 10-25% will be demonstrated all over the country.

These chulhas are being given 100% subsidy in some cases and 50 to 75% in others, depending on the model and the beneficiary. These chulhas give a clear flame and cause no damage to health. With the help of these chulhas and by integrating the chulhas programme with biogas and similar programmes, 5000 smokeless villages are proposed to be created by the end of 1984-85.

(Based on information supplied by the Information and Publicity Wing, Department of Non-Conventional Energy Sources, New Delhi.)

## Animals too have Fundamental Rights

The animal rights activists belong to the species of homo-sapiens, who believe that animals too have fundamental rights, generally inhabit Europe and America.

Though they have not yet agreed on a charter of rights, they assert that the animals have the freedom to be able to get up easily, lie down, turn around, stretch, groom and preen.

Though most of these activists in the West are conscientious citizens and mild-mannered liberals, sometimes they have taken steps that border on guerilla warfare to protect the rights of the animals.

Some time ago, off the coast of Portugal, a whaling ship, accused of illegally killing whales, was rammed by a trawler. While undergoing repairs, the whaler was blown up and sunk by unknown persons.

In Washington, a group called People for Ethical Treatment of Animals picketed a poultry farm where, they said, chickens were undergoing unnecessary cruelty.

Some courts also have recognised the right to life of animals. In San Francisco, a sheep dog got a reprieve when a court rejected a condition in the will of its master that the dog should be put to sleep after his death. The court held that a dog has a right to live as any other pet.

The animal rights groups are suspicious of entertainment groups which use beasts in show business like the circus. They are definitely against cock-fights, dog-fights, bull fights and drugging of race horses.

They are sore that pets are treated as property or objects and people dispose of them when they move to a new place or when animals get too old or crippled.

The more serious problem is that 200 to 225 million animals are used the world over for scientific experiments and many of them are tortured to death in the process. Their use in experiments have grown despite campaigns by George Bernard Shaw, Mahatma Gandhi and Leo Tolstoy. Millions of animals

are killed for research in cosmetics industry.

There are animal rights defenders in India too, though they are not organised. They have been criticising the circus industry for using animals for profit. According to them, the animals are ill treated for entertainment.

The animals' rights in India are to some extent protected by the Prevention of Cruelty to Animals Act 1890—it prohibits over-driving, excessive beating, overcrowding, starving or abandoning, and causing unnecessary pain. Punishment is Rs. 50 as fine and/or jail for one month.

### GANGA CLEANING HELD UP STATES NOT TAKING IT SERIOUSLY

The Governments of West Bengal and Bihar have yet to send detailed proposals for cleaning the Ganga in their territories under the plan announced by the Prime Minister on January 5 this year.



The Uttar Pradesh Jal Nigam, which had done some preliminary work, has submitted a report seeking funds for cleaning the river along Rishikesh and Hardwar immediately.

The Minister of State for Environment, Mr. Vir Sen, wrote to Chief Ministers of the three States in late February, expressing willingness to release funds immediately on receiving detailed project reports.

The West Bengal Chief Minister, Mr. Jyoti Basu, asked the State Environment Minister, Mr. Bhavani Mukherjee, to prepare a report after consulting experts. However, no report has yet been sent to the Centre. Under the first phase suggested by the Centre, only 17 towns are to be taken up for cleaning.

Similarly, Bihar, which will have to clean the river along four towns—Chapra, Patna, Munger and Bhagalpur—in the first phase, has not sent any detailed proposal.

Seven towns have been earmarked for UP, in the first phase: Hardwar, Farrukhabad, Fatehgarh, Kanpur, Allahabad, Mirzapur and Varanasi. The U.P. Jal Nigam has suggested that Rs 1.25 crore be released immediately to cleanse the river along Hardwar and Rishikesh before the Kumbh next year.

The Ganga is grossly polluted at stretches below major settlements in its 2000 km length from Rishikesh to Calcutta. Most of the pollution is at pilgrim centres where millions of people go to take a holy dip.

The action plan drawn up by the department of environment, and to be supervised by the Central Ganga Water Authority, envisages:

—renovation of all existing sewage pumping and treatment plants in the towns along the river;

—renovation of existing sewerage systems in all the towns to prevent overflowing of sewage;

—installation of new sewage treatment plants in all the towns;

—extending the existing sewerage system to uncovered areas;

—construction of large community cattlesheds in urban areas to facilitate collection of animal waste for use as biogas;

—prevention of throwing of dead bodies into the river; and

—regulation of use of pesticides and insecticides for agriculture so that surface run-off from cultivated areas does not flood excessive quantities of these chemicals into the river.

#### COSTLIER HIMACHAL APPLES

The apple crop in Himachal Pradesh has been badly hit by frost this year and the damage is estimated to the extent of 70 per cent.

Most of the damage was done due to frosting in the flowering stage. Then there was prolonged drought. Finally, the recent hailstorm in several areas led to large scale dropping of the growing fruit.

The worst-affected areas are the one which are known to produce the bulk of the apple crop in the State. These include Jubbhal, Kotkhai, Kotgarh, Sarahan, Kulu and Karsog. However, the crop this year is free from the dreaded apple scab which played havoc in 1983. The growers took ample measures and the State Government made arrangements for subsidised insecticides and fungicides. In the last season too, the crop was poor due to bad weather conditions. But growers got a handsome price due to the relative shortage of apple in the market. The growers feel this year's poor crop is likely to jack up the price of apple further.

Although the Government has not yet estimated the exact loss to the crop this season, horticulture experts believe it could be over 70 per cent. About 48,000 hectares are under apple cultivation in the State.

#### RAJASTHAN DESERT SHRINKING

Rajasthan desert is believed to be shrinking because of extensive afforestation and dry-farm cultivation. The desert has certainly not expanded. Studies have shown improvement in soil conditions in some areas. Some horticultural projects, particularly khejri, ber, subabool, etc., are being undertaken. A new breed of goat named "Prabhastar" is being developed, giving a record 140 liters of milk in a normal lactation period of 180 days.

*"A crucial factor in technological development is energy. In the long run, hydel power, solar and bio energy will be the principal forms of energy used in our country."*

—INDIRA GANDHI



## Arya Pradeshik Pratinidhi Sabha and DAV College Trust and Management Society

The Annual Session of the Arya Pradeshik Pratinidhi Sabha was held in the Arya Samaj Anarkali, Mandir Marg, New Delhi on 26.5.1985. About 300 representatives from different parts of the country participated with great enthusiasm.

Maintaining the tradition of unopposed election, Prof. Veda Vyasa was unanimously re-elected President, and was authorised to nominate the Executive Committee. Representatives, who attended the Session for the first time, were pleasantly surprised by the smooth election process adopted, avoiding faction-fighting of any type.

Shri R.C. Mahajan from Houston (USA) and Shri Harish Chander Sood from Mauritius were accorded hearty welcome. Many representatives offered both critical and laudatory comments on the activities of the Sabha during the last year. All those present greatly appreciated the glorious work being done by the Pradeshik Sabha and the D.A.V. Management in the Eastern Region and in the State of Bihar. Principal Narayan Das Grover gave detailed account of the noble work being carried on in Khunti region of District Ranchi for uplift of the Adivasis, in collaboration with Swami Shraddhanand Trust.

Some of the prominent personalities who addressed the Annual session of the Sabha included Shri Satyanand Munjal, proprietor of the Hero Cycles Industries, Ludhiana, Shri Som Nath Marwaha, Treasurer of the Sarvadeshik Sabha, Shri Ram Chander Mahajan, from U.S.A., Prof. Ratan Singh, Advisor of Moral Education, Shri Harish Chander Sood from Mauritius, Shri Ram Nath Sehgal, and the Organising Secretary Shri Darbari

Lal. President Prof. Veda Vyasa also addressed the session. The participants greatly appreciated the services rendered by Shri Ram Nath Sehgal and Shri Darbari Lal.

In the meeting of the D.A.V. College Managing Committee, attended by a large number of its members, including Principals and Heads of the Institutions, the annual budget of the Society for Rs. 12 crores was presented and passed. Prof. Veda Vyasa, President, briefly described the various activities which have been undertaken in connection with the D.A.V. Centenary Celebrations. The D.A.V. movement has spread far and wide, having about 300 educational institutions, including over 90 DAV Public Schools. The new projects include the establishment of Dayanand Academy in the State of Haryana, establishment of a Research Institute at Delhi, sponsored by Vishveshwaranand Vedic Research Institute, Hoshiarpur and a scheme providing free Public School education to talented students of weaker sections of the community.

### Moral Training Camp at Manali

#### STUDENTS EXHORTED TO SERVE MOTHER LAND

Moral Education Advisor of the DAV College Managing Committee, Prof. Rattan Singh, said in an address that there had been continuous erosion of moral values in the country after the attainment of independence. The prevailing corruption in every walk of life has endangered the unity and solidarity of the country. We can face this challenge only by strong character, moral behaviour and an unshakeable faith in our religion.

Prof. Rattan Singh was addressing the students, who participated in the moral training camp organised by the DAV College, Chandigarh on June 4 at Manali (Himachal Pradesh). Arya Samaj from its very inception strongly protested against superstitions, ritualism and various other evils that were being practised in the name of religion. According to Vaisheshik philosophy, mere faith in God and his worship alone is not religion. This is only one part of the religion. In accordance with Vaisheshik philosophy, an action is religious only if it ensures all-round prosperity in this world and salvation hereafter. Such an action alone is considered true religion. In other words, that which ensures all-round development of man can truly be called a religion.

Referring to the murders of innocent people in Punjab by terrorists in the name of religion, Prof. Rattan Singh remarked that the conduct of these people creates contempt for the religion. It is imperative that Arya Samaj should present the correct picture of religion before the people and help in unifying the country on sounder basis. Students of DAV Colleges can play a vital role in this matter.

Principal of DAV College Chandigarh, Shri K.S. Arya, while addressing the students at the end of the training camp, observed that even if ten students of his college could take active part in various programmes carried out by the Arya Samaj, the training camp would have served its purpose. He particularly expressed his happiness at the keenness and devotion with which students of his college listened to the discourse of Prof. Rattan Singh. Principal Arya expressed his considered opinion that in the matter of character and patriotism, students of DAV institutions were far more superior to those of other educational institutions. This, in no small measure, is due to the fact that in DAV institutions the study



of Indian civilization and culture, history and moral education is an integral part of general education. He was confident that Vedic ideology alone can ensure the unity and solidarity of the country by checkmating divisive trends and tendencies.

The training camp was organised in the local Mountaineering Institute from June 10 to June 20, 1985. On this occasion, students displayed mountaineering feats under the able guidance of Prof. Madan Lal Kaushal.

#### KULACHI HANS RAJ MODEL SCHOOL ASHOK VIHAR DELHI

Students of Kulachi Hans Raj Model School have once again secured brilliant positions in the All India Senior Secondary School Examination this year. Shri Arun Gupta who had topped at the 1983 All India Secondary School Examination, obtained 96.3% marks at the All India Senior Secondary School Examination this year. Other Students who secured brilliant marks are :

1. Kumari Medha (Science) 92 percent
2. Manisha (Science) 86 percent
3. Charanjit (Commerce) 85 percent
4. Deepti Singhal (Commerce) 84 percent

#### Distinctions :

Mathematics	: 51/84
Physics	: 49/84
Chemistry	: 50/84
Biology	: 28/48
M.D.	: 11/36

21 students secured 80 percent and above marks in Science.

#### DAYANAND FOUNDATION IN TRIBAL AREAS OF CHHOTA NAGPUR

Under the auspices of the DAV College Managing Committee, New Delhi, the Dayanand Foundation is successfully functioning for the

welfare of tribals in the Chhota Nagpur area. Under the guidance of Shri N. D. Grover, Principal DAV College Haryana, Lecturers and Professors of DAV Colleges Hissar and Naneola (Ambala) have studied the problems of tribals. In Chhota Nagpur, Swami Shraddhanand Seva Ashram, already located in the Ranchi sub-division of Khunti, has been serving the tribals of this area for many years. The field of activity of the Dayanand Foundation is being gradually expanded. A hostel has already been inaugurated by Prof. Veda Vyasa, President DAV College Managing Committee, which will primarily cater to the educational and residential needs of the tribal students along with those of the DAV School students. As a result of concerted efforts made by the Dayanand Foundation, electricity connection has been given to the Swami Shraddhanand Seva Ashram at Khunti.

On behalf of the Foundation, a free hospital is also being run. Under the Foundation a scheme is also being implemented which will provide education to tribal students according to Aryan curriculum and prepare them as effective workers for the propagation of Vedic principles. 25 tribal boys and girls have been sent for education to Ferozepur Arya Ashram where they have made satisfactory progress in various subjects.

The Foundation has become so popular in the tribal areas that more and more parents are applying to send their children for education in the schools of Haryana, Punjab, Rajasthan and Delhi. The famous eye-surgeon of Chandigarh, Dr. A.D. Grover, along with his team, organised an eye-camp in Khunti from 1st July. Tribals suffering from any eye trouble or those who were sightless were treated or operated upon free of cost.

#### D.A.V. CENTENARY PUBLIC SCHOOL IN KHUNTI

In response to persistent public demand for a long time, a D.A.V. Centenary Public School has been

opened in the sub-division of Khunti in Chhota Nagpur area. Situated in Khunti, this Centenary Public School has started functioning from July 1st, 1985. Principal N.D. Grover of the D.A.V. Public Schools of Eastern Region has greatly contributed to the founding of the School. Over the years, the public was clamouring for such a school because of the fact that they did not like the adverse impact of Christianity on students studying in missionary schools and also the ever increasing influence of it among the innocent illiterate tribal people. The opening of the School is an attempt to offset this unhappy influence.

#### D.A.V. SCHOOL, DURGAPUR

The D.A.V. Model School, Durgapur (West Bengal) was started in 1975 with only 40 students on rolls. The School has made remarkable progress. Now the School has a beautiful building of its own, with classes from Nursery to class X. The school has on its rolls 1000 students and has earned great reputation in this area. This is the 1st school in West Bengal run under the auspices of D.A.V. College Managing Committee, New Delhi. The school is affiliated to C.B.S.E. and the 1st batch of 30 students appeared in the Board examination of class X of the current year of 1985. As many as 27 students passed in First Division, and the rest 3 students passed in high 2nd division. The result has been cent-percent.

The students of the school have been consistently bagging top prizes in the local inter-school competitions viz, Debates, Essay Writing, Elocution, Quiz Competition, etc.

This school is a glaring example of self-reliance. The school has grown from its own resources and donations from the philanthropic people and local industries of Durgapur, without any capital building grants or loans. The school has a very bright future. During the Centenary Year of the D.A.V. College Managing Committee, New Delhi, the school has a plan to in

(Continued on page 48 Column 3)



## Punjab Accord : Memorandum of Settlement

The following is the text of the memorandum of settlement signed by the Prime Minister, Mr. Rajiv Gandhi, and the Akali leader, Sant Har Chand Singh Longowal :

### Compensation to innocent persons killed :

Along with ex-gratia payment to those innocent killed in agitation or any action after 1-8-82, compensation for property damaged will also be paid.

### Army recruitment :

All citizens of the country have the right to enroll in the Army and merit will remain the criterion for selection.

### Inquiry into November incidents :

The jurisdiction of Shri Justice Ranganath Mishra Commission, inquiring into the November riots of Delhi, would be extended to cover the disturbances at Bokaro and Kanpur also.

### Rehabilitation of those discharged from the Army :

For all those discharged, efforts will be made to rehabilitate and provide gainful employment.

### All India Gurdwara Act :

The Government of India agrees to consider the formulation of an All-India Gurdwara Bill. Legislation will be brought forward for this purpose in consultation with Shiromani Akali Dal, others concerned and after fulfilling all relevant constitutional requirements.

### Disposal of pending cases :

The notifications applying the Armed Forces Special Powers Act to Punjab will be withdrawn.

Existing Special Courts will try only cases relating to the following types of offences : (a) Waging war and (b) Hijacking.

All other cases will be transferred to ordinary courts and enabling legislation, if needed, will be brought forward in this session of Parliament.

### Territorial Claims :

The Capital Project Area of Chandigarh will go to Punjab. Some adjoining areas, which were previously part of Hindi or the Punjabi regions, were included in the Union Territory. With the capital region going to Punjab, the areas which were added to the Union Territory from the Punjabi region of the erstwhile State of Punjab will be transferred to Punjab and those from Hindi region to Haryana. The entire Sukhna lake will be kept as part of Chandigarh and will thus go to Punjab.

It had always been maintained by Smt. Indira Gandhi that when Chandigarh is to go to Punjab, some Hindi-speaking territories in Punjab

(Continued on page 42, Column 1)

## ELECTRONICS INDUSTRY IN SEVENTH PLAN

Electronics industry is expected to develop at an average annual rate of over 35 per cent during the next five years, achieving an output of nearly 11,000 crores during the last year of Seventh Plan and involving an investment of Rs. 2,600 crores. The country is expected to achieve near self-sufficiency in an important facet of electronic technology.

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## STEEL IN SEVENTH PLAN

### OVER Rs. 8,000 crores outlay proposed

According to official sources, an outlay of over Rs. 8,000 crores is proposed for the Steel Sector in the Seventh Plan. Actually, the Working Group for Iron and Steel, set up by the Planning Commission, had suggested an outlay of over Rs. 13,000 crores in its Report. But due to the constraints of resources, the level of investment recommended for the Steel Sector by the working group has been substantially curtailed. In the Sixth Plan, however, the total expenditure of the Steel Sector was over Rs. 5,700 crores.

The share of Steel Authority of India group of steel plants is expected to be over Rs. 4,000 crores out of the over-all outlay of over Rs. 8,000 crores. After the completion of the on-going schemes at Bhilai and Bokaro by the end of the third year of the Seventh Plan, the plants will have a capacity of four million tonnes each. Equally important are the programmes for modernisation and incidental expansion of Durgapur, Rourkela and IISCO (Burnpur Works).

Another project, which is in dire need of funds and may perhaps claim a major share of outlay outside the SAIL group, is the Vishakhapatnam Steel Project. Initially, less

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will go to Haryana. A Commission will be constituted to determine the specific Hindi-speaking areas of Punjab which should go to Haryana, in lieu of Chandigarh.

The principle of contiguity and linguistic affinity, with a village as a unit, will be the basis of such determination. The Commission will be required to give its findings by 31st December, 1985 and these will be binding on both sides. The work of the Commission will be limited to this aspect and will be distinct from the general boundary claims which the other Commission referred to in para 7.4 will handle.

The actual transfer of Chandigarh to Punjab and areas in lieu thereof to Haryana will take place simultaneously on 26th January, 1986.

There are other claims and counter-claims for readjustment of the existing Punjab-Haryana boundaries. The Government will appoint another Commission to consider these matters and give its findings. Such findings will be binding on the concerned States. The terms of reference will be based on a village as a unit, linguistic affinity and contiguity.

#### Centre-State Relations :

Shiromani Akali Dal states that the Anandpur Sahib Resolution is entirely within the framework of the Indian Constitution; that it attempts to define the concept of Centre-State relations in a manner which may bring out the true federal characteristics of our Unitary Constitution; and that the purpose of the Resolution is to provide greater autonomy to the State with a view to strengthening the unity and integrity of the country, since unity in diversity forms the corner-stone of our national entity.

In view of the above, the Anandpur Sahib Resolution, in so far as it deals with Centre-State relations, stands referred to the Sarkaria Commission.

#### Sharing of River Waters :

The farmers of Punjab, Haryana and Rajasthan will continue to get water not less than what they are using from the Ravi-Beas system as on 1.7.1985. Waters used for consumptive purposes will also remain unaffected. Quantum of usage claimed shall be verified by the Tribunal referred to in para 9.2 below.

The claims of Punjab and Haryana regarding the shares in their remaining waters will be referred for adjudication to a Tribunal to be presided over by a Supreme Court Judge. The decision of this Tribunal will be rendered within six months and would be binding on both parties. All legal and constitutional steps required in this respect will be taken expeditiously.

The construction of the SYL canal shall continue. The canal shall be completed by 15th August, 1986.

#### Representation of Minorities :

Existing instructions regarding protection of interests of minorities will be recirculated to the State Chief Ministers (PM will write to all Chief Ministers).

#### Promotion of Punjabi Language :

The Central Government may take some steps for the promotion of the Punjabi language.

This settlement brings to an end a period of confrontation and ushero in an era of amity, goodwill and cooperation, which will promote and strengthen the unity and integrity of India.

**Rajiv Gandhi**

Prime Minister of India

(Sant) Harchand Singh Longowal

President, Shiromani Akali Dal

Dated, the 24th July, 1985.

(Continued from page 42, Col. 2)

than Rs. 3,000 crores were sanctioned for the Project, but its cost has since soared to well over Rs. 8,000 crores. Following a review of funds, it is reported that within the earmarked outlay for the Seventh Plan, a provision of nearly Rs. 3,000 crores has been made for this Project. No decision seems to have been taken about the fate of Daitari and Vijayanagar Steel Projects.

#### JOBS FOR HARIJANS IN HARYANA

Jobless Harijans and backward classes in Haryana will be absorbed in trade and transport as a whole-time vocation under an ambitious employment scheme which the State Government proposes to launch. To enable the weaker sections to run whole-sale and retail trades, about 20 towns of Haryana have been identified for the construction of commercial shopping centres. About 300 Harijan families are expected to benefit from the Rs. 45 lakh scheme in the next ten months.

The Harijan allottees of the 'national permits' for State carriages, under the Central Government Scheme, will receive loans from the six commercial banks that have made 'tie-up' arrangements with the State Government. Such allottees would not be required to raise margin money.

Additionally, Scheduled Caste youths, who wish to ply matadors or pick-up vans under the self-employment scheme, would also be eligible for assistance under the 'tie-up' arrangement. Moreover, from the current year the Government of India has allowed the Haryana Harijan Kalyan Nigam to finance dairying, piggery, poultry farming and allied programmes for the Scheduled Castes on the same pattern as the district rural development agencies have been doing.

The State Government has further assured a sum of Rs. 13.20 lakh to the Haryana Backward Classes Nigam for utilising the same to impart professional training to barbers, tailors, potters, carpenters, blacksmiths, etc. so that their skills could be updated.



## ADULTERATION IN SPICES

In a move to curb adulteration of spices and condiments at the source—grinding mills—the sleuths of the department of prevention of food adulteration, Delhi Administration, recently raided four grinding mills. The results of the tests conducted on the samples seized were most shocking—while red chilli powder was adulterated with sudan red, one of the most dangerous dyes, turmeric (haldi) powder was coloured with an equally harmful colouring agent—metanil yellow.

Metanil yellow is known to cause degeneration, reproductive organs sterility, stomach trouble and cancer, while sudan red is carcinogenic.

Both dyes are banned under Prevention of Food Adulteration Act. The officials of the department also found large quantities of the dyes stored in the grinding mills.

In fact, at one of the mills at Kanti Nagar, the officials seized as much as 35 kgs of metanil yellow and 20 kgs of sudan red. Considering the gravity of the situation, the officials got an order from the metropolitan magistrate's court to immediately destroy all the dyes as well as other adulterated spices.

In another grinding mill, the officials found 5.5 quintals of adulterated haldi powder stored in polythene bags, and covered in gunny sacs. Tests conducted on the haldi powder revealed that "turmeric" powder was nothing but rice powder coloured with metanil yellow. The sample did not contain even a minute percentage of haldi. Similarly, chilli powder found in a mill contained minute sand particles, coloured with sudan red along with small quantity of chilli powder. Again, haldi was adulterated with metanil yellow.

These special raids conducted on grinding mills in Delhi are quite significant because generally the shops are restricted to small retailers and wholesalers. According to the department officials, these raids were conducted following a tip off. Usually such information is very difficult to get, the officials say.

According to them, these grind-

ing mills are most likely to be feeding wholesalers and retailers all over the city with adulterated spices and condiments. Their presence accounts for the high percentage of adulterated condiments sold in the market. Out of the 78 samples of spices and condiments, drawn from different parts of the city during the first quarter of 1985, 19 samples were adulterated. Again, out of the 22 samples drawn in April, eight were found to be adulterated.

Shocked at the extent of adulteration of spices and condiments, authorities feel that in the interest of the health of the people, the Government should allow the sale of only ISI or Agmark labelled condiments.

## 1981 CENSUS : GROWTH RATE HIGHEST AMONGST MUSLIMS

According to 1971 Census, the population of India was 533 millions, which rose to 655 millions in 1981. The growth rate was highest amongst the Muslims, being 30.59 percent as compared to growth of 24.15 percent among Hindus. The Sikh population went up from 10.3 millions in 1971 to 13 millions in 1981—an increase of over 26 percent. The total percentage of Sikhs in the country increased from 1.94 percent to 1.96 percent. Sikh population in the Union Territory of Chandigarh declined from 25.1 percent to 21.11 percent, while the percentage of Hindus increased from 71.68 percent to 75.27 percent. Muslim population improved from 57.8 millions to 75.5 millions during the 10 years.

Increase was substantial in the two border States of Punjab and Rajasthan, where Muslim population went up by 46.87 percent and 40.14 percent respectively. The Christian population increased substantially in Sikkim by 321 percent and in Nagaland by 80.28 percent. There was a whopping increase in Christian population in Arunachal Pradesh by 641 percent. The Christians constitute 4.32 percent of the population of the State as against 0.79 percent in 1971.

## HIMACHAL HYDEL PROJECT NEARING COMPLETION

The Andhra Hydel Project in Himachal Pradesh is likely to be fully operational by 1987-88. The final blast of the 7000 metre-long tunnel at the Project was touched off recently which marked the completion of its last part.

The Project comprising three units of 565 mws each would annually generate 101 million units power, yielding a revenue of Rupees four crores per annum. First unit of the Project would go into operation in 1985-86.

The State Power Board is making all-out efforts to complete investigation of another 60 mws Dhamwari Sundha Hydel Project in order to absorb and utilize the men, machinery, material, equipment, etc. that would become idle in 1986-87 on completion of Andhra Hydel Project.

This Project will be executed just about 8 km from the Andhra Hydel Project on the river Pubber, a tributary of the river Yamuna.

## GURUKUL KANGRI UNIVERSITY

Dr. Satyaketu Vidyalkar elected Chancellor

Dr. Satyaketu Vidyalkar has been elected Chancellor of Gurukul Kangri University, Haridwar.

Dr. Vidyalkar, an eminent scholar and historian, was elected at a meeting of the Presidents of Arya Pratinidhi Sabhas of Punjab, Haryana and Delhi, as per the constitution of the University.

## IS BOMBAY ALSO DYING ?

Most advanced, yet a shanty colony

Bombay is the most developed industrial and financial centre in the country. It pays one-third of India's total income-tax, 20 percent of the central excise and 60 percent of customs duty and generates ten percent of its industrial jobs.

*Aryan Heritage, July 1985*



The Bombay port processes over 40 percent of the country's maritime trade and about 60 percent of its international tourists visit Bombay. The overall trade is over Rs. 25,000 crores, engaging about 15 million people. The city accounts for about 8 percent of the working factories and 37 percent of factory employment in the country.

The range of goods that Bombay produces include textiles, metal products, electrical and other types of machines, petroleum and chemical products, food products, rubber products, footwears, paper and paper products, tobacco and beverages.

The Greater Bombay is a magnet in the real sense of the term. It attracts more and more people because of the job opportunities provided by the industrial and commercial growth. The population of Bombay, which was 8.13 lakhs in 1901 has gone up to nearly 90 lakhs by 1985. The major addition in the population of Greater Bombay has been in the suburbs. Apparently, because of the ever increasing pressure of population, this foremost business centre of the country has become Asia's largest shanty colony. Bombay is, at the moment, being weighed down by the never ending population pressures which have strained precariously the civic resources and civic services of the city. The position regarding water supply, transport, housing, health and hygiene has become very unhealthy and wholly unsatisfactory.

If concerted efforts are not made in time to reduce the overcrowding in Bombay, the city is likely to be transformed into an all-encompassing slum. In fact, determined and more human efforts have to be made on a very large scale on the part of all Government and local bodies, voluntary agencies and, above all, its citizens to solve Bombay's problems, if it is to be saved from dying. Some months back, the Prime Minister Shri Rajiv Gandhi described Calcutta as a dying city. Bombay, it is feared, is following Calcutta close on its heels.

## BAN 'ZABANI TALAAQ'

Passionate pleas were made by a number of Muslim women at a conference at Pune calling for a ban on "zabani talaaq" and demanding a uniform civil code in the country.

The conference, convened by the "Muslim Satyashodhak Mandal", saw the women, many of them divorcees, hailing the recent Supreme Court judgment in the Shahbano case ruling in favour of maintenance to divorcee Muslim women.

Mrs. Shahbano of Indore, who fought a long legal battle to secure justice, was felicitated on the occasion, for what various speakers described as her "bold" action in helping to emancipate her fellow Muslim women.

The women speakers detailed how the "zabani talaaq" had brought havoc to their lives. It posed a constant threat to every married Muslim woman like a hanging sword, they said.

Under zabani talaaq a Muslim husband could divorce his wife by uttering the word "talaaq" thrice. The women wanted enactment of a law under which Muslim men would be banned from marrying more than one woman.

Mr. Taher Poonawalla, a noted Bohra reformist, referring to the opposition voiced by a section of the Muslim community to the Supreme Court decision, wanted the Government to understand that those who were crying hoarse need not be necessarily right.

## LONDON'S 1ST ASIAN WOMAN JUSTICE OF THE PEACE

Fiftythree-year old Ajeet Harbans Singh, the first Asian woman to be appointed a Justice of the Peace in London, starts work this month on the magistrates' bench in her home area of Acton, West London, and in nearby Willesden. Her appointment as a J.P. is the final accolade for a woman who has devoted her life to helping Sikhs in West London and the community in general.

East Africa-born Mrs. Harbans Singh arrived in Britain over 30

years ago, at the start of her marriage, for which she had to sacrifice her law studies. Her husband was working at the Indian High Commission, and almost immediately the High Commission began using her talents. Though not a professional dancer, she gave shows of Indian dance, and once performed in front of Queen Elizabeth, the Queen Mother.

## INDIAN ARCHAEOLOGIST HONOURED

The doyen of Indian archaeology, Dr. H.D. Sankalia has been elected a corresponding fellow of the British Academy of London.

Considered as a rare event, the honour, the first honour of its kind received by any Indian, was decided at the annual general meeting of the fellows of the academy held in London on July 2.

According to the by-laws of the academy, the fellowship is granted to a person who has attained high international standing in any of the branches of study promoted by the academy and who is not normally a resident in the U.K. and the Isle of Man of the Channel Islands.

## ANURADHA LAUNCHED

Space shuttle Challenger, carrying Indian payload 'Anuradha', blasted off on 29 April 1985 from Cape Canaveral (USA) for a week of round-the-clock research in a European-built spacelab.

Anuradha is a Rupees four million payload that searched for low energy cosmic rays for seven days. It has been designed jointly by the Tata Institute of Fundamental Research, the Physical Research Laboratory and the Indian Space Research Organisation.

Five Indian scientists, who were at Johnson in Texas, monitored Anuradha's observations. Besides the Indian payload, the Challenger was carrying with it seven Astronauts, two squirrel monkeys and 24 rats. The Challenger is one of the



most expensive space research projects ever undertaken.

Anuradha was mounted on an outside support structure to prevent direct exposure to space. This made it easier to study the cosmic ray experiments which are likely to provide new clues to the origin of nuclear particles, which have remained obscure because of their irregular journeys through the galaxy for millions of years before reaching the solar system. It is using a sensitive detector system for the purpose. After some initial flaws, unconnected with Anuradha, the experiment is believed to have achieved substantial success.

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### EMINENT SOCIAL WORKER ROMA CHAUDHURY DEAD

Eminent leader and social worker Roma Chaudhury, a close associate of Gandhiji and wife of the late Gandhian leader Gopabandhu Chaudhury, died at Cuttack on 22-7-1985. She was 86.

Ever since Gopabandhu Chaudhury, brother of the State Chief Minister Nabakrishna Chaudhury, gave up his magisterial post at Gandhiji's call and joined the Congress, Roma Devi was by his side as a true lieutenant and participated in all his social activities. They jointly started many development projects in the flood-prone backward areas of Bari district in Cuttack and stressed the need for basic minimum education for the Adivasis.

After Mr. Gopabandhu's death, Roma Devi joined Acharya Vinoba Bhave's Godan movement and participated in almost all his padyatras. She founded the Kasturba Gandhi Memorial Trust at Satyabhampur in Cuttack district. She also opened the Godan office at Cuttack and founded the Sarvodaya relief committee and organised many relief operations in the flood-hit districts of Orissa. She played a great role in providing relief to the countless number of refugees who swarmed Orissa during the 1971 Bangladesh war.

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### EUROPEAN HINDU CONFERENCE

Vishwa Hindu Parishad of  
Denmark takes initiative

The Vishwa Hindu Parishad, Denmark, has planned the 2nd European Hindu Conference at Copenhagen on July 26, 27, 28, 1985.

One of the objectives of this Conference is to bring the European Hindu community together. The meeting would provide an opportunity to discuss the following issues :—

1. To evaluate status of Hindu community in different parts of the world in general and in Europe in particular.
2. To devise ways and means for preservation and propagation of Hinduism for the benefit of future generations of Hindus brought up in many different types of backgrounds.
3. To generate awareness among Hindus regarding the Great Hindu Heritage and present it to the people for peace and prosperity of entire human race.
4. To discuss vital issues faced by mankind in light of the principles and practices of Hindu way of life.
5. To establish ties with Bharat, the spiritual mother of Hindu culture.

The Conference would provide an opportunity to review the Hindu way of life as an international phenomenon. Hindus should realize the importance of international fraternity as the followers of other important faiths have recognized it and taken steps in that direction. The Conference is to present one beautiful facet of cultural evolution of Hindu religion among youths and misconceptions regarding Hinduism in the western world: How to face the problem.

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### STRENGTHENING INDO- CHINA TRADE

Mr. P. A. Sangma, the Union Minister of State for Commerce,

said that a high-level committee would be constituted to formulate a concrete 'plan of action' to suggest ways and means of diversifying and expanding trade between India and China.

Inaugurating a discussion on "Indo-China Trade", under the auspices of the PHD Chamber of Commerce and Industry, Mr. Sangma said the committee would be asked to submit its report within a month.

He said the Government was also considering sponsoring a ministerial delegation to China shortly.

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### INDO-NORWEGIAN COMPUTER COOPERATION

India and Norway have agreed to intensify cooperation in the field of computers and finalised plans to set up a joint software development and export company using advanced computers from Norway and technical professionals from India.

There will be an apex body such as Indo-Norwegian Software Development and Export Consortium in India at the Government level. The department of electronics will designate Indian companies for the joint company to be formed in collaboration with A.S. Computas of Norway.

The electronics department's national informatics centre will be assisted by A.S. Veritec, another Norwegian company engaged in the field of computer-aided engineering.

Dr. N. Seshgiri, additional secretary, department of electronics, said that Norway had agreed in 1983 to supply sophisticated computers which were denied to India by another developed country.

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### A SECTION OF AKALIS ON WAR PATH

The "merged" Akali Dal, headed by Baba Joginder Singh, praised both Satwant Singh and Beant Singh, assassins of Smt. Indira Gandhi for "raising Sikh prestige" and bowed before their sacrifice. Fully acknowl-



edging the deeds of "martyred" Beant Singh and "great warrior" Satwant Singh, the "merged" Dal fully acknowledged their execution of a great deed.

This was declared in a nine-point resolution, unanimously passed at a large convention in the Diwan Hall, adjoining the Golden Temple complex, to commemorate those "martyred" during Operation Blue-star in June 1984.

The convention, attended by several thousand Sikhs, was part of the Operation Blue-star programme announced by Bhindranwale's 83-year-old father on May 31.

All Sikhs, in keeping with their tradition, should partake of "amrit and arm themselves to reestablish their identity", stated Baba Joginder Singh's speech, read out by party secretary, Mr. Surat Singh. The octogenarian leader declared that he would hold no negotiations with the Government, unless it unconditionally released all Sikhs arrested since June last year and ceased incessant persecution of the community.

Baba Joginder Singh urged all Sikhs to unite, make saffron, symbolising struggle and sacrifice, their colour, and struggle against Government repression.

He also urged Sant Longowal and Mr. Gurcharan Singh Tohra, president SGPC, to be reasonable and stick to their written and verbal assurances respectively and become part of the "merged" Dal for the greater good.

The congregation also ratified the nine-member ad hoc committee of the "merged" Dal, comprising of known extremists, by raising hands.

A spate of fire speeches by merged Dal leaders followed, in which Mr. Gurdev Singh Shant claimed that Bhindranwale was alive, as no conclusive proof of his death was forthcoming from the Government, incited a handful of youths to shout Khalistan and pro-Bhindranwale slogans. These were not however echoed by the large number of youth in the large hall.

Baba Joginder Singh, who at

one point dozed off in the middle of the meeting, "consented" to his speech being read out to pressmen anxious to catch the afternoon flight out. The two page speech had been drafted earlier and it appeared as if the octogenarian leader did not know its contents.

### AIRBUS HIJACKED ON ORDERS BY AISSF

Perminder Singh Harfanmaula, leader of the hijackers of an Indian Airlines Airbus last July, told the special court that he had commanded the aircraft on instructions from the All-India Sikh Students Federation high command.

He said in his statement that the hijacking was masterminded by him and three of his colleagues and a fifth Sikh youth had joined them in the plane.

He contended that their objective was to highlight their cause and

protest against the Army action in the Golden Temple last year.

### ALIENS IN USA GIVEN DAMAGED KIDNEYS

Surgeons in Pittsburgh have transplanted damaged kidneys into foreigners because of a shortage of healthy ones.

The Pittsburgh Press quoted Dr. Thomas Starzl, chief of the Pittsburgh University Hospital transplant surgery team, as saying that the hospital directors' policy had been to give priority to Americans rather than foreigners needing new kidneys.

"We've put suspect kidneys into aliens in the past", he told the paper and agreed that the practice was "abhorrent". But, he said, it was occasionally necessary to save lives. He said his team had transplanted damaged kidneys into 13 foreigners in 1981.

## Terrorists' Training Network A Pakistani Agency Financing Terrorists

Mr. Arun Kumar, a columnist of *The Hindustan Times* (11-7-1985) writes:—

Schools for terrorists have sprung up in gurdwaras in Canada and elsewhere. These training centres are located in New Jersey, Toronto, Vancouver and Ottawa gurdwaras. The headmaster of the network of schools is terror-master Talwinder Singh, a trusted lieutenant of Jarnail Singh Bhindranwale.

Wanted by the Interpol and intelligence outfits in India for mass murders, Talwinder was caught by a computer while he was in West Germany, masquerading as a tourist. The Canadian Government has refused his extradition. He now travels on a Canadian passport throughout the world and none questions him.

Talwinder Singh is said to be

the founder of the Dashmesh Regiment, and its subsidiary the Dal Khalsa. He is the brain behind the entire terrorist operations in Punjab. Some foreign governments are helping him with expertise, training in sophisticated arms and unlimited funds.

Interpol sources said Talwinder has sucked into violence some hardcore Khalistan activists. He has his own hit-men, support groups and intellectual sympathisers.

Talwinder's terrorist centres are located in New Jersey, Mexico, Canada, Brussels in Belgium and Dusseldorf in West Germany.

Former Indian diplomat Harminder Singh, who had defected while in Oslo, Norway, after the Operation Blue-star, is now working for the Talwinder network. Harminder is a relative of Beant Singh, one of the assassins of Mrs.



dira Gandhi. He is enlisting Khalistan supporters.

Interpol sources said that Khan Travels in Oslo, Norway, which is an under-cover Pakistani front, is backing the Talwinder network. Khan Travels are also financing Harminder Singh. The travel agency manages financial aspects of Talwinder Singh's network.

Intelligence sources said there have been massive imports of arms and ammunitions in cargo along with some computer systems. The chemicals for explosives and the computer systems can be used for making crude "computer bombs". The trigger mechanism is somewhat like the transistor bombs. The sources said even the prohibited gun silencer attachments were smuggled into the country by suspected activists. The silencers were camouflaged as flutes and fitted in toys. The toys looked quite harmless and none suspected what they concealed inside them.

In one case, a Khalistan activist imported a revolver with 500 rounds. The ammunition exceeded the permissible limit of 50 rounds or so. The consignment was seized but subsequently released on the personal intervention of a high-up who has now been transferred.

Intelligence agencies are also looking into the possible involvement of the Talwinder network in the Air-India Kanishka tragedy in which 329 passengers were reported killed.

### NIGER DRIES UP FOR THE FIRST TIME

The Niger, Africa's second largest river, has run dry for the first time.

Over the past few days, the Niger's flow was maintained due to a crack created in a reservoir dam last year when the river had a very low level and the authorities made reserves of water for the capital Dakar.

As the crack was repaired, the river, which served the whole of western sub-Saharan Africa, stopped running.

Scientists, however, believe that the situation will change for the better with the onset of the monsoon.

### FRANCE RICH IN DOGS AND CATS

Though nobody knows yet how many cats are owned today by France's 51 million population, there are some nine million dogs, to feed which, the weekly *La Vie Ouvriere* writes, their owners spend the astronomical sum of 10 billion francs annually. Sad to say, these dogs not only bark but also bite some half a million people every year.

### Pak Success in n-Trigger Test Bomb Capability Confirmed

According to American Television ABC, Pakistan has successfully tested in non-nuclear explosions, US-made "krypton" electronic triggers used to set off nuclear bombs.

The report that Pakistan carried out the test—testing various sub-systems without the nuclear core—only confirms what certain experts in India has been saying, that Pakistan has acquired the bomb capability.

John Scali, an ABC correspondent, who was an official in the Carter Administration, quoting intelligence sources said Pakistan had successfully tested the firing mechanism producing a non-explosion.

In New Delhi, Director of Institute of Defence Studies and Analyses, K. Subrahmanyam, said the first uranium bomb dropped over Hiroshima in Japan was never tested. Only component sub-systems were statistically tested to give the confidence that the whole system would be effective.

In light of the ABC report, it would be imprudent for Indian decision-makers to act on any premise except that Pakistan has become or is about to become a nuclear-weapon power, Mr. Subrahmanyam feels.

Though the reports from Wash-

ington hinted only at a nuclear trigger mechanism, the possibility of a nuclear device test is not ruled out. Immediately on hearing about the Pakistan test, the Chairman of the Atomic Energy Commission Raja Ramanna rushed to Delhi.

### Home News

(Continued from page 41)

stall a school computer, keeping in tune with the present-day educational needs. All this has been made possible owing to ceaseless efforts of the local Managing Committee and the members of Arya Samaj, Durgapur.

In addition to the citizens of Durgapur, officers and staff of the Steel Plant had been taking keen interest in the progress of the school. Greatly impressed by the examination results of students of the school, the parents are insisting that the school be raised to the level of class XII.

### LATE LALA MULAKH RAJ MEHTA

A dedicated worker of Arya Samaj, Lala Mulakh Raj Mehta passed away on April 9, 1985. He came in contact with great Arya Samaj leaders quite early in life. Though in Government service, he never missed an opportunity to serve Arya Samaj. After retirement from Government service, he became a contractor and whatever he earned was liberally given away to Widows' Homes, College for Blind Students, Lepers' Homes and Orphanages. Shri Mehta generously contributed for the progress of Tankara, the birth place of Swami Dayanand, and for the propagation of Arya Samaj ideals. His special field of interest was to help those who were struggling for the emancipation of the Motherland. He used to wear khadi and insisted on his friends to do like-wise. Shri Mulakh Raj Mehta took great interest in Cow Protection Movement. In course of time, he adopted Vana-prastha.



## CONFUSION IN EDUCATION MINISTRY

On two occasions on two consecutive days the Prime Minister declared that the draft of a new education policy would be made public within two months so that a debate might follow and the new scheme put into effect from the coming academic year. He may have been inadequately briefed on the subject when he first announced the deadline at his Press conference on July 7. But since he repeated it on the following day while releasing a book, it must be assumed that he is satisfied that the schedule will be followed. But Education Ministry officials are reported to have been startled by Mr. Gandhi's assertion; they did not even seem to know who would prepare the report. The Union Education Secretary finally clarified on Tuesday that a "status report" on education would be published "within the next month". One is inclined to suspect that the Education Ministry decided to undertake this exercise only after Mr. Gandhi made a categorical announcement about a new policy being prepared in two months. The Education Secretary reportedly said that the "status report", besides describing the present state of affairs, would identify the issues on which the final policy document would have to formulate specific proposals. That means that policy makers would have just about a month to shape the country's education policy, basing themselves on the "status report". All this suggests that the whole approach is confused.

Bureaucrats at Shastri Bhavan seem to engage in hectic activity only when the Prime Minister periodically speaks of a new policy. His first announcement on this subject in his January 5 address to the nation was followed by a number of seminars and conferences whose outcome is not yet known—probably

because few fresh ideas emerged from the exercise. At one stage, Vice-Chancellors and other prominent educationists appeared to be divided sharply even on a broad outline. Mr. Gandhi, for instance, had stated that the aim of a new policy would be to delink jobs from degrees, but apparently the majority of the educationists, whose views were sought by the Ministry, thought this quite impracticable. Similar lack of unanimity is reported on other important aspects like the role of the proposed Open University. But Shastri Bhavan is curiously reluctant to share its secrets with outsiders, so much so that an official has been quoted as saying that even the Defence Ministry is less strict in guarding its own. But the reason for the Education Ministry's secretiveness may be that it has few plans to guard and is yet obliged to give the impression that it can meet the Prime Minister's deadline. In view of the prevailing confusion, the Education Minister himself would do well to clarify the situation. One could however add, even at the risk of stating the obvious, that objects and means surely are more important than deadlines, especially arbitrary ones. A new education policy needs to be discussed in detail at various levels if the unreality of some of the ideas in vogue, and the ad hocism inherent in existing practices, is to be removed. Mr. K. C. Pant need not hesitate to acknowledge that preparation of a substantive draft on a subject as important as education is likely to take a little longer than one month. Education in India has already suffered much from a series of ill-conceived innovations and experiments.

(The Sunday Statesman, 14-7-85)

## TIGHT ROPE WALKING BY SANT LONGOWAL

Some of the speeches made at the Anandpur Sahib conclave of

the Akali functionaries are likely to create an impression that the Akali Dal is having second thoughts on the conciliatory and moderate stance taken by Sant Harchand Singh Longowal in recent months. The conclave's decision to appoint Longowal as morcha dictator and to authorise him to announce a plan of "action" on August 20 could possibly be interpreted as the Akali Dal's inability to think and act in constructive terms. In particular, the reiteration of preconditions, now raised to nine from seven, for Akali participation in talks with the Government can be seized upon by advocates of a tough approach in New Delhi. However, it would not be correct to regard the Prime Minister's latest statement that there can be no further unilateral concessions as negating his earlier praise for Longowal's moderation.

Sant Longowal has to do some tight rope-walking. He has not only to contend with needling taunts from the hawkish "united" Akali Dal of Joginder Singh, but he has also to defeat the machinations of hardliners like Gurcharan Singh Tohra. Yet Longowal would have to realise that no government worth its salt can go on making gestures while the Akali Dal keeps on changing its demands. But the confession of Prakash Singh Badal and Balwant Singh at the conclave that the Dal's decision to burn the Constitution was wrong signals the return of common sense and pragmatism to the Akali ranks. It must be hoped that Longowal would use the proposed party conference in each district to sell his own plank of moderation and Hindu-Sikh unity. The Sikh masses have yet to be educated about the complexity of the issues. And grass-root support will have to be mobilized for negotiations with the Government, especially because the extremists would portray any dialogue with the Central Government as a betrayal of the Panth.



While Sant Longowal prepares the ground for a dialogue, he would do well to keep in mind that the longer he persists in appearing to be tough to get, the greater the chances of extremists and their terrorist cohorts of sabotaging the chances of peaceful settlement in Punjab. The time has come for the Prime Minister and the Akali leadership to communicate face to face rather than through newspapers. A gratuitous insistence on pre-conditions and tough postures can hardly improve the excellent prospects of a break-through in the unhappy Punjab stalemate.

(*The Hindustan Times*, 11-7-1985)

### USA JOURNAL'S ADVICE TO SIKHS

The prestigious 'The Wall Street Journal' of Washington has editorially advised Sikh leaders, who feel that they are being unjustly maligned by terrorism, that it is within their power to do something about it—respond positively to Prime Minister Rajiv Gandhi's conciliatory gestures.

The paper said that in their present course they are not only being blacked but quite possibly also being used by those who want to destabilize India.

The paper said, "When Air India's Boeing 747 fell out of the sky near Ireland on June 23, killing 329 passengers and crew, most of the world's attention was focused elsewhere, on the plight of the TWA airliner's hostages in Beirut. But the distraction was not so great that the Air India tragedy could not remind us that India has become yet another of the world's prime targets for terrorist violence, assuming as most of us do that a terrorist bomb blew flight 182 out of the sky."

### SIKH MOVEMENT A TERRORIST ORGANISATION

The largest-circulating newspaper in east and central Africa, "The Nation", owned by Aga Khan, the spiritual head of Ismailis throughout the world, in its issue of 18th May, 1985 unequivocally attacked the acts of terrorism by

Sikh extremists and criticized international organizations said to be aiding and abetting the extremists for engaging in really sinister activities.

"Sikh methods can only spell disaster", says the editorial.

Terming the Sikh movement as a terrorist organisation par excellence, the newspaper believed that repeated acts of murder, destruction and sabotage would eventually excite the population into an uprising so forceful as to emerge victorious.

In the history of the world, it says, there have been few cases in which such excitative terror has won any strategic war against established institutions. Skirmishes—yes, but usually not the final victory, probably because of the objective contempt which all terrorist organizations have for the very masses in whose name they perform such acts of desperation.

The editorial says: "What the Punjab needs—if it has a real grievance—is to sue for talks with New Delhi. And in that eventuality, New Delhi must listen and take steps to allay all Sikh fears."

### COURTS AS REFORMERS

If the Mohammad Ahmed Khan versus Shah Bano Begum case has become a cause celebre, it is not so much for the justice done to a divorced Muslim woman as for the opportunity it provided to the Supreme Court to point out the failure of the State to frame a common civil code as demanded by Article 44 of the Constitution. As the State failed to do its duty, the role of reformer has inevitably to be assumed by the courts. But it would be futile to expect that even this would have an impact on the "sensitive minds" worried about their vote-banks. So, there can be no respite for the courts from carrying the cross.

The judges have sounded a note of caution over this exercise: "Piecemeal attempt of courts to bridge the gap cannot take the place of a common civil code." One wonders if even this broad hint from the Supreme Court will be taken by those who have been sleeping over their constitutional duty for the last 35 years.

(*Free Press Journal*, Bombay)

### Letters to the Editor

Sir,—I had great pleasure to glance through your prestigious monthly journal "Aryan Heritage" May 1985 issue, which was given to me by my esteemed friend and colleague Rev. M.R. Saraf, Prop. Pindi Jewellers, Chandni Chowk, Delhi-6.

Besides the rich treasure of knowledge on our national life, the magazine is fully enriched with moral and spiritual food for the spiritually starved people of the present era. One such illuminating article is "The Unseen is the Reality", contributed by Dr. Satyavrata Siddhantalankar. It is not only interesting but also highly educative, rather an eye opener to a seeker of truth. While extending my hearty congratulations to you

for bringing out such valuable material for the benefit of the common man, I would request you to let me have a list of the other publications available with D.A.V. College Trust and Management Society.

May I also seek your formal permission to reprint this particular article from the author in our spiritual monthly "Sant Nirankar" published by the Sant Nirankari Mandal, Nirankari Bhawan, Delhi-110009. A complimentary copy of our magazine is enclosed.

Sant Nirankari Mandal Amrik Singh  
Delhi-110009 (IAS)  
5-7-1985 Member Education

*Aryan Heritage*, July 1985



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# ASSAM SETTLEMENT

## One More Feather in Prime Minister's Cap

It is obvious that our young Prime Minister is set on a course of enviable triumphs. So soon after the remarkable achievement of Punjab Accord, he has secured another bright feather in his cap by solving the complicated Assam problem. The Assam problem had baffled all attempts at settlement on numerous occasions and was threatening the integrity of India in a vital sector. The Assamese were naturally infuriated at the fact that by a conspiracy of circumstances and mis-handling by the authorities they were threatened to become a minority in their own homeland.

To resolve a difficult and complicated struggle of this type is bound to involve much 'give and take' on both sides. This has been achieved by finding a just and reasonable via-media in case of Bangladeshis' infiltration in India between the years 1966 and 1971. They are not to be turned out from India, or even from Assam, but they shall be dis-enfranchised for a period of ten years. On the expiry of this period, they shall regain Indian citizenship in full.

The Assam Accord is most welcome. It removes one of the most serious irritants in our national life and greatly strengthens the forces of integration. Prime Minister Shri Rajiv Gandhi and his associates, who have achieved this settlement, have rendered a great service to the nation and deserve its gratitude.

On assuming his office as Prime Minister after the Lok Sabha Elections in December 1984, Shri Rajiv Gandhi had declared to give highest priority in resolving the impasse in Punjab as well as in Assam. Accordingly, a process of reconciliation with the forces of dissent in Assam was set in motion by the Prime Minister and this was greatly accelerated by the achievement of Punjab Accord, which naturally inspired the authorities with great confidence. After prolonged negotiations an agreement has been hammered out with the leaders of Assam agitation. The most important factor in this achievement has been an assurance by the Central Government that it would do its utmost to maintain the cultural identity of the people of Assam. This identity had been sought to be greatly undermined not only by large-scale influx of Bangladeshis in Assam but also from Nepal, Uttar Pradesh, Bihar and Rajasthan. The people of Assam were threatened with the loss of their identity in their own State. This achievement was also facilitated by the decision of the Election Commission to review the Voters' List in 13 Assembly constituencies of Assam and to have a re-check in other constituencies also. This recognition by the Election Commission of the reasonableness of a re-check of the Voters' List enabled the Central Government to retrace

its earlier position that 1971 would be the cut-off date for the identification and eviction of foreign nationals.

Again, the declaration of the Prime Minister of an economic package at a function related to the Congress Centenary Celebrations was a welcome concession to the leaders of Assam. The Prime Minister has declared his determination to pursue a course of understanding and cooperation rather than confrontation with the dissenters. The Central Government has also decided to establish new Oil Refineries in the State and an Institute of Technology, besides rehabilitating Silcher Jute Mills and Ashoka Paper Mills, and an all-round economic development of the State, with a view to improve the standard of living of the Assamese. Special emphasis has been laid on education, science and technology and establishment of National Institutions in Assam. Effective steps shall be taken to secure the borders of Assam against future infiltration by means of suitable physical barriers. The Authorities have also agreed to deal with sympathy and withdraw cases of disciplinary action against employees for taking part in the agitation and have assured that there would be no victimisation. Ex-gratia compensation will also be paid to the relatives of those killed during the agitation.

Thus, the Accord is expected to put an end to a prolonged state of uncertainty in the State. □

## The Punjab Elections

Taking advantage of the greatly relaxed atmosphere in the Punjab and elsewhere, the Government has taken the bold step of declaring that elections in the Punjab shall be held on 22nd September, 1985. The decision has been taken after careful considerations of all aspects of the matter and in spite of acute differences of opinion in influential sections of the Punjabi community.

This vital decision is an evidence of the supreme confidence of the Prime Minister in facing the situation and the ability of the authorities to maintain law and order during the elections. Let us hope that peaceful elections will also be an important factor in further reinforcing the Hindu-Sikh amity in the Punjab.

It goes without saying that Hindu-Sikh amity will be greatly reinforced if the Punjab is administered for the next few years by a coalition Government of the Congress (I) and the Akalis. Such a step would avoid confrontation and would also discourage the activities of the extremists. It will also greatly help in the rehabilitation of economic and industrial life of the Punjab. Let us hope that both parties shall decide not to stand on false prestige and shall join hands in national interests in general and Punjab's interests in particular. □



# The Great Hindu Renaissance

By

Dr. Karan Singh

THE rise of Islamic fundamentalism has been a major factor in world affairs, and the oil wealth has not in any way dampened the enthusiasm for Islam. On the contrary, it seems to have given a considerable boost to the Islamic revival, although the over-all impact is considerably neutralised by the virtual civil wars that are raging within the Islamic world.

Christianity also seems to be reviving. In my own life-time, I can remember at least four Popes, but never has there been as charismatic and active a personality as the present one who travels throughout the world, drawing vast crowds wherever he goes.

Similarly, in the Buddhist countries there is a new awakening of interest in Buddhism, and the Sikhs also are in the process of some kind of revival.

I am not at this point making any value judgement regarding the desirability or otherwise of these movements. I am simply pointing out that the revival of religious fervour is clearly a global phenomenon, and there is absolutely no reason why Hinduism, the most ancient of living religions, should be exempt from this process.

Indeed Hinduism is unique among all the religions of the world in several ways. Firstly, it is the only great world religion which **continues unbroken from virtually the dawn of human history**. All the other great civilizations, that arose in the period roughly between third and fifth millennia BC, have now disappeared, and live only in the minds of research scholars or the four walls of museums. Hinduism alone retains its unbroken continuity.

Secondly, Hinduism differs from all the other world religions in the fact that its origin and authenticity do not trace themselves back to a single person or a single book.

The third special feature of Hinduism, linked with the earlier two, lies in its capacity for re-interpretation and re-integration from age to age to meet changing social, economic and psychological requirements. Ever since the time of the Upanishads, Hinduism has produced a series of remarkable men and women, who by the strength of their spiritual and intellectual attainment, have re-stated the eternal truths of the Vedanta in the light of the changing requirements. From the age of the Buddha and Mahavira, down through the great

South Indian Acharyas and the medieval saint-singers, this capacity for re-statement is one of the major factors in the miracle of Hindu survival.

It is not possible here even to briefly outline the fascinating panorama of Hindu thought. It will suffice to point to the significant fact that it was the great Hindu renaissance in the middle of the 19th century that laid the essential foundations for the freedom movement and our eventual independence in the middle of the 20th. The two great streams—Hindu social reformers led by Raja Rammohan Roy, Devendra Nath Tagore and Keshub Chandra Sen in Bengal, M. G. Ranade and R. D. Bhandarkar in Maharashtra, and Swami Dayananda Saraswati in the Punjab; as well as the great spiritual leaders led by Shri Ramakrishna, Swami Vivekananda, Shri Aurobindo and Ramana Maharshi—both contributed to the great awakening and efflorescence that preceded and led to the foundation of the Indian National Congress almost a hundred years ago.

It is also often conveniently forgotten that Mahatma Gandhi, the unrivalled leader of our freedom movement, himself was a devout Hindu, deeply imbued with a reverence for Hinduism. In fact, he combined the two strands of the early Congress movement—the 'moderates' who stressed social reforms and the 'extremists' who advocated political action—into a single integrated force. Gandhiji's commitment to the great ideals of emancipation of the Harijans and the unity of all religions flowed directly from his commitment to Hinduism. If one goes back to his original writings, it becomes quite clear that **he advocated secularism because he considered it to be a necessary adjunct of the Hindu concept of reverence for all religions**. Similarly, he rightly looked upon untouchability as the anti-theme of the Vedantic principles of the Unity of Mankind and Divinity of Man.

I shall have to go back a little to partition. The terrible events of 1947, in which the Muslim major States in the erstwhile united India opted out (with the exception of Jammu & Kashmir), are too well known to need repetition. It was a traumatic experience, involving the killing of millions of innocent persons belonging to both communities and the uprooting of several million people, representing the greatest mass migration in human history. I do not want to enter into an argument regarding whether or not partition could have been avoided. I am simply stating the



at, for whatever reason, the Muslim majority areas the sub-continent did not agree to stay with the new India.

It is a tribute to the leadership of India at the time, especially Jawaharlal Nehru, Sardar Patel, Maulana Azad and Dr. Rajendra Prasad, that despite this terrible event they were able to steer India on to a sane and rational course, and adopted a Constitution which every religious community was assured of equal rights. Although it is unfashionable to say so, it was surely also a tribute in particular to the wisdom and generosity of the Hindus who constituted 80 per cent of independent India that they did not allow themselves to be swept away by the communal passions epitomised by the secessionist Muslim League which resulted in the creation of Pakistan. It is not without significance that the two nations of Pakistan and Bangladesh today enjoy neither democracy nor secularism, although they shared two hundred years of British rule with the rest of India. It is India alone, with its overwhelming Hindu majority, that has created the most dynamic functioning democracy in the developing world.

In the 35 years that elapsed between 1947 and 1982, a number of developments took place, including the breakup of the original Pakistan in 1972 and the emergence of Bangladesh as an independent nation. One of the events on the international scene was the sudden accretion of oil wealth to the Arab world, some of which found its way into other countries, including India, for purposes of Islamic proselytisation. As an off-shoot of this, the mass conversion of Harijans to Islam in Meenakshipuram, that triggered off a new wave of self-questioning and creative activity within the vast, amorphous body of Hinduism. But it was only a trigger, the background for the movement had been building up for several years.

Despite the abolition of untouchability in the Constitution and the passage of extensive legislation thereafter, including reservations in almost all walks of life, the situation of the Harijans is by no means satisfactory, though it has substantially improved since independence. But the Meenakshipuram affair was seen not so much as an extension of the Harijan problem but as the beginning of a new attempt by militant Islamic forces to increase their population by striking at the weakest and most vulnerable sections of Hindu society. Widespread reports of the influx of substantial money for this purpose circulated in India and abroad and have to this day not been effectively contradicted.

It was at this stage that I felt something had to be done. I was aware that the Meenakshipuram event could very easily have been given an anti-Muslim twist with disastrous repercussions. I myself come from the only Muslim majority state in India; my family has peacefully interacted with Muslims for over a century, and I have been worshipping at Muslim shrines in Kashmir ever since I was a boy. Almost 40 per cent of the votes in the Udhampur constituency, which I have represented in Parliament for four terms, are

Muslims. Above all, as a firm believer in the Vedanta, it is my conviction that all religions lead to the same goal and are so many different paths towards what must be essentially the same divine power. At the same time, I had been deeply influenced by Vivekananda and Aurobindo, and felt that there was a constructive role that needed to be played, even at the risk of being misunderstood, to give the tremendous Meenakshipuram reaction a positive and creative turn.

A large number of Hindu organizations were already in existence, including the Vishwa Hindu Parishad, but I felt that to deal with the new situation what was required was an entirely new non-political platform, which would bring together existing organizations and Hindu denominations on the dual platform of solidarity and social reform. These are, in fact, two sides of the same coin. If Hinduism remains divided into numerous sects, without any unifying philosophy, it is not possible to complete the unfinished social revolution. At the same time, as long as a significant section of Hindus are treated as second class citizens within their own religion, talk of solidarity is essentially meaningless.

Unfortunately, since independence a curious belief came to be widely held that if one is pro-Hindu, one is automatically anti-Muslim. Closer thought would reveal the absurdity of the assumption, which, in fact, is a psychological hangover from the terrible events of partition. It is necessary now to delink the Hindu movement from the obsession with Islam. Even if there was not a single Muslim in India, a Hindu renaissance would still be necessary, because every great religion, if it is to remain relevant and dynamic, has to re-interpret its doctrine and readjust its behaviour to meet the changing requirements. In my view, an Islamic renaissance, a Christian renaissance or any other, are equally important, provided always one makes the crucial distinction between a genuine renaissance and a revival. As I see it, revivalism seeks to go back to some mythical past that can never in fact be recreated, while a renaissance seeks to derive strength and power from the past in order to move boldly into the future.

One thing is now quite clear. The old image of Hinduism as a huge floundering whale, constantly under attack by hostile sharks biting large chunks out of its body, is now a thing of the past. Hinduism seeks no confrontation with any other religion; indeed our scriptures teach us to revere the religious beliefs of others. But we are not prepared to be taken for granted or to be on the receiving end of aggressive proselytisation. If we revere other faiths, we expect equal reverence from them. We are determined to rid Hindu society of outmoded customs and undesirable social traditions, and to ensure full equality and dignity for all castes and denominations within the vast body of Hindu Society. In this way, we will not only be serving the Hindus but will help in the integration and welfare of the entire nation. There is nothing in this to which any fair and open-minded citizen, regardless of his religious beliefs, should take objection. □

*Aryan Heritage, August 1985*



# HIMACHAL PRADESH Towards A Clean, Model State

By

Shri Inder Jit

VISITING Shimla during summer has always been doubly pleasurable. Regrettably, Shimla is no longer as clean and glorious as it once was under the Raj. The fashionable Mall today is dirty, smelly and cluttered up, brought down to the level of Lower Bazar. The Ridge has lost its elegance and the band stand its popularity. Here military bands once played music to the joy of both the city dwellers and the tourists. Today it stands converted into a closed-in restaurant, limiting its delight to a handful of nouveau riche. Nevertheless, the visit to Shimla was even more refreshing and professionally gratifying this time. It yielded a promising story of a State leadership which holds out hope of giving the people what they have yearned for long: a good, clean and effective government.

A new breeze today blows through Himachal Pradesh. Nothing symbolises this more than two happenings. First, my talk with the taxi driver who drove me up from Kalka to Shimla when the car in which I motored from New Delhi broke down. Feigning ignorance, I asked him: Who is the Chief Minister of your State? Pat came his reply: "You don't know, Sir? He is Virbhadra Singhji." What kind of a person is he—good or bad? He answered enthusiastically: "*Woh devata-admi hain. Aur netaon ki tarah paise nahin khate. Woh purane Raja hain. Pet bhara hua hai*" ("He is an angel. He is not corrupt like other leaders. He is a former Raja. He has enough money of his own.") This impression was confirmed by many others in the State. Second, the so-called "Pipe Scandal" broke in the Press on June 23. On July 8, Mr. Virbhadra Singh announced a judicial probe into the deal in the Vidhan Sabha even when he was convinced that the use of the word scandal in regard to the purchases was in itself a scandal. The purchases were in order and totalled about Rs. 12 crores.

Not a few were taken by surprise. Some felt that the Chief Minister had been "unduly touchy" and had "over-reacted". But Mr. Virbhadra Singh, in my opinion and that of many others, acted honourably. You cannot surely stay clean if you are not touchy about your image. Mr. Virbhadra Singh himself was crystal

clear and eloquently told the Vidhan Sabha: "I reiterate that the pipes were purchased with due regard to all the rules and propriety. The purchases were cleared by a high level screening committee headed by the then Minister and including senior officers and members. I again affirm that prima facie there is nothing to cast any doubt on the purchases. However, as Chief Minister and leader of the Congress Party in this House, I consider it my bounden duty to clear the Government's fair name and to leave no scope for any doubt. Besides, justice must not only be done but must also appear to be done. I hope our decision will satisfy all sections of our people and leave no scope for any nagging doubt in regard to our decision to give Himachal Pradesh a clean administration."

Mr. Virbhadra Singh did two other things. First, he also bowed to popular demand and ordered a judicial enquiry into the pipe purchases made between 1981 and 1982, prior to his taking over as Chief Minister on April 8, 1983. (An important source told me that the allegations regarding the so-called pipe scandal relating to purchases made last year during his Chief Ministership were designed to block a probe into the earlier 'scandal' involving about Rs. -30 crores.) Second, and importantly, Mr. Virbhadra Singh announced that "the Government proposes to entrust the matter for judicial enquiry to Mr. Justice T.V.R. Tatachari, our Lok Ayukta," and added: "Necessary legal steps are being initiated in this respect." Under the State's Lok Ayukta Act, Mr. Justice Tatachari, it seems, cannot be assigned any other task. He can probe only such complaints as are supported by affidavits. But Mr. Virbhadra Singh has decided to amend the Act with New Delhi's concurrence and, as done by five other States, empower the appointing authority, namely, the Governor, to assign the Lok Ayukta any other function.

The two probes ordered by Mr. Virbhadra Singh are in accordance with the mandate received by him from Mr. Rajiv Gandhi who, as Congress-I General Secretary, chose him for Chief Ministership in 1983 to give Himachal Pradesh a clean administration and mount a war on corruption. Soon after assuming office



Mr. Virbhadra Singh got the Vidhan Sabha to enact the Lok Ayukta Act to enquire into allegations of corruption and misconduct against public men and public servants. What is more, he became the first Chief Minister in the country to bring his own high office within the purview of the Lok Ayukta. The same year, the Prevention of Specific Corrupt Practices Act, 1983 was also enacted. His decision to entrust the task to the State's Lok Ayukta is significant apart from the fact that Mr. Justice Tatachari, formerly Chief Justice of the Delhi High Court, is known for his ability and probity. Mr. Tatachari was appointed Lok Ayukta in consultation with the Leader of the Opposition and as Chief Justice of the Himachal Pradesh High Court, in accordance with the best democratic tradition.

The Chief Minister has been waging a war on corruption both at the political and bureaucratic levels. Politically, he has played his cards adroitly and taken a steady steps to get rid of corrupt partymen or those with bad reputation. Early in the year, he got New Delhi to agree to dissolve the State Assembly 27 months ahead of schedule—and took full advantage of the country's new mood and its inclination to back Mr. Rajiv Gandhi and his team. Mr. Virbhadra Singh then hand-picked good, clean and qualified men and women and romped home to unprecedented poll victory, bagging 55 of 65 Assembly seats for which elections were held in March. He also won all the three remaining snow-bound seats for which the poll was held in May, giving the Congress-I a total of 58 seats in a house of 68, with 2 Independents extending him full support. Fortunately for him, some senior Congress leaders and erstwhile Ministers, who had come under cloud and were denied party tickets, rebelled and stood as Independents. They were defeated—and expelled from the Congress-I.

Mr. Virbhadra Singh believes in the age-old saying: *Yatha Raja, Tatha Praja*, and takes meticulous care to stay clean and be seen to be clean. Last week, he handed over to Mr. Rajiv Gandhi in New Delhi a detailed statement of account of the monies received and collected from various sources for the recent Assembly elections and expenditure incurred. (Unlike in the past, not a paisa, I am told, was taken by him from either "the forest or liquor mafia".) No other Chief Minister is known to have submitted such a statement in years, if at all. Nonetheless, some opponents and disgruntled partymen have come up with three charges. First, they accuse him of continuing to live in his private family house, Holly Lodge on Jakhoo Hill, and using this to get the public approach road to it improved and widened. Second, he is alleged to have maintained his official residence on Mathura Road as Union Minister in New Delhi on State expense even after he took over as Chief Minister in April 1983. Third, they further accuse him of taking several benefits from the State exchequer for the maintenance of Holly Lodge.

Yet, my probings show that these allegations are without substance. The road to Holly Lodge was steep and narrow and initially provoked the Governor, Mr. Kishore Sema, following a visit, to send for the Chief Engineer and ask him to look into it. Not long after,

the approach to Holly Lodge, which overlooks the Ridge and has been the family abode for almost a hundred years, was improved as part of the Government's decision to widen nine roads (following a writ in the High Court) to enable the ambulance and fire tenders to get to every locality in emergency. The House on Mathura Road, as the Vidhan Sabha was told on July 9, was maintained by Mr. Virbhadra Singh and the rent, telephone, water and electricity charges were paid personally by him. Another question in the Vidhan Sabha elicited the information that no money had been spent on his private residence—even though he could justifiably charge some amount for its use for official purposes. A few Opposition leaders have also spoken of extensive repairs of Mr. Virbhadra Singh's palace in Rampur-Bushair. Not many know that he had got the work done from his own funds and a sizeable loan.

Much has also been done to tone up the administrative machine. Firm action has been taken against some top officials with bad reputation and investigations ordered. "I shall not compromise on corruption, no matter how high or mighty the person," he told me. (In one case, an influential official and his wife have been found to have salted away some Rs. 18 lakhs.) However, the Chief Minister told me: "I do not believe in a witch hunt. Action will be taken on specific complaints." Simultaneously, the Chief Minister has come down heavily on the racket of transfers through which MLAs and even some influential non-officials are stated to have made money in the past—as in several other States. He has also told his party MLAs not to meddle with the law and order machinery and not to approach him for transfers of policemen except in very special cases. Complaints have been received that some MLAs are still doing so in regard to recruitment, training and promotion of policemen informally through the Superintendents of Police. Measures are now under way to stop this and prevent officials from being pressurised.

What have the top Opposition leaders, notably Mr. Shanta Kumar, former Chief Minister, and Mr. Jagdev Chand, leader of the BJP group in the Vidhan Sabha, and some Congress-I critics to say? They appear agreed on three points. First, Mr. Virbhadra Singh is acknowledged as being "clean, sincere and hard-working". Second, a pointed thrust is being given to development and steps taken to exploit the State's hydel potential of 20,000 MW. While I was there, Shimla hosted a well-attended seminar on Development of Electronics in the State. Infrastructure facilities are being expanded and the State Government has already conveyed to New Delhi its desire to develop a computerised administrative information system. (The 84 k.m. Kalka-Shimla Road is easily the best hill road in the country today.) Third, both complain of "over-centralisation of power in the hands of the Chief Minister and excessive bureaucratisation". Mr. Virbhadra Singh, however, pleads not guilty. All in all, the State is peaceful and the Vidhan Sabha functions impressively under the country's first woman Speaker, Mrs. Vidya Stokes. Himachal Pradesh appears to have set course towards a clean and model State. □



# Emotional Integration of "Old" "New" Himachal

By

Shri Prem Bhatia

Editor-in-Chief, The Tribune, Chandigarh

ALL the way along the road from Parwanoo to Simla the hill-side view was dry and dusty. The mountains in the distance seemed a little better, but the plush green look was missing. The drought has hit Himachal Pradesh pretty badly, going by the sight of the landscape.

This was the general picture as I drove up from Chandigarh last week, and things are not likely to improve until the rains come two months from now. Simla itself was warm — really warm during the sunshine hours — with everyone going around without even light woollens. The mornings and evenings were cool, but that is about all one could say in extenuation of the daytime temperatures.

And the crowds of visitors, already at their seasonal peak, added to the impression of atmospheric oppression. If the congestion in April is going to get thicker in the coming three months, Simla will be far from comfortable for any one seeking a holiday in reasonable peace. Perhaps some like holiday resorts with "raunaq". They will find plenty of this on The Mall, The Scandal Point and The Ridge. Most people complain about the crowds on The Mall, but that does not prevent them from sauntering up and down the road with aimless abandon.

What, one wonders, has happened to the Chief Minister's plans to set up satellite townships around Simla to reduce the population pressure on the city itself? I suppose the scheme is taking the leisurely course which most Government projects do. The roads within Simla were in a mess last summer but they are at least being repaired and the curves are being widened. Unhappily the progress remains slow. Repair work in our country does not appear to be time-bound. Nearly Rs. 50 lakh has already been spent on the job, but it is nowhere near complete yet. Interestingly, local labour or the traditional Ladakhi immigrants do not have the monopoly of the road repair work any more. There were quite a few faces which seemed to belong to Bihar, eastern U.P. and even Rajasthan. Driving down from the Holiday Home Hotel to the main Cart Road one morning, I saw a Rajasthani woman labourer's two-year-old child tethered to the railing to prevent it from getting run over. We have only recently

gone through the International Year of the Child. Haven't we?

It was a pleasure to meet Mr. Virbhadra Singh again at his home ground. Two years of the chivalrous ministerial grind have not reduced his enthusiasm as an administrator or politician nor has he lost any of his old freshness of outlook. He is a tireless worker with a mobility which others in similar jobs could well emulate. Touring is no picnic on the difficult mountain roads on which he travels almost constantly. At home in Simla, he works right into the early hours of the morning.

When Mr. Virbhadra Singh talks about his achievements during his tenure so far, he refers with some pride to his efforts for "emotional integration" of the "old" and "new" Himachal. As evidence of his success he quotes the election results in the March poll of the 26 Assembly seats which belong to the "heartland" of the "new" Himachal. That, he says, shows that the desired bridges between the "old" and "new" territories are being built.

A brief visit to the Institute of Advanced Studies during my weekend stay in Simla proved worthwhile. I was anxious to see for myself how real the efforts to revive the institution are. The current Director, Mr. M. N. Sinha (who will be leaving soon), was kind enough to receive me late on Sunday afternoon, when he should either have been resting or doing something more useful than meeting a newspaper editor. The new Director, I was told, is Dr. B. K. Motilal, one of the late Dr. S. Radhakrishnan's successors as Spalding Professor of Philosophy at Oxford University.

Anyway, it is obvious that the Simla Institute has been saved from the greedy advances of the I.T.D. and will continue to provide scholars with the opportunity for research in the peaceful surroundings of the old Viceregal Lodge. There will be residential accommodation for 40 scholars of whom 20 have been selected. Eight of these have already arrived. The continuance of the Institute as a retreat for scholars is the result of the Krishna Kripalani Committee's recommendations. The Committee's faith in the Institute's future will have to be justified.

(Courtesy : *The Tribune*, April 29, 1985)



# New Buddhist Texts From Central Asia

By

Prof. Bonjard Levingh

THE end of the 19th century was marked by sensational discoveries in Central Asia: the relics of ancient culture of peoples, inhabiting Eastern Turkestan from early times to the 10th century A.D., were found there. These discoveries were of exceptional scientific value. Among them were written documents in the unknown languages of the Indo-European group, objects of material culture and art and also Buddhist texts believed to be lost. It became evident that Eastern Turkestan of that period was under the strong cultural influence of India and Buddhism. The local languages and Indian varieties of scripts (Kharosthi and Brahmi); works appearing in Sanskrit and Prakrit; at Buddhist monasteries there were schools of copyists and translators who translated Buddhist and Indian literature into local languages and copied Buddhist texts.

Russian scholars were among the first to study new written documents. The biggest contribution to the study of Central Asian written materials was made by N. F. Petrovsky, a Russian consul in Kashgar and Academician S. F. Oldenburg. Russian scholars were initiators of international scientific studies in Central Asia. W. Radloff and S. F. Oldenburg were the founders of the Russian Committee for the Study of Central Eastern Asia, which started its work in February, 1903.

Many unique manuscripts were brought to Petersburg (now Leningrad) by N. F. Petrovsky and also brought by Russian scholars after their scientific expeditions in Central Asia.

Now these manuscripts are kept in the Central Asian Fund of the Leningrad Branch Institute of Oriental Studies, Academy of Sciences, USSR. The authors have prepared the book containing the publication of some important Buddhist texts from this Fund.

The introduction to the book gives a detailed description of the activities of Russian scholars and travellers in Eastern Turkestan. Particular attention is given to studies of archaeological finds in Eastern Turkestan and to collection of manuscripts. Note is made of the significant contribution made by Russian scholars to the study and publication of collected manuscripts. A detailed account is given of the work on publishing Central Asian texts, accompanied by complete bibliography of all references made in the Indological literature to manuscripts from the Central Studies, USSR Academy of Sciences. Special mention is made of the contribution rendered by V.S. Vorobyov-Desyatovsky to the description of manuscripts from Eastern Turkestan, who compiled the first inventory lists and a catalogue of manuscripts in Sanskrit, Saka and Kuchean languages and continued S. F. Oldenburg's work on publishing Central Asian texts. V.S. Vorobyov-Desyatovsky's study and publication of manuscripts from the Central Asian Fund of the Institute of Oriental Studies were continued by E. N. Tyomkin and the authors of this book who published a large number of articles and some unique Buddhist texts. This work was highly commended in the Soviet and foreign Indological literature. The work under review is the first

part of the series of publications already prepared by the authors or in the process of preparation.

Three sections of the book are devoted to the publication of Indian texts of the 5th-9th centuries. They are extracts from major canonical writings of the Mahayana Mahaparinirvana-sutra, Dharmasaraksa-sutra and Saddharmapundarika-sutra.

Sanskrit fragments from the Mahayana Mahaparinirvana-sutra were obtained by N. F. Petrovsky and were first mentioned by S. F. Oldenburg in his article of 1920. Judging by the manuscript catalogue, V.S. Vorobyov-Desyatovsky intended to publish them, but the untimely death broke these plans. G.M. Bongard-Levin and E.N. Tyomkin mentioned fragments of the Mahayana Mahaparinirvana-sutra in their articles. This drew attention of foreign scholars who stressed the exceptional importance of this discovery. Some fragments were published by G.M. Bongard-Levin in the USSR and in foreign scientific publications.

The present publication includes all six fragments of the Mahaparinirvana-sutra from the Manuscript Fund of the Leningrad branch of the Institute of Oriental Studies, USSR Academy of Sciences. The scientific value of the new fragments from the Mahayana Mahaparinirvana-sutra is very great, for they will provide a new source of information about the main sutra of Northern Buddhism. Palaeographically they are dated by the 6th-7th centuries and are written in vertical Brahmi of the transitional type

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(from India to Central Asian cursive writing) and belong to different manuscript copies. This testifies to the existence of numerous variants of this work in Central Asia. The publication consists of transliteration of the six fragments, Russian translation, comments to the text, indices and manuscript facsimiles (Section I of the Book).

The work also includes the text of the Dharmasarlra-sutra (Section II of the Book). This text is of considerable scientific value too. So far, only one fragment of the Sanskrit text of this sutra was known. It was found in Idikutshari (Eastern Turkestan) and published 80 years ago. The complete text was known only in Chinese translation of the 10th century. This publication includes 5 folios from one and the same manuscript brought to St. Petersburg by N.F. Petrovsky. The published text is complete and has a colophon. The manuscript is in vertical Central Asian Brahmi and is dated by the 6th-8th centuries. Similar "terminological lists" are to be found also in other Indian classic works—the Mahavyutpatti, the Dharmasamgraha and the Arthaviniscaya-sutra. Besides the Sanskrit text, two folios of the Saka translation of the Dharmasarlra were found in the Central Asian Fund of the Institute of Oriental Studies. It may be assumed that the translation was made from another, still unknown, version of the Sanskrit text. These folios were once published by G. M. Bongard-Levin and E.N. Tyomkin. The present publication has some corrections to the translation of the Saka text into Russian and a table of comparisons of the Saka version with analogous Sanskrit texts of the Dharmasamgraha, the Mahavyutpatti and the Arthaviniscaya-sutra. The publication includes transliteration of the text of five folios of the Dharmasarlra-sutra in Sanskrit, its comparison with the text of the Dharmasarlra-sutra from Idikutshari, the Dharmasamgraha and the Arthaviniscaya-sutra, a name index and a facsimile of the manuscript.

Section III of the Book presents new folios and fragments from the Saddharmapundarika-sutra. This sutra is one of the most popular sutras

of Northern Buddhism. It became the object of scientific study in Europe in the second half of the 19th century. The Saddharmapundarika was particularly popular in Japan. Its Sanskrit text became known by the manuscripts written in Nepalese script and dated by the 11th-13th centuries. At the end of the 19th century, a Sanskrit version of this sutra in the Brahmi script (5th century A.D.) was found in Eastern Turkestan. It contained an older text of the sutra not extant in India. This manuscript became known as the "Kashgar manuscript" (it was brought from Kashgar as a part of N.F. Petrovsky's collection) and is kept at the Institute of Oriental Studies, USSR Academy of Sciences. It was published in 1976 in India in the form of a facsimile and, a year later, reprinted in Japan. Sorting out the collection of Central Asian manuscripts of the Institute of Oriental Studies, we found 85 extra folios of the same text of the Saddharmapundarika belonging to other seven different manuscripts. The publication of these folios is of great scientific importance. It warrants the conclusion about the existence and wide circulation of an earlier version of the sutra, which was subsequently revised and which reached us in this changed form.

The publication presents an analysis of different versions of the sutra—the Nepalese, Gilgit and Central Asian. It gives a description of all publications of these versions and all extant copies of sutra manuscripts. 85 folios are included into this publication in the form of transliteration. Their text is compared with the text of Nepalese manuscripts (a concordance of chapters and folios) and with the Kashgar manuscript. Apart from the concordance, divergences from the Kashgar manuscript are given. The publication also contains a facsimile of 85 folios of manuscripts and indices to their texts. The publication of new folios of the Saddharmapundarika will contribute to compiling a critical text of the sutra. Sections I and II are compiled by G.M. Bongard-Levin and Section III by M.I. Vorobyova-Desyatovskaya. The introduction is a teamwork of the authors. □

## The Physical World Is His Anthropomorphic Manifestation

By

Dr. Satyavrata Siddhantalankar

Visitor, Gurukul Kangri  
Vishwavidyalaya, Haridwar

The wide world, with the earth, the space above and whatever is beyond, is conceived as the body of the Divine Existence in *Atharva Veda* as depicted in the following *Mantras* :

यस्य भूमिः प्रमा, अन्तरिक्षम् उत उदरम् ।  
दिवं यदचक्रे सूर्धानं, तस्मै ज्येष्ठाय ब्रह्मणे  
नमः ॥

Whose the earth is like His feet, the space is like His abdomen, and the heaven above is like His head; to such a Great One we pay our homage. (*Atharva Veda*, 10-7-32)

यस्य सूर्यः चक्षुः, चन्द्रमा पुनर्णवः । अग्निं यः  
चक्रे आस्यम्, तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

Whose the sun and the ever-new moon are the eyes, fire is the mouth; to such a Great One we pay our homage. (*Atharva Veda*, 10-7-33).

यस्य वातः प्राणापानौ, चक्षुः अग्निरसः  
अभवन् ।  
दिशः यः चक्रे प्रज्ञानीः, तस्मै ज्येष्ठाय ब्रह्मणे  
नमः ॥

Whose wind is the in-going and out-going breath, the rays are the eyes, the directions are the knowledge; to such a Great One we pay our homage. (*Atharva Veda*, 10-7-34)

These three *Mantras* of the *Atharva Veda* clearly point out that the God is not residing somewhere above the earth, as is believed by some important religions of the world, but this gigantic universe itself is His manifestation.

(Courtesy: *Vedic Path*, December, 1984)



# Indological Research Activities in Turin (Italy)

By

Prof. Bhaskaran Nair

ITALY, like other European countries such as Germany, France, Holland, has a long and continuous tradition in Indological studies. It was an Italian Indologist, Prof. Gorresio, who prepared the first Eastern (Bengal) recension of Vālmīki Rāmāyaṇa, which was published from Paris in 1850. Another Italian Indologist of great repute was Dr. G. Tucci, Professor of Sanskrit, the University of Rome, whose researches in the field of Vedic and other allied disciplines are well known to the scholars of Indology throughout the world. Following the examples set by these two scholars, presently Professor Oscar Botto is carrying on Indological studies in Italy. Though he never visited India, he is a true lover of India and Indian culture. His main centre of activity is Turin, an industrial city situated in the North-Western Italy.

Since 1963, the Institute of Indology of the University of Turin, founded and headed by Prof. Oscar Botto, has been running courses in Indology and Sanskrit, in Philosophies and Religions of India and Far East (Prof. M. Piantelli), in History and Civilization of India—with courses in Pali—(Prof. M.D' Onza) and in Modern Arian Languages and Literature (Prof. S. Piano). The Institute also carries out scientific activities at international level and in 1975 it organized the 2nd World Sanskrit Conference (with the late Dr. V. Raghavan as the Chairman) at Turin. In the Institute of Indology, there is an

Italian Association for Sanskrit Studies (*Associazione Italiana di Studi Sanscriti*). There are also the editorial offices of *Indologica Taurinensis* (Official Organ of the International Association of Sanskrit Studies), "Indological Essays" and of the Collection of Biographies and Essays (*Biografie e saggi*). During 1985, the first volume of the *Corpus Juris Sanscriticum*, a collection of 75 juridical Sanskrit texts, with which a group each of Italian, Indian, English, French, American and Japanese scholars are collaborating, will be published in a critical edition.

The Indological Studies in Turin are represented by other important publications: the series of the classics of Oriental Religions, including, among other works, Buddhist texts in Pali (2 volumes), Buddhist Texts in Sanskrit, Upanishads, Abhinavagupta's *Tantrāloka*, Medieval Indian Mystic. Among the forthcoming books are some Yoga Texts, the *Rgveda*, a collection of Texts of Hinduism: the Oriental World (2nd Series of the Universal History of Art, edited by Prof. Oscar Botto), including, among other books, a volume on Gandharic art (already published, 1984), and two volumes of Dr. Sivaramamurti's *Indian Art*.

In 1982, the Piemontese Center of Studies on the Middle and the Far East (CESMEO) was founded in Turin. It has close contacts with the French CNRS and the Sorbonne, which have chosen it as a centre of specialisation for the stu-

dies on the Law and Politics of ancient India. The main didactic and cultural activities of CESMEO, with Professor Oscar Botto as its President and Dr. Irma Piovano as its Director, are:

1. Teaching the most important Oriental languages, among which is Hindi, whose courses are run by Professor J.P. Sinha from Lucknow University, who is also Secretary of the Akhila Bharatiya Sanskrit Parishad and Editor of its Research Journal *Rtam*.
2. Compilation (with the financial support of the ISMEO of Rome) of the first Sanskrit-Italian Dictionary (with 2,00,000 head-words) edited by Professor O. Botto. Among the contributors are Professors J.P. Sinha and Satyavrat Shastri.
3. English translation of the *Dharmakosha* (Juridical Encyclopaedia in Sanskrit) in 16 volumes, edited by Dr. Laxman Shastri Joshi. It is being directed by Prof. O. Botto and coordinated by Dr. J.P. Sinha.
4. Publication of a series of monographs, essays and Congress papers edited by Dr. I. Piovano. The last volume will include papers of the International Congress on Max Müller and Indian Culture, held in Turin on November 24 and 25, 1983.
5. Setting up, in the library of CESMEO, of another National Centre of Bibliographical Infor-



mation for the Oriental Bibliographical Patrimony in Italy.

16. Organizing annually a series of lectures, delivered by Italian and foreign scholars, on the most important subjects (history, literature, arts, economics, especially concerning India, and the cultural relationship between India and Italy.
17. From March 22nd to May 22nd 1985, the CESMEO organized, in a portion of the Royal Palace, an exhibition of 110 Indian miniatures from Rajasthan, coming from the Victoria and Albert

Museum of London, the Rietberg Museum of Zurich, and the Museum fur Indische Kunst of Berlin. The following three lectures connected with the exhibition were also delivered :

- a) "Rajasthan Schools of Painting" (Prof. Robert Skelton, London).
- b) "Colonel James Tod and Rajasthan in the Early XIX Century" (Prof. Raymond Head, R.A.S., London).
- c) "Stylistical Transformations and Aesthetic Values in the

Indian Production of Miniatures" (Prof. Mario Bussagli, Rome).

8. These CESMEO established the International Prize named "Turin and the Orient", to be awarded every two years to distinguished scholars of Oriental Studies.
9. Efforts are being made towards establishing an Italian-Indian National Association in Turin, on the specific suggestion by the Indian Ambassador in Italy, J.H. Taleyarkhan. □

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## Cultural Awareness in Children through Sanskrit

The editor of fortnightly 'Femina' (A Times of India Publication) writes in its issue dated 8-12 August, 1985 :—

..... There is nothing in our education or in the present mode of upbringing that equips us to cope courageously with such situations. The educational system has to be changed to make one aware of one's roots, and to help keep one's sense of direction and bearings. The teaching of family science as a compulsory subject at school level, and a basic course in Indian culture would be the two-fold way to achieve this end.

Let me elaborate. The compulsory teaching of family science would imply that the basic fundamentals of social life are taught to every growing child. Thus a child would get information on the dangers of drug abuse, alcoholism, marital discord, and on broader, more vital issues like parent-child relationships and peripheral family relationships. Thus too, a child could be taught the significance of religious or family duties, and his part in the give and take of relationships.

This would lead naturally to the second subject in the curriculum : the introduction to art and culture. A minimum of Sanskrit would be one prerequisite, so that this language will be dusted clean of the decades of

neglect, and made usable again. Equipped with this basic working knowledge of Sanskrit, it would be easy for a child to grasp the fundamentals first, and later the intricacies of the many streams of cultural thought that run through India's heritage. But the real cementing of all such scholarly knowledge would be done on the home front. It would be the role of the parent to round off the child's experience, helping apply the theory learnt in school to practical daily living.

Perhaps one step in this direction would be when parents teach a child the importance of festivals. Explaining to a child that festivals are not just the observance of religious rituals, but a celebration of life and its variety, an acknowledgement of the environment one lives in, might make such rituals more meaningful and give him enough reason to celebrate these occasions, when he is old enough to choose to do so.

Thus, a child realises that a day like the Asadh Ekadasi is not just any day for fasting and penance. The abstinence from food and the observance of certain rituals on this day celebrate the coming of the life-giving monsoon. When this is explained, participation from the family is bound to be more willing.

Today, it is sad, but true, that

not just children but many young parents themselves are unaware of the depth of meaning behind our rituals. They see them narrowly as being religious rituals, and reject them because in today's world it is laughable to be bigoted and orthodox, little realising that they are missing some basic truths in the process—truths that need to be reiterated annually.

The observance of some family rituals would, besides helping inform a child of their overall significance, also help in cementing family ties, bringing about a new togetherness, so necessary in a society that is tending to fragment rapidly. After all, it is important to realise that a child's first sociology lesson begins at home. All he learns here will be of relevance in the outside world—when the child ventures into it. And the extent to which a parent equips a child in this regard, will count in making him a more complete and self-reliant individual.

..... Again, what, for that matter, equips a child in today's world to deal with an alcoholic father, or teaches a parent to cope with a truant drug-addict son? It needs great moral strength, and a strength that comes from beyond oneself, to refrain from going to pieces in such situations. And such strength is going to be more in demand in the India of tomorrow. □



# Maharaja Ranjit Singh And Hungary

By

Prof. Gyula Wojtilla

[Prof. Gyula Wojtilla learnt Sanskrit and Hindi in the Department of Indo-European Linguistics, Budapest University, and also studied history at the same University. After writing his doctoral thesis on *Dashakumaracharita* in 1971 and defending the same, he published many learned articles on various problems of Indology (history, history of religion and philosophy, Sanskrit manuscripts, linguistics, etc.) in Hungarian, Indian, German and Dutch journals. Presently, he is attached to the Hungarian Academy of Sciences, Budapest. —Editor]

THE celebrations of the second birth centenary of Maharaja Ranjit Singh, lasting one year, have certain relevance for Hungary also. This admirable man, the Napoleon of Asia, became personally known to the public opinion in Hungary shortly after his death in 1839, due to the fact that during his glorious reign some outstanding persons from Hungary visited Lahore and one of them belonged to his inner circle of intimate friends.

How could these men establish close contact with the remote country of Maharaja Ranjit Singh? If we cast a glance at the political map of the first half of the 19th century, we find that Hungary was a part of the Hapsburg empire in Central Europe. The Hapsburg empire consisted of many countries and many people who practically had lost their independence. In the eastern direction—in Transsylvania—and towards south—in the present Yugoslavia—this empire had common border with the Turkish Sultanate or with territories depending on the Sultan. The Hapsburg was a strong political power in contemporary Europe. Turkey was a declining power; it still held a lot of territories from the Balkan upto Arabia and deep in Anatolia. Between Turkey and India, some independent coun-

tries like Persia and Afghanistan existed. The traveller who chose the continental route to India had to cross eastern Turkey, Persia and Afghanistan—places which were politically unstable and imposed serious difficulties and even danger to life. Though adventurous, the long journey was very risky.

The struggle for supremacy in India had not yet come to an end then, but the British controlled large parts of India, even Delhi, and they stretched the boundary of the “protected” states to the Sutlej river. Beyond that, in the Punjab, the Sikh kingdom flourished, especially under the reign of Maharaja Ranjit Singh. This political genius was capable of welding the Punjab into a powerful country with a well trained army. He owed the political and military success to his personal character. Although he was himself a member of the Sikh community, a devotionally religious brother-hood, he was an open-minded man and generally offered high-ranking jobs to non-Sikhs like Hindus, Muslims as well as foreigners. He employed excellent officers in order to build up the artillery of his army. Lahore, the capital, rapidly developed and turned into a political and cultural centre where talented persons from various nations met with a warm reception.

On the other hand, the general situation in Hungary was also considerably advantageous for the individual efforts. This was the age of reforms when “trend of economic, social and political conditions towards reform was favourably supported by successful aspirations towards the development of a national culture”. The reform movement took effect in all spheres of culture, accelerated the language reform, gave an impetus to literature and historiography. The poets, writers, historians were looking for historical past and the origins of the Hungarian people. Meanwhile, Pest transformed from a country town into a literary centre and place of several national institutions like the National Museum and the Hungarian Academy of Sciences. The atmosphere strongly encouraged the educated people to undertake the troubles of travelling for less known areas and countries for the sake of scientific or personal interest and the authorities did not prevent them to go ahead. The direction of such entertainments was basically influenced by the ideology of Romanticism which gave birth to the new science of orientalist studies including the Sanskrit and Indian studies. India has been the fabulous country for Europeans since the classical antiquity which the European, and likewise Hunga-



rians, were longing for. The spreading of Indian culture through Sanskrit studies opened new vistas in this respect.

The first prominent person of our period who came to Lahore was Alexander Csoma de Koros (1784-1842). After the preparatory studies in Oriental languages he made up his mind to trace the original home of the Hungarians in Asia. Having left Kabul before crossing the Indo-Afghan frontier near the village of Dacca, he met two French officers of Maharaja Ranjit Singh's army in the Punjab, who invited Csoma to Lahore. He arrived at Lahore on March 12, 1822. He stayed there for 112 days and most probably visited the beautiful spots of the city, the Hazuri Bagh where Maharaja Ranjit Singh erected the white marble Baradari. Most likely, he also saw the imposing new regiments of the Sikh army at the instance of General J. F. Allard and J. B. Ventura, his French friends. It is also possible that these officers took him to official receptions or even introduced him to Maharaja Ranjit Singh. Perhaps, they offered him a job in the State machinery since they were completely aware of the capability of Csoma who spoke all the important European languages—German, French, Russian, Latin and some English; and Oriental ones—Persian, Turkish, Arabic; and knew Sanskrit too. Moreover, he was highly educated and had rich personal experience in Asian countries. But Csoma was a scholar. He was inspired by scientific and patriotic aims. He left Lahore for Kashmir. Then he spent several years in Tibetan Buddhist monasteries and studied the Tibetan language. It was the first Tibeto-English dictionary that made his name immortal. Csoma never turned back to Hungary; he died in Darjeeling in 1842.

The second Hungarian visitor of Lahore was Theodor August Schoefft, a native of Pest, the son of a middle class family some members of which were also reputed painters. This family took a very active part in the cultural life of the city and shared the enthusiasm of the reform era. As we learn from the memoirs

of his contemporaries, first of all from Martin Honigberger, he was a very popular painter in Lahore after 1841. Schoefft reached Bombay in 1838, travelled extensively, met Csoma in Calcutta in 1839 and drew the portrait of that scholar-saint who was living in the small room of the Asiatic Society of Bengal. This portrait is the single authentic picture of Csoma. On the way from Calcutta to Lahore he stayed for a while in Delhi and executed the portraits of Bahadur Shah Zafar and his two sons. In Lahore, he became a fashionable artist and painted numerous fascinating pictures. At this time, the great Maharaja Ranjit Singh was no more; therefore he used two sketches from the collection of William Osborne in order to paint historical pictures of the late Maharaja. One of his monumental pictures represents the grandiose court of Lahore where in the company of Maharaja Ranjit Singh and noble dignitaries the figures of Allard, Ventura and Martin Honigberger are visible. Another brilliant composition depicts Maharaja Ranjit Singh listening to the Holy Granth being recited near the Golden Temple, Amritsar. Schoefft finished this picture in Vienna in 1850, relying on the sketch drawn in Amritsar in 1841. Besides these, he made the portraits of Maharaja Sher Singh, Prince (later Maharaja) Dalip Singh and also Rani Jindan. These paintings reveal the style of romanticism which Schoefft had adopted in Hungary. The ideas of romanticism fairly correspond with the awakening of the true national feelings of the reform age in Hungary and the independent state of the Sikh rulers in the Punjab. This feeling penetrated all his works carried out with perfect technique and brought to them special artistic value which deeply impressed the ruling class people in contemporary India and never ceased to be attractive for the following generations.

The third distinguished person was Johaun Martin Honigberger, a Transsylvanian-Saxon by birth from Kronstadt (now in Romania), who set out to the East in 1815 and settled in Lahore in 1829. According to the memoirs of Alexander Burnes, he knew Italian, Turkish and Persian

fluently and his Latin was not bad. His mother-tongue was German. As a physician he spent the years between 1829-1833 in the court but there is a good reason to believe that he was moderately honoured, consequently left India for Europe and returned only in 1839. At that time, Maharaja Ranjit Singh was suffering from a mortal disease. However, with medical treatment, the condition of the Maharaja considerably improved and Honigberger was presented with a golden bracelet and some other gifts. Since he promptly recorded his days in a well-documented book "Thirty-five years in the East: adventures, discoveries, experiments and historical sketches relating to the Punjab and Kashmir in connection with medicine, botany, pharmacy and culture", (London 1852), we learn about the personal attitude of the Maharaja towards him. Honigberger remarks: "Ranjit Singh reposed much confidence in me." It is full of highly interesting events like the burial of the celebrated fakir Haridas who was unearthed alive some weeks later. Being a scholar of pharmacy and botany, he collected medicinal plants and compiled a list of these useful plants accompanied with a full nomenclature in different languages, European and Oriental, as well as the illustrations. He also described several tropical diseases with remarkable notes on the possible mode of cure. He could hold his job upto 1844, then went to Kashmir and later, after the annexation of the Punjab by the British in 1849, retired from service and finally abandoned his stay in India.

Lahore did not lose its flourishing character under the British rule and became home for many Hungarians. It was the place of activity for the "Deutsch-Ungar" (German-Hungarian) scholar, organiser, G. W. Leitner, one of the founders of the Punjab University, later on for Sir M. A. Stein, the world-famed scholar-explorer, and in the 20th century for Charles Fabri, archaeologist and art historian. Curiously enough, the Hungarian mother of Amrita Sher-Gil, the pioneer of modern Indian painting, was an intimate friend of Princess Bamba, a descendant of Maharaja Ranjit Singh, and came to

(Continued on page 21, col 3)



# Vedic Culture : Ancient Heritage

By

Prof. Satya Kam Varma

Professor of Sanskrit, Delhi University

(Continued from the previous issue of July 1985)

## VEDIC LITERATURE

As we have already said, the whole of Vedic literature is traditionally divided into two groups of Śruti and Smṛti. Śruti or Āgama refers to the Four Vedas, based on the aforesaid three divisions of Knowledge, Action, and Devotion; while the rest of the literature is based on these Vedas : either of explanatory nature or of prescriptive nature. The difference in the nature of both of them has been elaborated already, while discussing the Vedas. Here, we shall discuss only the Smṛti literature, i.e., the literature based on the Vedas.

**Genesis :** All the later literature, which is now held as the core literature of Vedic Culture, came into existence as an explanatory literature created for understanding the Vedas in their true perspective. This fact has been said by none else than the most prominent Vedic exponent Yāska, the writer of the famous Nirukta. According to him, there were several successive orders of Ṛṣis before the explanatory Vedic literature started coming into existence. The first order belonged to those who understood the Vedic language and the message of the Vedas as their 'own', without any explanation. With a sufficient time-lag came the sages of the second order, who had to understand the meanings and implications of the Vedic statements from the sages of the first order, as the change in

language along with the culture and other developments had created a wide gap between the understanding of the said two orders of the sages. Still the sages of the second order could understand all those statements by direct approach. But, still, later generations were unable to understand the same, because of the greater time-lag and the resultant differences—linguistic, social and cultural. It was for them that the explanatory literature was necessitated to be created.<sup>24</sup>

## SUB-DIVISIONS : UPAVEDAS

The first-ever attempt in this direction was to re-arrange and re-group the Vedic statements subject-wise, so as the study of the Vedas might be pursued in a systematic way. These sub-divisions needed not much of the explanatory interpolations. These were known as Upavedas. They were four : Āyurveda, Arthaveda, Gandharvaveda, and Dhanurveda. We shall see them respectively, in the briefest possible manner. These are not available today in their original forms. But the material originally contained in them can be recollected and re-arranged from the original sources.

(i) **Āyurveda :** Literal meaning : The Science of Life. We find enough material related to the medical sciences, scattered in three Vedas : Ṛgveda, Yajurveda and Atharvaveda; the last one being richest in such material. But there

is an old controversy as regards to the relationship of Āyurveda with Atharvaveda or Ṛgveda. It must be conceded that as far as the medical material in the modern sense is concerned, it is really richer in Atharvaveda. The Medicines, Herbs, Metals, Diseases and Treatments have been amply included in the Mantras of Atharvaveda. But it is a strange fact that both the presiding Dieties of Āyurveda and Life and its welfare—Aśvinau and Rudra—have been treated more abundantly in Ṛgveda than in Atharvaveda. And, moreover, if the aim of Āyurveda is the prolongation of life with its all-round wellbeing, then Ṛgveda dominates in this direction. Both Aśvinau and Rudra preside over all the different aspects of life; medical aspect being only one of the many. For them, the life cannot be prolonged merely by curing the disease; rather it can be prolonged only by improving all other associated aspects of it, i.e., physical, psychological, spiritual, financial and social aspects also. The real aim of Āyurveda should be two-fold : 'Sam' or psychological and physical wellbeing, and 'Yoh' or spiritual and mental wellbeing. Aśvinau and Rudra cure all these aspects; they treat with medicine and surgery; they provide financial help; and they lead on the spiritual bath, etc.<sup>25</sup>

When viewed from this point of view, Ṛgveda appears to be



richer in all such material, which leads all forms of life—animal, botanical, etc.—on the way of a long, rich and prosperous life, while Atharvaveda deals with its medical aspect only. But, then, it also deals in a likewise manner with so many other subjects : Theology, Social Life, Sciences, and other worldly aspects. In these fields, the R̥gvedic material is not so rich; because of the approach being different there. It is this variety of the topics and their detailed coverage from utilitarian point of view that Atharvaveda is supposed to be the source-head of the vast 'Worldly Knowledge', rather than of Ayurveda alone.<sup>26</sup>

(ii) **Arthaveda** : The appropriate word for this 'Worldly Knowledge' is 'Artha', literally meaning 'utility', 'behaviour' or 'the science connected with them'. While in R̥gveda we find different types of prayers and appraisals of different phenomena, connected with the natural and supranatural powers, better known as the divine powers, Atharvaveda is rich in the Hymns directly dealing with such subjects as Medicine, Linguistics, Psychology, Sociology, Metallurgy, Soil-sciences, Cosmic Energy, Sunrays, Earth, Nation, Politics, and Human Behaviour, etc. Therefore, a set of scholars have held Atharvaveda as the source-head of the sub-division known as Arthaveda, i.e., 'the source-book of worldly knowledge'.

But such a controversy is immaterial; because the original Upavedas contained the material directly taken from the four Vedas, pertaining to those different divisions. If all the medical material along with the material pertaining to the other aspects of welfare of the life is accommodated in one book, and that is named as Ayurveda, it will automatically contain the material from all the said three Vedas : R̥g, Yajur and Sāma. The same applies to Arthaveda also. All the material relating to any scientific aspect of the individual, social or cosmological life was named Arthaveda when collected in one particular book. Therefore,

there is no point in pursuing such controversy.

(iii) **Gandharvaveda** : This is said to be the Upaveda of Sāmaveda; because it is generally presumed that this Upaveda was based on Musical Sciences only. But the reality is that it contained all the material regarding all the different fine arts and the related subjects. This is amply clear even from the opening statement of Bharata, in his Nāṭyaśāstra, which deals with most of the aspects of fine arts, connected chiefly with Dramaturgy, Choreography, Music, etc.

(iv) **Dhanurveda** : The same is true in case of this book also. Generally, it is supposed to be connected with the Science of Archery and, thereby, of Armoury. But the word 'Dhanus' has different meanings in different contexts. As this book is said to be the main offshoot of Yajurveda, taking relevant material from the other Vedas as well, it must have remained basically concerned with the Sciences and Arts connected with the performance of Yajña as well as with different constructional and other aspects. As such material was rich in Yajurveda, therefore it was said to be based on Yajurveda; though at the same time it contained relevant material from all the other Vedas also.

The main cause of this controversy is that with the passage of time these original collections of the Vedic Hymns went into oblivion. Because, by then several later books on these subjects, written by the later authors, had come into vogue, bearing almost the same names. In the absence of the original collections, they were declared to be non-available. But as Manu, and later on Bhartṛhari, declared that such collections based on Vedas can be created at any time, so far as the original sources are intact. Therefore, the absence of the original collections could not be said to be a major and permanent loss. We can, even today, collect such material in different volumes. As for the later material based on these divisions, several books have come down to

us, though they are very recent with respect to Vedic antiquity.

## BRĀHMAṆAS : FIRST EXPLANATORY ATTEMPTS

The first-ever explanatory attempts about the Vedas were made in the Brāhmaṇas : literary meaning, 'belonging to Brahman or Veda'. A particular explanatory attempt with regards to a particular Veda is called as its 'Brāhmaṇa'. But it must be remembered that by this time the original Vedas got into different readings and collections, because of the different editing and teaching schools. These collections were known as Śākhās. Therefore, the Brāhmaṇas also were written according to those particular Branches of Śākhās. Fortunately, we have several Brāhmaṇas preserved as yet ; many others of them having already been lost. All the Brāhmaṇas were written for explaining the different techniques and points involved in performing the Yajñas only. But this assumption is based on the analogy of the subject matter of the most popular Brāhmaṇas belonging to the Yajurveda. Otherwise, different Brāhmaṇas had to deal with the different subjects, depending on their respective Vedas and their particular Branches.

But, again, it will be a travesty of truth to say that the Brāhmaṇas were written regarding one particular aspect of a particular Veda or its particular Branch. It was really in these Brāhmaṇas that for the first time different means were employed to cover all the aspects of the Vedic knowledge; Yajña-craft was only one of them. For example, for the clarification of the meaning, the technique of Etymology was employed, without going into its scientific principles. Likewise, Grammar was also employed, but without going into its theoretical aspects. Similarly, subjects related with Architecture, Astronomy, Metaphysics, etc., were also dealt within the structure of these Brāhmaṇas ; apart from some philosophical considerations falling within different contexts. But all this was done not to promote diffe-



rent branches of knowledge ; rather it was done to explain the import and purport of the Vedas, as also the Yajñas connected with them.

## VEDĀṄGAS

With the passage of time, the need for developing the aforesaid different sciences began also to be felt. There were Six different aspects of the study connected with the Vedas, so as to enable one in grasping the Vedic import fully.

(i) **Vyākaraṇa or Grammar** : With the growing difference in the form, style and structure of the spoken language from that of the Vedas, the grammar got the most prominent place in the curriculum for the Vedic studies. For a student of the Vedas, the importance of Grammar did not lie in the structural formation of the words, or in the analysis based thereupon. For him, the relationship between the individual form of the word and the morphophonemic changes in their textual usage were most important. These morphophonemic changes were not the results of only phonetic interaction between the preceding and the following words, but arose also out of metrical and other requirements. Therefore, the form of the Vedic grammar differed basically from the one evolved later on by the grammarians of the spoken language. But the works of Vedic Grammar, as available today, are of quite later origin. By then, the spoken language had already differed much from that of the Vedic Mantras. These works are known as *Prātiśākhya*s, taking their names from 'being related to each Branch of a Veda, dealing with only the peculiarities of that Veda in its particular Branch.

(ii) **Śikṣā or Phonetics** : To preserve the traditional pronunciation of the Vedic Mantras, a code of phonetics was prepared for each of the said branches of the Vedas. Naturally, it involved the accentual changes also. Only a few of the later *Śikṣā*s are available today.

(iii) **Nirukta or Etymology** : These books on etymologies were written just to complement the work

of the aforesaid two branches, so as to enable a student of the Vedas grasp the full implications of the Vedic statements. This branch dealt with the semantic aspect of the Vedic language, and its historical progress into later forms. It was really an attempt in the reverse direction, so as to trace the original meaning of the Vedic words, while tracing them backward from the contemporary usage. Apart from the *Nirukta* of Yāska, a very late book in its own, only fragments of one or two other *Niruktas*, of quite later origin, are available today.

(iv) **Chhandas or Prosody** : The importance of the Vedic metres grew enormously, as the changes started setting in in this field also in the later period. By the time of some older *Upaniṣads*, this variation was obvious only to a small extent. But, later on, it grew into enormous proportions. Hence, it became all the more necessary to understand the structure of the Vedic Metres, not as they should be, but as they were found actually in different Vedas. It became all the more necessary, because such variations involved many a grammatical and accentual changes. The very first book on this subject available today is of quite later origin and that also does not belong to the Vedic Prosody. The only reliable book on the Vedic Metres or Prosody is in the form of the last three chapters of the *Ṛgveda Prātiśākhya*, wherein all the forms of the *Ṛgvedic* metres in particular and other Vedic metres in general have been discussed and defined.

(v) **Jyotiṣa or Astronomy** : Originally, this branch originated from the point of view of performing a particular Yajña in the right season and at an appropriate moment. The sciences of Astronomy and Astrology were developed as necessary branches of the Vedic knowledge. But essentially their knowledge was imperative for their scientific value also. Many Vedic statements cannot be understood without the help of these sciences. After giving due importance to the forces operating at different levels of Bhū, Bhuvaḥ, and Svah, or the Earth, Inter-Space, and Outer-Space respectively, it was

necessary to study their respective physical as well as other scientific behaviour-patterns also. This science was called as *Jyotiṣa*, originating from the word 'Jyotiṣ', i.e., 'the glow or light', the original source of which is said to be 'Āditya', which in its own turn is equated with Viṣṇu, the central force of sustenance of whole of the Universe. Thus, the science of *Jyotiṣa* includes all the aspects of Physical Sciences. Like elsewhere, here also we find the preserved works of very late origin only.

(vi) **Kalpa** : As has already been said, Yajña was the pivotal point of the Vedic culture. To perform Yajña, a structural formation was essential. For different purposes different types of construction became essential. These structures were in essence replica of certain cosmic phenomena. Their measurements were based on proportional representation of these very phenomena. Thus, architecture became an integral part of Yajña-system. This was the main theme of the *Kalpa Sūtras*. But, then, the Yajña itself also needed to be defined as regards to its various aspects and forms. Therefore another aspect of such literature took the shape of 'Śrauta Sūtras', prescribing and describing different Yajñas. Alongside it, a set of Yajñas, connected with the aforesaid *Saṃskāras*, also needed to be explained. This was done through the 'Gṛhya Sūtras'. It was in connection with the Kalpa, that the science of Mathematics got its first codified expression in those books. We find, only quite later, books on these branches of knowledge also; though they are quite older from today's point of view.

## SMRTIS

After all the aforesaid Vedāṅgas were developed, though essentially to preserve the Vedic study and tradition, the need was felt to codify the Social, Individual, Political and Religious laws also; based particularly on the Vedic statements and practices. 'Manusmṛiti' was the first-ever attempt in that direction, covering all aspects of human behaviour : Individual, Social, Political, and Religious, Yājñavalkya



Smṛti is another famous work in that direction. A horde of other Smṛtis was also created later on the same model.

## ĀRANYAKAS AND UPANIṢADS

Thus, on the one hand, a great effort was being made to preserve the whole of the Vedic tradition, through developing the various aspects of Vedic study, the beginning of which was first of all made in the Brāhmaṇas; on the other hand, the individual seekers of truth were engaged in the search of the truth lying behind the various Vedic statements and theories, which appeared to them as the repositories of the greatest scientific truths. Āranyakas and Upaniṣads were the culminations of this search only, which was based on the Vedic statements, though at the same time it was an independent query also. During that search, they found many a different explanation, which laid the foundation of all the future philosophic and scientific literature. Brāhmaṇas contained both the types of Material—Ritualistic as well as Philosophic; though the latter in a sporadic way only. Āranyakas were rich in the latter; but Upaniṣads developed them into a full grown theoretical literature. The Sūtra literature, as mentioned earlier, developed the ritualistic material to the full extent. The Upaniṣads originated as the philosophical appendages to each branch of the Vedas and number more than a hundred. But only Ten of them have been recognised as the major Upaniṣads by all: Īśa, Kena, Kaṭha, Muṇḍaka, Māṇḍūkya, Praśna, Aitareya, Taittirīya, Chhāndogya, and Bṛhadāraṇyaka. Śvetāśvatara is the eleventh Upaniṣad, recounted with them but not acceptable to all.

## SYSTEMS OF PHILOSOPHY

If we go back again to the Vedas, the Mantras of the two famous Sūktas (Hymns) of R̥gveda, i.e., Puruṣa Sūkta (RV, 10-90) and Nāśadiya Sūkta, (RV, 10-129) are met within Yajurveda and Atharvaveda also. Their setting in the R̥gveda makes them as the best

exponents of the Vedic thought about the Creation and its relationship with the Supreme Self or Consciousness. It was in these Sūktas that the science and philosophy became one with each other in dealing with the matters connected with the aforesaid subjects. The idea of an All-pervading, All-encompassing, Omnipresent, Omniscient, and Omnipotent Puruṣa, or Supreme Consciousness, being the sole source of creational activity by engaging the Matter into multiple productivity, as well as that of Yajña and its symbolic importance, etc., were originally developed in these two Sūktas. Mostly, the Upaniṣadic thought developed around these nuclei. Later on, these very subjects were treated thread-bare and issue-wise in separate works, and the result was known as the 'Six Systems of Vedic Philosophy'. All the consideration contained therein revolves around the nuclei of: (i) Supreme Self or Higher Level of Consciousness, (ii) Ātman or Lower Level of Consciousness, (iii) Material Creation and Matter, and (iv) Yajña as its centre. All these six systems were neither different systems nor schools of Vedic Philosophy. Rather, they were the different scientific and philosophic branches dealing with different topics connected with the aforesaid matters. We shall see them, in the briefest manner, below.

(i) Sāṃkhya : It deals with the crucial process of Creation and the role of Consciousness in it. The analysis leads to the inevitable conclusion that the conscious-looking elements like Mind, Senses, Ego and Intellect, etc., are also the results of the same interaction between Consciousness and Matter, as are the physical elements, like Solid (Earth), Liquid (Water), Energy (Tejas), Mobility and Velocity (Vāyu), and Space (Ākāśa) along with their respective properties of Smell, Taste, Form, Touch, and Speech (or Sound). These are the five properties which are realised through five Senses: Smelling, Tasting, Seeing, Touching, and Hearing, working through their respective organs: Nose, Tongue, Eyes, Skin, and Ears. All this creational activity starts within the Unmanifest Matter, only

because of the stimulus provided by the Consciousness, enabling it in proliferation and multiplication of its ownself. Thus, while Sāṃkhya deals with the nature and transformation of the Matter from unmanifest to manifest state, it does not touch upon the same aspects of the Consciousness or Puruṣa. It recognises latter as the source of stimulus only.

It must also be said here that while discussing Creation, Sāṃkhya propounded the theory of causation: "Existence cannot result into non-existence while non-existence cannot create existence."

(ii) Yoga : Yoga, on the other hand, deals solely with the two levels of Consciousness, better known as Ātman and Paramātmā; as also their mutual relationship. Herein, the Ātman has been described as being involved with the working of the aforesaid Creation, through the medium of the Mind and Senses, etc., within the body—a purely physical product. Thereby, it engages itself into actions and, thus, invites good or bad results in the form of Joys and Sorrows, as well as starts feeling that the birth and death, etc. have become the properties of its own. And, thus, the immortal and eternal Ātman starts thinking itself coming under the fear of death. Yoga reveals the ways and means of absolving oneself from the clutches of these joys and sorrows and to regain the original stature of the Ātman, that of Immortality and Eternity. For this, Ātman has to strive hard through different stages to absolve itself from the clutches of Mind, Senses, etc., and the resultant actions thereof. For knowing and regaining its own immortal stature it must know its own real nature and its proximity and relationship with the Paramātmā or Supreme Self. Yoga takes the Ātman from the stage of its attachment and involvement with the senses to the ultimate stage of its face-to-face meeting or joining with the Paramātmā in the final stage of Samādhi, literally meaning 'to put together as one Spot'. This is achieved through the eight stages: Yama, Niyam, Āsana, Prāṇāyāma, Pratyāhāra



Dhāraṇa, Dhyāna and Samādhi. Unlike Sāṃkhya, Yoga does not deal with the process of Creation from the unmanifest state of Nature.

(iii) **Vaiśeṣika** : Unlike Sāṃkhya, it starts with the consideration of the causes of the functioning, as also of the creation and recreation in the universe, which is the result of the interaction of Conscious and Unconscious elements. First of all, it recognises the Seven Padārthas, through whose functioning the process of Creation and Recreation goes on incessantly : Dravya (Substance), Guṇa (Property), Karma (Action), Sāmānya (Common), Viśeṣa (Particular), Samavāya (Inherent Relation), and Abhāva (Absence). From amongst them, while the latter six govern the functioning of all the universal creation and its processes, the first one is further subdivided into Nine : the material ingredients and causes of physical—Conscious as well as Unconscious—creation. These are : Five gross elements or Mahābhūtas, along with Time, Space, Mind, and Ātman. While the first seven substances or Dravyas are common in the Conscious and Unconscious creation, the last two are associated with the Conscious creation only ; though at the same time it must be stressed that Ātman does not stand here for Īśvara, the Almighty Supervisor of the creation. Here, it stands for the Self, working within a physical presence. The inclusion of Bhāva, or its opposite Abhāva, has been disputed by many. But looking to the Theory of Causation as propounded by Sāṃkhya, its inclusion seems logical. It presupposes the mutual relativity of existence and Non-existence.

(iv) **Pūrva Mīmāṃsā** : Better known as Mīmāṃsā only. It deals with the functioning of the Ātman and the results accruing therefrom. Its Veda recognises the Yajña as the prime action, from which all other actions originate, its performance and its results have been discussed herein predominantly. To understand Yajña, proper knowledge of the Vedas becomes essential. To understand the Mantras or elements of the Vedas, the linguistic knowledge becomes essential.

Only through validly performed Yajñas, the Ātman can improve its lot after Death. For this, an element, namely Apūrva, has been recognised, so as the relationship between the Karma (Action) and Ātman (Self) might be established in a proper way. For this, the different aspects of the knowledge needed to be discussed thoroughly ; including the linguistic aspect of the knowledge.

(v) **Nyāya** : This critical analysis of the Knowledge as also of the Speech needed further elaboration, so that the validity and veracity of the knowledge might be established beyond any point of doubt. It was this aspect of the knowledge, its authenticity, and its relation with the Speech, which became the subject matter of Nyāya philosophy. As a natural corollary, the best ever Logical System of Verification was produced in this branch. The 'Proofs or Pramāṇas of Authenticity' and 'Prameya or the Object' were discussed threadbare in this branch.

(vi) **Vedānta or Uttara-Mīmāṃsā** : After dealing with all the Conscious and Unconscious elements and aspects of the Creation, it was but natural to come to the real and ultimate source of this creational activity, which provides the stimulus for it, though remaining uninvolved itself. Many Vedic Mantras have described it in that way. It has been called as Puruṣa, Brahman, Ātman or Paramātmā, at different places. To discuss it solely, this branch of philosophy was developed. Traditionally, it is supposed to be the later part of the aforesaid Mīmāṃsā, which has been told as dealing with the Actions, their Results, and the Knowledge of the Vedic statements as the source of those actions, which are performed by the Ātman. Vedānta deals with the Paramātmā or Brahman, the real source of all that Knowledge and Action : 'Veda' being His Knowledge and 'Yajna' being His Action. This consideration also becomes imperative, because the real process of creation cannot be understood unless the true relationship between the Brahman, Ātman and Prakṛti is understood clearly.

**Conclusion** : Thus, we can say unhesitatingly that all these six branches of the philosophy have originated from the Vedas as complementaries to each other, so as to explain the Vedic Philosophy of Creation, its relationship with the Creator, and its Modus Operandi through Yajña. At best, they can be called as Six Branches of the Composite Vedic Philosophy ; neither they can be called as the Schools and nor as Systems of it. They complement each other's findings and, thus, provide finally with a wholesome Vedic view of life. Also we can associate them with the three categories of Knowledge, Action and Devotion : Nyāya and Mīmāṃsā in the first category, Sāṃkhya and Vaiśeṣika in the second, and Yoga and Vedānta in the third.

In short, all the aforesaid literature might as well be called as 'Vedic Literature', revolving around the Vedas. It is the source-head of Vedic Culture, which is still a dominant factor in the whole spectrum of present Indian Culture. It can, thus, truly be called as 'Ancient Heritage'.

## SAMSKĀRAS

As we have already stated, the Samskāras are the essential part of the Vedic Culture and are based on the Yajña, without which they cannot be performed. As we have already said, the basic idea behind them is : "as the Universe is the creation of an eternal Yajña, so is each individual phenomenon of it." And when we recognise even the Creator, i.e., the Supreme Self, in the form of Yajña only, its partial representative Self or Ātman can also be only the part of that greater Yajña. Thus, Yajña alone can be the instrument of refinement and upliftment of life. The human-being has been in search of a better and improved style of life from the times immemorial. The Vedas have prescribed the Yajña as an instrument to improve it. This refinement and improvement through Yajña is called as Samskāra.

As the Creation starts with the 'desire for creation' itself, likewise a

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new life starts from the moment of the desire of the parents changes into intention to recreate and continue the cycle of life. The philosophy of Yajña believes that even the desire to recreate should be sanctified, before it is enacted or transformed into action. Such a sanctified desire would automatically bear the desired result. It is with this faith that, even before the actual seeding, the intending couple are required to perform Yajña with this particular intention and aim. But this Yajña is accompanied by certain other actions and preparations. This whole set of actions is known as 'Garbhādhāna Saṁskāra', or the Conceiving Ceremony. Any act done with such a deep conviction and intention should normally suffice in producing the desired result; provided the physical and human factor is not deranged. Such a Saṁskāra is also associated with certain medical necessities.

This process goes on through fourteen more Saṁskāras: two out of which are performed during the pregnancy itself, while the remaining twelve are performed during the lifetime of the human being, starting with his Birth till he takes Saṁnyāsa and then this process ends with a Saṁskāra which can be obviously called as a 'post-humous' one.

Now, if we reconsider the whole of the series of these Sixteen Saṁskāras, it will be clear that they start with an invitation to a new life to begin its journey, and end with giving it a farewell after its actual departure, wishing it a happy new journey. If we read through the philosophy of the Upaniṣads regarding the Birth and Death and compare it with the philosophy of the Saṁskāras, we would find that even these two Saṁskāras, standing at the both ends of the human life, really signify the continuation of the journey of life, in manifest or unmanifest form. These two Saṁskāras belong to the unmanifest state of that life, while the remaining fourteen Saṁskāras deal directly with the manifest form of life through its physical appearance. The last Saṁskāra, namely 'Antyeṣṭi', is performed to pray for the continuation of the journey by the departed soul to

enter into a better and improved life. Thus, Birth and Death are but the two ends, demarcating the line of differentiation between the manifest and the unmanifest states of life.<sup>27</sup>

Of the two Saṁskāras performed during the Pregnancy, the first is performed at the confirmation of the pregnancy beyond doubt and is called as 'Puṁsavana'; while the second is performed any time between the fourth and eighth months, after the rise of the womb becomes clear and demarcated and, hence, is called as 'Sīmantonayana'. From amongst the rest, 'Jātakarma' is performed at the time of birth, starting well before the actual birth and continued till after the safe birth; 'Nāmakaraṇa' or Naming Ceremony may be performed from eleventh day of the birth to the first day of the second year; 'Niṣkramaṇa' or 'taking out' in the fourth month; 'Annaprāśana, or 'food-eating ceremony' in the beginning of the sixth month; 'Chūḍākarma' or hair-cut ceremony after the first year or in the third year of the Birth; 'Karṇavedha' or 'ear-lobe-piercing' to be done in the third or fifth year; 'Upanayana' at the time of entering the regular education, preferably from eighth to eleventh year; 'Vedārambha' to be performed alongwith 'Upanayana', confirming the beginning of the regular study of the Vedas and Scriptures; 'Samāvartana' at the end of regular and continuous education; followed by the 'Vivāha' or Marriage Ceremony; 'Grhāshrama' on entering the home-life; 'Vānaprastha' at the time of the renunciation of Householder's life; and 'Saṁnyāsa' or the renunciation of individual life, for dedicating oneself to the service of the mankind as also all other life-forms.

These Sixteen Saṁskāras still make the backbone of the Indian Culture.

### FESTIVALS

Extending the same sense of Yajña, and in accordance with the spirit of the Puruṣa Sūkta, the festivities of the year were also divided in a way that may be spread over whole of year, so as to cover almost

all the main seasons, alongwith all the sections of the Vedic Society. Undoubtedly, all these festivities were associated with the Yajña, based on the Vedic Mantras. To perpetuate them at regular intervals, these Yajña-based festivities were also co-related with the change of the twelve Rāsis or zodiacs in an yearly orbit of the Earth around the Sun. As for moon, the Amāvasyā and Pūrṇamāsī were celebrated at the end of every fortnight, accompanied with the total appearance and disappearance of the Moon. The seasonal festivals, associated with the sectional counterparts of the society, were celebrated as: (i) 'Śrāvaṇī', coming in the middle of August and celebrated as the opening day of the academic year and thus celebrated as the day of rejoicing for the teaching and the student community, though joined by the whole of community; (ii) 'Vijayā Daśamī', which was later known as 'Dashahrā', was originally celebrated as the day of rejoicing for the Kṣatriyas, who re-sanctified their idle weapons on this day, so that they might start their new campaigns at the end of the rainy season; (iii) 'Dīpāvali and Laxmī-Pūjana, celebrated as the day of rejoicing for the business community, who renewed their year of accounting from this day; and (iv) 'Navasasyeṣṭi' was the day of rejoicing for the agriculturists and labour class, because of the coming up of the new crops as the result of their labour. The festivals of 'Makara Saṁkrānti' and 'Vaiśākhi' were related with the change of seasons, as was the festival of 'Vasanta Pañcamī'.

All of them were to be celebrated along with Yajñas.

### ART, ARCHITECTURE AND SCIENCE

The whole of the concept of Vedic Art, Architecture and Sciences revolves around the Yajña, as also around the relationship between the Supreme Self and the divine powers. The Circular, Rectangular, Hexagonal and other likewise structures originated from the models of the 'Yajñashālās' and Vedīs. Even



the Architectural design of the cities was based on the Vedic notions : made out as a single unit, fully self-sufficient and self-contained, though at the same time divided into several sectors, crossing each other at rectangles, etc. The Atharvavedic description of Ayodhyā, though initially relates to the Human Body, it provided the best basis for the city-planning.<sup>28</sup> Such cities were planned as big fort-cities, having several main gates made into the city wall, also having several observation posts made as circular structures atop that wall. Such city-structures were prevalent not only till the Harappan times, but were also prevalent as late as the times of Gautama Buddha, as witnessed by the structural remains of contemporary Rajagṛha. Even the houses were planned according to the models prescribed in some of the Sūktas of Atharvaveda.<sup>29</sup>

As for the position of the Science in the Vedic Culture, it appears to have ruled supreme, though in a bit different sense from that of today. Here also, Yajña on the Earth and Sun in the cosmos provided the basis for the advancement of Vedic Sciences. The idea of Cosmic Energy is abundantly clear in Vedic Mantras, as also its relationship with the Consciousness on the highest plane. The inter-relationship between the Earth, Inner Space, and Outer Space, represented respectively by the Fire, Electricity, and Sunrays, is also based on their respective powers of enabling the Soil in conceiving, watering it through the clouds, and nourishing through the heat, energy and light from the sun-rays and moonlight. The whole of the agricultural science was based on these principles. Likewise, the Vedas reveal that the power of the winds can be harnessed. Water resources also appear to have been developed and the rivers controlled by making dams and canals, etc., on the basis of the Vedic statements.<sup>30</sup> Different means of transportation are also mentioned in the Vedas, powered by the animals, sunrays, etc.; some of them plying separately on high Seas, in the Air and on the specially made Roads, while some of them were capable to

run on all the three aforesaid media uninterruptedly.<sup>31</sup> The existence of energy and heat in the water as well as in ice was known to them,<sup>32</sup> as was also the fact that Heat, Electricity, and Light are convertible into each other.<sup>33</sup> The lighting arrangements in the homes were made till late in a way that sunlight and moonlight were used to the fullest extent, through the medium of reflective devices.<sup>34</sup>

It has already been stated that the sciences, like Ayurveda, Astronomy, Astrology, etc. were developed to the farthest limits, following the Vedic line. We need not go in detail about them here. The same applies to the fields like Trade, Travel, etc.

### CONCLUSIVE REMARKS

In short, it can be said easily that the ancient Indian Heritage comprised predominantly of the Vedic Culture, which originated from the Vedic knowledge, which is held by the tradition as Divine knowledge itself. As the Vedas declare themselves, they don't belong to a particular community or section. They are the property of whole of the humanity, without the difference even in the believers and the non-believers.<sup>35</sup> For a follower of the Vedas, the whole of the Earth was his Mother and he himself was the Son of it.<sup>36</sup> He recognised the right of all the sections of human society to live on this earth as equal partners, though they might be speaking different tongues and following different faiths.<sup>37</sup> Therefore, he believed that all the Sons of the Earth belonged to one family only.<sup>38</sup> Such a well-founded Universal Brotherhood was natural for the heirs-apparents of the Vedic Culture, which declared 'the Earth as Mother and the Inner-Space and Outer-Space as Father'.<sup>39</sup> A true inheritor of the Vedic tradition can only think in the terms of Universe only, and not in any other parochial terms.

And such Heritage can never be called as 'Ancient', because it is always everfresh and evergreen and can save the Humanity at any time,

if only one is ready to seek its help.

### References

24. Nirukta : 'Te hi sākṣātkṛtadharmāṇo Rṣayo babhūvuḥ...', etc.
25. RV 1, 116-119, etc.
26. For further study, refer to 'Vedas and the Science of Life', in this book.
27. Bhartṛhari has summarised this in his vP 3.8.27 etc., taking clue from RV 10.129 1,4.
28. AV 10 2 31
29. AV 9.3, etc.
30. AV 12.1, and 19.1,2; KS 4.2; 40.13; etc.
31. RV 1.116; AV 12.1; etc.
32. RV 8.13, etc.
33. Nirukta, 7.4-6
34. AV 9.3, etc.
35. YV 26.2
36. AV 12.1 10,12,61, etc., and RV 4.26.2
37. AV 12 1.45
38. 'Vasudhaiva Kutumbakam', compare with 'Aham Bhūmim Adadām Āryāya', and 'Kṛṇvanto Viśvam Āryam' (RV 9.63.5).
39. AV 12.1.12. etc.

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## STUDY VEDAS Says Dr. Ramanna

Eminent scientist of international fame and Chairman of Atomic Energy Commission Dr. Raja Ramanna has called upon the people, irrespective of caste, creed or religion, to study the Vedas which are a gold mine of thought.

Delivering the Kapali Sastriar birth centenary commemoration lecture at Madras on 27th July, he said it was unfortunate that old scholars kept the Vedas to themselves because it was a tradition while the youngsters knew nothing about it.

He suggested that television quiz programmes on the Vedas be held to help the people what the oldest literary works of man contained.

It would be more exciting to do research in the vast and virgin field of the Vedas than writing about English literature, which was an overcrowded field, leaving restricted scope for originality.

Should we not revive this scholarship that we have lost in a wave of self-destructive caste politics, he asked. □

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# Modern Science and Darshana Shastras

## Unique Seminar at Bangalore

For the first time in the country, about 30 eminent scientists and traditional scholars are coming together to exchange views about perception in science and Darshana Shastras.

The initiative for bringing the two together has been taken by Paramananda Bharati, Swami of the Sringeri Shankara Math in Bangalore. It will be through a four-day seminar at the Shankara Math.

While the scientific community will be represented, among others, by Dr. C.N.R. Rao, Director of the Indian Institute of Science and President of the Indian National Science Academy, Professor E C G. Sudarshan, renowned scientist and Director of the Institute of Mathematics, Madras, Mr. Eric Lord, Visiting Professor, Indian Institute of Science, and Professor S.P. Mishra, Director of the Institute of Physics at Bhubaneswar, the traditional scholars taking part are Sanskrit Professors from various colleges in Bangalore and Madras.

Paramananda Bharati, who took to sanyasa only last year after giving up professorship in the applied mathematics department at the Indian Institute of Technology, Madras, told reporters that what was being attempted through this unique exercise was to arrive at a consensus regarding the nature of perceptual processes, the role of consciousness and the concept of reality. A synthesis of the two views, as expressed by Indian philosophies and modern sciences, was not only necessary from an intellectual point of view but also from the view of evolution of humans. Traditional knowledge tempered with scientific outlook, he pointed out, would be more helpful than any one of them groping in isolation.

The Swami said since this was the first time a religious organization was trying to propagate religious

and scientific coordination, the topics selected were of a general nature, with stress on theoretical physics. Modern science made a deep investigation of sensory perception, but it was not understood satisfactorily. The Darshana Shastras also contained profound discussions of this problem. Hence a conference of scientists and vidwans was being arranged for mutual benefit.

### MAHABHARATA AGE POTTERY

Discovered by Gurukul  
Kangri Archaeologists

The discovery of painted grey ware culture (1100 B.C. to 800 B.C.) associated with the Mahabharata age, is reported to have been made near the district headquarters of Saharanpur in U.P. by a team of archaeologists of the Gurukul Kangri Vishwavidyalaya, Haridwar.

According to Mr. Surya Kant Shrivastava, curator of the archaeological museum at the Vishwavidyalaya, the archaeologists re-examined the site of Sarsawa and found the shreds of painted grey ware culture which was not previously reported.

The pottery discovered at Sarsawa was discovered on a 20-metre high mound. Mr. Shrivastava said that British archaeologist, Mr. Cunningham, had identified Sarsawa as a capital of Sugh, a country mentioned by the Chinese traveller Yuan Chwang in the seventh century A.D.

Mr. Shrivastava said the pottery was very thin and grey with black pigments. Motifs of paintings discovered include concentric circles, simple bends on the rim and vertical strokes. Besides, a few shreds of the Kushan and Gupta pottery, a number of shreds of redware treated with redslip and black paintings (its chronological order is yet to be ascertained) and two terracotta's

human figurines were other worthy discoveries.

Porcelain and glazed ware its imitation were also found at the site.

Mr. Shrivastava said the archaeological museum is also planning to conduct an extensive survey of Saharanpur district where several other sites of Indus copper hoards, other coloured ware and painted grey ware culture are expected to be discovered.

Mr. Shrivastava said that so many shreds of pottery belonging to the period of third-second century B.C. were also found near the famous rock edicts of King Ashok at Kaushambi in Dehra Dun district. He said the discovery was suggestive of a settlement at Kalsi during the third-second century B.C., which was not previously known. In the light of the new discovery, the engraving on the rock edicts at Kalsi can now be explained, he added.

Some of the types of earthenware—widely used during the period—which were found included incised curved miniature bowls and bowls with incurved featureless rim of greyware.

### MAHARAJA RANJIT SINGH.....

(Continued from page 13, col 3)

India at her invitation, met Sardar Umrao Singh and from their marriage Amrita was born.

We pay respect to Maharaja Ranjit Singh, one of the greatest political leaders of modern Indian history, the "Lion of Punjab", the king with wide intellectual horizon. His reign reminds the Hungarians of the magnificent deeds of the great Maharaja and at the same time of the heroic generation of the Hungarian explorers. For us Maharaja Ranjit Singh's name is closely linked with that of Alexander Csoma de Koros and the other Hungarians and appears in the most splendid pages of the books on the history of Hungarian culture, science and oriental studies.



# AUTONOMOUS COLLEGES

## Sound Decision by DAV College Managing Society

By

Shri D. P. Verma

A BIG thrust in the educational programme of the D.A.V. institutions in the country has been envisaged in the 'policy frame-work' outlined in the May, 1985 issue of the 'Aryan Heritage'—the official organ of the D.A.V. College Managing Society.

The Society's new thrust in the field of education at different stages will bring about a very significant qualitative change in its educational programmes, which have already gained a high degree of reputation and recognition. The net-work of Public Schools, so far established, have proved to be immensely useful in meeting the long felt need, but what is very important is that they serve as the base for the preservation and propagation of our rich cultural heritage and traditions. In addition, the establishment of D.A.V. Public Schools in new areas has served the interests of those sections of our society which could not afford to provide the benefit of this type of education to their children.

### Sound Decisions

Besides this, the future projections in the field of higher education provide a welcome emphasis for a change for the better—an Open University for the vocational and job-oriented courses launched by the Management and its decision to raise two of the premier D.A.V. Colleges in Chandigarh and Punjab to the status of 'autonomous colleges'. Academically these are very sound decisions which need to be

pursued to the stage of finality with all sincerity.

As a matter of fact, the States and a large number of universities in our country had paid scant attention to the proposal made by the Education Commission (1964-66) on the establishment of autonomous colleges, except the educationally progressive State of Tamil Nadu and the University of Madras and some other universities in that State. The Education Commission (1964-66) had recommended :—

“(2) Finally, we should like to refer to the question of autonomous colleges which has been under discussion for many years. Where there is an outstanding college (or small cluster of very good colleges) within a large university which has shown the capacity to improve itself markedly, consideration should be given to granting it an autonomous status. This would involve the power to frame its own rules of admissions, to prescribe its courses of study, to conduct examinations, and so on. The parent university's role will be one of general supervision and the actual conferment of the degrees. The privilege cannot be conferred once and for all; it will have to be continually earned and deserved; and it should be open to the university, after careful scrutiny of the position, to revoke the autonomous status if the college at any stage begins to deteriorate in its standards. We recommend that provisions for the recognition of such autonomous colleges be made in the constitution of the universities. It

should be possible, in our opinion, by the end of the Fourth Five Year Plan, to bring at least fifty of the best colleges under this category.”

Nearly five years after the publication of the Kothari Commission Report, a Committee consisting of men of eminence and great accomplishments, set up by the U.G.C., which is popularly known as the Gajendragadkar Committee on Governance of Universities and Colleges, had taken due note of the above proposal and it observed:

“The Education Commission (1964-66) has stressed the importance of setting up autonomous colleges. The University Grants Commission has also given considerable thought to this question, and has encouraged the idea of initiating this experiment in some selected colleges. It has, however, not been possible to make any headway in the matter, as in the legislative enactments governing most of the universities no provision has been made to provide for autonomous colleges. We recommend that in the Acts which may be drafted hereafter, not only a provision for autonomous colleges should be made, but provision may also be made to give certain autonomy to the teaching departments or the units of the departments, in particular the Centres of Advanced Study.”

### Functional Freedom

The colleges which are given

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autonomy have to work within the general frame-work of the University to which they remain affiliated regarding the pursuit of the undergraduate and post-graduate programmes. But they have the right to formulate all the essential details in the pursuit of their programmes and are entitled even to initiate new courses of study. The colleges plan their teaching programmes and conduct their own examinations and declare the results. The link between each autonomous college and the University is provided for by the association of a University nominee on the Academic Council, Faculties and the Boards of Studies which each of the autonomous colleges constitute. Thus, there is a continuous and living interaction between the University and the colleges which have been granted autonomy.

The autonomous colleges are responsible both for undergraduate and post-graduate courses so far as course content, teaching programmes, examinations evaluation and all connected things are concerned. For the Ph. D. and M. Phil. programmes, the faculty members and research scholars in these colleges are to follow entirely the pattern set by the University with which they are linked.

Each autonomous college is to have its own Academic Council, Faculties and Boards of Studies in each subject. All the members in each discipline are to be the members of the respective Boards of Studies. Five members of the staff in a subject are members of the concerned Faculty by rotation. In the Academic Council, the Heads of Departments in each subject are its members. This is the general pattern, with some variations in the composition, here and there. But the functions discharged by these bodies are the same as belong to their counterparts in the University. Apart from a nominee of the University on each of these bodies, there are to be subject experts from outside as members on these bodies. The matter regarding laying down of the courses and the teaching load restructuring of courses, introduc-

tion of new courses of studies and other academic issues are decided by these bodies as such. In short, an autonomous college may be described as a 'mini-university' in its academic programmes and pursuits.

### Security of Service

There are some misgivings in the minds of the teachers in this part of the country regarding the security of their services under the autonomous set-up. There is no reason to have any apprehensions on this score. An autonomous college remains affiliated to its University and has also the added advantage of closer links with the U.G.C. The rules and regulations, governing conditions of service, are in no way adversely affected.

### Fair System of Examinations

Another pertinent point that is sometimes raised is regarding comparability of the performance of the students of autonomous colleges vis-a-vis the University examinations. In this matter, much would depend upon the credibility of the system developed and evolved by an autonomous college regarding its conduct of examinations, its fairness, reliability, objectivity and proper evaluation, with the student having the right to discuss his performance and the awards given to him and a procedure formulated to convince and satisfy him. These things do not operate in a university system where the number of students is very large and the machinery of re-evaluation works in a far from satisfactory way. Moreover, the introduction of pre-entry tests for almost all professional courses like medicine, engineering, business management and the like has considerably eroded the value and importance of the university examinations for admission to such courses. Thus such thoughts of comparability etc should not deter us from making a determined move in the desired direction. Once an objective, sound and fair system of examinations is evolved, credibility would grow in its wake sooner than later.

The new educational p frame-work that has been so and clearly formulated by D.A.V. Colleges Managing C mittee requires unfaltering step transform it into reality.

## DELINKING JOBS FROM DEGREES

As is well known, the Government has been working on the project for delinking jobs from degrees for many years. In consultation with State Government Departments, Public Sector Undertakings and recruiting agencies the Government proposes to set up a national system and educational testing service to certify skills, competence and aptitude for various categories of jobs. The University Grants Commission is also contemplating the setting up of a Educational Testing Service.

In fact, with this end in view the University Grants Commission Act was amended last year, enabling it to establish institutions and services for universities in general. It has already set up its own testing unit and intends to enlarge the scope thereof to conduct admission tests for various categories of courses. Initially, the U.G.C. proposes to start an admission test for Central Universities.

The Ministry of Education proposes to appoint a commission to work out the details of test service for admission purposes on which UGC and other agencies will be represented. This is necessary in view of the fact that the requirements of industrial, commercial and agricultural sectors have been greatly diversified. While general education sector has been rapidly expanding on the traditional pattern, the wholly inadequate steps have been taken to meet the requirements of industrial, commercial and agricultural sectors.



# Educational Philosophy of Shri Aurobindo

By

Shri G.B.K. Hooja

Vice Chancellor, Gurukula Kangri Vishwavidyalaya, Haridwar

SHRI Aurobindo (1872-1950), the propounder of Integral Yoga, prophet of the Life Divine, patriot, teacher, scholar, interpreter of the Vedas, poet, philosopher, dramatist, critic, and a man of letters was a versatile genius, 'a many-faced diamond'. He distinguished himself in Greek and Latin, had a good knowledge of French and Spanish, and a profound scholarship in Sanskrit and English, besides proficiency in Bangla which was his mother-tongue. He also knew many literatures, ancient and modern, history, philosophy, theology, science and arts.

Having thus developed a cosmic view, he developed, like Swami Dayananda, a cosmic educational philosophy in which he recommended integrated education. The main principles of his educational philosophy are the following :—

- (1) The aim of education should be to enable man to enjoy the bliss of Divine Life.
- (2) Education should develop the spirit of man and should not aim merely at the development of mind and body.
- (3) Promotion of the Indian spiritual heritage and the study of Sanskrit for the benefit of mankind should be an integral part of education.
- (4) Education should consist of five principal activities of the human being : the physical, the vital, the mental, the psychic and the spiritual.

In the words of Shri Aurobindo : "The chief aim of education should be to help the growing soul to draw out that which in itself is best and make it perfect for a noble use." In his opinion, it is not for our family, it is not to secure a good position, it is not to earn money, it is not to obtain a diploma, that we study. We study to learn, to know, to understand the world, and for the sake of the joy that it gives us. According to him, the aim of education is to learn for the sake of knowledge, to study in order to know the secrets of Nature and life, to educate oneself in order to grow in consciousness, to discipline oneself in order to become master of oneself, to overcome one's weaknesses, incapacities and ignorance, to prepare oneself to advance in life towards a goal that is nobler and vaster, more generous and more true. He abhors the thought that the only thing that matters in education is to be practical, and to learn how to earn money. That is why there was no place in the Centre of Education in his Ashram for the children infected with the disease of materialism. He admitted there only those who aspired for a higher and better life, who thirsted for knowledge and perfection, who looked forward eagerly to a future that would be more totally true.

According to Shri Aurobindo, the guiding principles of the new ideal of education should be Truth, Harmony, Liberty. The Integral Education envisaged by him must bring back the legitimate authority of the

Spirit over Matter. Education, thus, should consist of five principal activities of the human being : the physical, the vital, the mental, the psychic and the spiritual.

(a) **Physical Education** : It is a life-long process. It has three principal aspects : (1) control and discipline of the functioning of the body; (2) integral, methodical and harmonious development of all the parts and movements of the body; and (3) correction of any defects and deformities. From young age, children should be taught to respect good health, physical strength, balance and beauty for the love of beauty itself.

(b) **Vital Education** : It has two aspects. The first concerns the development and use of the sense organs. The second : the progressing awareness and control of character, culminating in its transformation. This vital education should impart ability to discriminate between good and evil, develop an aesthetic sense and capacity to choose and adopt what is beautiful and harmonious, simple, healthy and pure. Education should aim at eliminating from society whatever is vulgar, commonplace and crude. It should build character and will power, by means of rational arguments, by bringing into play human feelings and goodwill, sense of dignity and self-respect. "To sum up, one must gain a full knowledge of one's character and then acquire control over one's movements in or-



der to achieve perfect mastery and the transformation of all the elements that have to be transformed."

(c) **Mental Education** : Mental education is the intellectual component of education to develop the brain. According to Shri Aurobindo and the Mother, the following are the five phases of mental education :—

- (1) Development of the capacities of expansion, widening complexity and richness.
- (2) Development of the power of concentration, the capacity of attention.
- (3) Organisation of one's ideas around a central idea, a higher ideal or a supremely luminous idea that will serve as a guide in life.
- (4) Thought control, rejection of undesirable thoughts, to become able to think nobly and positively.
- (5) Development of mental silence, perfect calm and total receptivity to inspiration coming from the higher region of the being.

(d) **Psychic Education** : "The three lines of education—physical, vital and mental," according to Shri Aurobindo, "deal with that and could be defined as the means of building up the personality, raising the individual out of the amorphous subconscious mass and making him a well-defined and self-conscious entity. With psychic education we come to the problem of the true motive of existence, the purpose of life on earth, the discovery to which this life must lead and the result of that discovery : the consecration of the individual to his eternal principle."

The psychic education thus means self discovery through reading and study, inwardly through concentration, meditation, revelation and experience.

(e) **Spiritual Education** : In the words of Shri Aurobindo, "the psychic life is immortal life, endless time, limitless space, ever-progressive change,

unbroken continuity in the universe of forms. The spiritual consciousness, on the other hand, means to live in the infinite and the eternal, to be projected beyond all creation, beyond time and space. To be conscious of your psychic being and to live a psychic life, you must abolish all egoism; but to live a spiritual life, you must no longer have an ego." The goal of spiritual education is *nirvana* through self-awareness, without renouncing the world, without secluding oneself from the society, not by running away from earthly life but by improving it.

Thus, the illusions and delusions of our educational system, which give exclusive importance to success, career and money, have to be demolished. True national education should prepare one for the rejection of falsehood and the manifestation of Truth.

Shri Aurobindo has also dwelt upon the problem of how to teach and what to teach. Speaking about the personality traits of a successful teacher, he emphasizes complete self-control, self-confidence, egolessness, tolerance, truth and knowledge. To be a true master, the teacher must master himself.

When compared to the educational philosophy of Swami Dayananda, as propounded by him in the second and the third chapters of the *Satvartha Prakash*, we find that there is a great deal of similarity between the views of Swami Dayananda and Shri Aurobindo. It would be no exaggeration to say that Shri Aurobindo was deeply impressed by Swami Dayananda and his interpretation of the Vedas. Much before Aurobindo, Swami Dayananda had said that education must be imparted through mother-tongue and that the Arya Bhasha should be the national language of India and must be a part of curriculum. Shri Aurobindo's concept of Ashrama life too is very much like Swami Dayananda's and Swami Shraddhananda's vision based on the Vedic concepts. His format and content of education, his emphasis on moral values and character-building, his desire to improve the quality of living, of being and

doing, his insistence on psychic, spiritual education alongwith cal, mental and vital education mind us of Swami Dayananda's stance on *yamas* and *niyamas*, *ahimsa*, *satya*, *brahmacharya*, *aparigraha*, *asteya*, *shaucha*, *sanyasa*, *yaya*, *tapa*, *santosh*, and *ishadhar*.

It must be clearly understood that education is a means to an end being the welfare of society through the growth and development of the individuals forming the national whole. At the present juncture of our history, when we are groping for answers to the complex problems confronting our society, we cannot find guidance from the thoughts propounded by these masters. The greatest threat to the integrity and vitality of the nation today arises from anti-national and fissiparous forces which are encouraged by foreign 'friends' who are none the too helpful at the growth of the potential giant that is, India. The next most dangerous threat arises from the existence of the vast multitude of the Indian population that is steeped in ignorance and superstition and is immersed in abject poverty, under-employment and un-employment. The solution lies in extending the avenues of value-based, continuing education and acceptance of extension of education as integral part of the formal system of education so that by utilizing electronic media and the mechanism of distance education, ignorance and superstition that beset the country may be wiped out and scientific temper combined with humanism may prevail. In this task, the universities and the organs of mass media have to play a vital role. But before they can fulfil their historic task, the controllers of the levers of the university system and mass media should have to re-educate, re-orientate and re-dedicate themselves to the service of the millions of deprived fellow countrymen who have been aptly named the *daridranarayan* by Swami Vivekananda. This message is patent in the works of Shri Aurobindo and the Upanishadic statement—*matriman, pitrivan, acharyavan purusho Veda*, quoted by Swami Dayananda at the beginning of the chapter of the *Satvartha Prakash*.



# Rising Illiteracy in the U.S.A.

By

Prof. Neil Postman

New York University

WHATEVER else may be said of the immigrants who settled in New England in the 17th century, it is a paramount fact that they were dedicated and skillful readers. Although colonial literacy rates are difficult to assess, there is sufficient evidence that between 1640 and 1700, the literacy rate for men in Massachusetts and Connecticut was somewhere between 89 and 95 percent. They represented, quite probably, the highest concentration of literate males to be found anywhere in the world at that time. The literacy rate for women in these colonies is estimated to have run as high as 62 percent.

It is to be understood that the Bible was the central reading matter in all households, for these people were Protestants who shared Luther's belief that printing was "God's highest and extremest act of Grace, whereby the business of the Gospel is driven forward." But reading for God's sake was not their sole motivation in bringing books into their homes. For example, between 1682 and 1685, Boston's leading bookseller imported 3,421 books from one English dealer, most of these non-religious books. The meaning of this fact may be fully appreciated when one considers that these books were intended for consumption by approximately 75,000 people then living in the northern colonies. In the year 1772, Jacob Duche wrote: "The poorest labourer upon the shore of the Delaware thinks himself entitled to deliver his sentiment in matters of religion or politics with as much freedom as the gentle-

man scholar. Such is the prevailing taste for books of every kind, that almost every man is a reader." Four years later, Thomas Paine's *Common Sense* was published, and within a year almost 500,000 copies were in print. In 1985, a book would have to sell 24 million copies to match the proportion of the population Paine's book attracted. America's founders, in other words, were as committed to the printed word as any group of people who have ever lived.

Our situation today is somewhat different. According to Jonathan Kozol, one out of every three Americans is incapable of reading his book, *Illiterate America*. In Boston, 40 percent of the adult population is illiterate. In San Antonio, 152,000 adults have been documented as illiterate; there are probably many more. One million teenagers between 12 and 17 cannot read above the third grade level. The United States ranks 49th among 158 member nations of the U.N. in its literacy levels.

What happened? Well, for one thing, the electric plug. But Kozol does not dwell upon this. Neither does he explore very deeply some of the obvious other reasons why the leading nation of the "free world" should presently be crippled by 60 million illiterates. He is rather concerned about the *fact* of widespread illiteracy, its human and social costs and what can be done about it. And I dare say, anyone reading his book will, at the end, be persuaded that illiterate America poses a more

immediate and dangerous threat to our social and political lives than the Sandinistas, Russian subs or, possibly, acid rain. For Kozol has written his best book since *Death at an Early Age*. Whereas his more recent work has been burdened by an excess of moral indignation, here Kozol allows the outrages of illiteracy to speak for themselves. He guides us through the "hard facts" of the problem with the discipline and sureness of one who has spent seven years studying the figures. But his strongest point—indeed, his most worthy gift—is his capacity to reconstruct in poignant narratives the pain and humiliation of those who are illiterate: people who cannot read the instructions on a bottle of prescription medicine, cannot read the letters that their children bring home from their teachers, cannot read the waivers they sign preceding surgery.

Having stated the problem, Kozol proceeds to offer a series of solutions, which, taken together, amount to a massive community and government effort to rid our schools, voting booths and work places of illiteracy. And he takes the time not only to give the details of how this can be done but also to describe cases where, in miniature scale, it is being done.

It is good to have Jonathan Kozol back again with a book that must be read. For Kozol is what we Americans mean when we talk of our "best and brightest". His voice is inspired by commitment.

(Courtesy, *The Guardian*, 16-6-1985)

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## Banda Bahadur Almost Liberated Punjab

But was stabbed by his own Khalsa people in the back

**S**ACRIFICES and exhortations of Guru Govind Singh did not go in vain. Within hundred years of his death Punjab was liberated. "Swarajya" and "Swadharma" were established there after seven centuries of foreign rule. A new chapter in the chequered history of Punjab began. History, as Lord Acton has said, is interaction of circumstances and personality. Personality refers to leadership. Propitious circumstances were created by fanaticism and misdeeds of Aurangzeb, weakness and ineptitude of his successors and the new ferment created in the people by the teachings of the Gurus and exertions of the Khalsa. Leadership was provided first by Madho Das Bairagi, who returned to Punjab as "Banda" or nominee of Guru Govind Singh from Nanded. Because of his prowess in war and the success he achieved he came to be called Banda, Banda Bahadur and Vir Bairagi.

Banda Bahadur was the scion of a Rajput family of Poonch area, now in Jammu and Kashmir State. He was named Lakshman Dev. Like a good Kshatriya, he excelled in horse riding, archery and took pleasure in hunting. One day, when he was just nineteen, he saw the kids of a pregnant deer, killed by him, dying before his eyes. This touched his sensitive heart. He left his home, gave up manly pursuits of a Kshatriya and found a guru who gave him the new name, Madho Das Bairagi. After some time, he set up an Ashram or Math at Nanded on the banks of the Godavari. His name and fame spread fast. Guru Govind Singh heard about his fame at Ujjain from one Narain Das, who was returning after a pilgrimage of Rameshwaram. He left like meeting him.

When Guru Govind Singh reached Nanded, Madho Das Bairagi was 36, about 5 years younger than the Guru. Their meeting was like meeting of two kindred souls. Both had Kshatriya blood. Both had idealism and longing to serve their country and people. Guru Govind Singh gave him an account of the travails of Punjab and suffering of the Hindu people. He also told him about the sacrifices of his four sons and his endeavours. Bairagi was moved. Guru Govind Singh then asked him to return to Punjab and save his people from the tyranny of foreign Muslim rulers.

While Guru Govind Singh was embracing death on pyre, his Banda was moving to Punjab to carry on his mission. He gave up asceticism and took to the arms again.

On reaching Punjab, Banda gave a call to the Sikhs to rally round him to take revenge for the cruelties perpetrated by Muslim rulers on the sons of Guru Govind Singh and hapless Hindus of Punjab. Within two years, Banda Bahadur liberated the whole area between the Sutlej and the Yamuna. He took terrible revenge from Vazir Khan, the Governor of Sirhind. He treated the Muslims the same way as they had been treating Hindus all these years. He gave them tit for tat. This was a departure from the practice of earlier Hindu rulers and generals whose kindness and magnanimity had the opposite effect. An impression grew that Banda had mastered Spirits, Jinns and Bhuts, and was invincible.

Had Banda consolidated his conquests and set up a Hindu or Sikh kingdom under his command, he would have made a new history.

But the ascetic in him would as after every campaign of conquest. He would distribute the conquered territory among Khalsa Sardars to return to the hills, which had special lure for him. During such sojourn in Mandi, he married a Rajput princess. There was nothing unusual or sinful in this. Bairagi used to marry; and he was now fighting Bairagi, a Raj-Rishi and not just an ascetic.

These sojourns in hills cost him and his followers dear. Muslim who had still control over Delhi and Lahore, would re-assert as soon as he left the scene of action. They were like mice, who would start playing as soon as the cat was away. As a result, Banda had to fight back and drive out Muslims from some areas again and again.

In the meantime, Farrukh Saiyyar had succeeded Bahadur Shah on the throne of Delhi. When Banda crossed the Yamuna and conquered Saharanpur and Moradabad also, fear began to haunt him that Banda may one day descend on Delhi also. He, therefore, thought of a stratagem to create a rift between Banda and his Sikh followers and Khalsa army to weaken and vanquish him. Gyani Gyan Singh, in his "Tarikh Guru Khalsa", first published in 1890, has given the following account of it.

Farrukh Saiyyar pressurised Mata Sundari and Sahib Devi, wives of Guru Govind Singh, who had been living in Delhi, to write to Banda that he should give up arms and in return he will be given a big Jagir. Banda declined. He wrote to them: "You want me to accept the bondage of those who finished you Vansh. Do you not know that they



kept the promises given by to Guruji? Please do not be led by them."

When this game failed, Farrukh yar arrested both of them and in to torture them in jail. They n wrote to Banda, gave an acc- t of their plight and asked him abide by their advice. Banda te them back to remember those ve sons who refused to give up ir "Dharma" even in face of rible torture and sure death. This ly displeased Mata Sahib Devi, o wrote to him a third time eit- to accept her advice or deny t he was a Sikh. To this Banda plied: "I am not a Shishya or Sikh the Guru. I am a Bairagi. I had et Guruji. On his advice, I had me to take revenge for his sons d work for victory of his cause. I nnot accept the overlordship of uslims."

This reply enraged Mata Sahib evi. She exhorted the Sikhs to op cooperating with Banda.

Stratagem of Farrukh Saiyyar us succeeded. His trained followers nd soldiers began to leave Banda. e felt disgusted. He decided to re-ruit a new force and cut at the oots of Muslim power in Punjab y attacking Lahore. He fought a bloody battle against a big Mus- im army at Baghban Pura on the outskirts of Lahore. He had put the Muslims on the run, when hundreds of his own Khalsa appeared on the ide of the hated Mughal. Banda ost the war and retreated to Gur- daspur where he had built a fort.

A big Mughal army, sent from Delhi and reinforced by the troops of the Governor of Lahore, besieged the fort. It lingered on for over four months. No supplies could reach the fort. The beleaguered army of Banda began to die of starvation. Some deserted. Others alongwith Banda Bahadur decided to surren- der. This happened in 1716.

Famished Banda Bahadur along with his 740 devoted soldiers and his three year old son were brou- ght to Delhi as prisoners. They were given the choice to embrace Islam or face death. They spurned the offer to save their lives at the cost of their "Dharma". They were then beheaded outside the Kotwali at Chandni Chowk, Delhi, in batches of 100 a day. On the eighth day came the turn of Banda Bahadur. First his son was killed in his lap and his blood was put in his mouth. Then his flesh was picked with hot tongs. He suffered all this torture with a divine composure of mind.

Banda Bahadur was one of the greatest military heroes and martyrs of the world. Punjab had not seen the like of him for centuries. In eight short years, he uprooted the Muslim Nawabs from the Jehlam in the West to Moradabad in the East. He liberated major part of Punjab and might have captured Delhi as well but for the stab in the back by his own people. It is a pity that he has not got his due from historians. Nor have the people, for whom he did so much, been just to him. No memorial to Banda Ba- hadur has yet been raised in Delhi

or anywhere in Punjab. It is time that the people and the Government of India and Punjab take steps to perpetuate the memory of this great son of Bharat Mata.

Banda's downfall was the result of a strange psyche which has been dogging a section of the Khalsa ever since. It proved to be the undoing of the work not only of Banda Ba- hadur but also of Maharaja Ranjit Singh. It lies at the root of more recent discomfiture of the Sikhs at a time when they had reached the pin- nacle of glory as the most prosperous and enterprising section of Hindu Society.

The Governor of Lahore had concluded a treaty with Khalsa lea- ders, who had deserted Banda, to the following intent—"The Khalsa shall stop supporting Banda Bahadur. It will not carry on its depredations any more. It will help the emperor in case of foreign invasion." In return the Governor pledged—"There will be no reduction in the Jagirs of the Khalsa. Hindus will not be forcibly converted to Islam, their religious places will not be desecrated; cows will not be killed in their presence; and they will not be ill-treated."

But the Mughals began to dis- honour this treaty soon after Banda was out of their way. Many among the Khalsa then began to realise that they had been deceived. But it was too late.

(Courtesy: "*Punjab Problem— The Muslim Connection*")

## Terai (U.P.) Sikhs Decry Separatism

Jat Sikhs of the Terai region (UP) are on a unique mission to unjab. About 18,000 of them, in- cluding men, women and teenagers ove the age of 15, have scattered different areas of Punjab to im- press upon their fellow community embers that terrorism, anti-natio- l and separatist talk was not only ving an adverse effect but also eadened the welfare of the Sikhs side the State.

The UP Sikhs have raised their own funds and are being supported by the concerned Sikhs of Delhi, under the leadership of Mr. Sukh- inderpal Singh Mann, a crusading farmer. This is parhabs the first peace mission to Punjab by Sikhs outside the State, sharing personal experiences with the masses and appealing to them to remain peaceful for the sake of outsiders, who for no fault of their own face the wrath

of the rest of the country.

According to Mr. Mann, mem- bers of the mission had question- and-answer session with a represen- tative of Baba Joginder Singh, leader of the United Akali Dal, and Sant Harchand Singh Longowal.

In conversation with Jathedar Ranjit Singh, general secretary of the United Akali Dal, they found

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that he was sore about the fact that they had not been consulted in the accord of July 24 and that there was no mention of the army deserters or the members of the AISSF. The delegates expressed to him that the Sant was the morcha director and he enjoyed the confidence of all Akalis. What about the 50 lakh Sikhs who do not live in Punjab? They were not consulted when you formed this morcha. And it is these Sikhs, who were part of the national mainstream but faced the repercussions of the separatist and anti-national acts.

The members informed him they were not sacrificial goats and had a mind of their own. The Akalis had no right to offer them for slaughter without their consent. This was said in reply to the Akali statement that if all the Sikhs outside Punjab were sacrificed to achieve their goal, it would not be too big a price.

When they met Sant Harchand Singh Longowal, they asked him why he had gone alone for the talks with the Prime Minister and what was decided about the army deserters and members of the students federation?

The Sant answered them that the Sikh intelligentsia of Punjab and Sikh lawyers had urged him to go and meet the Prime Minister. He also went to Darbar Sahib and took the hukumnama from Guru Granth Sahib, which was in favour of a dialogue. The Prime Minister had given him assurance that the deserters, who had been dismissed, would be looked after and the rest would be judged sympathetically. Even students, not involved in criminal cases, would be released.

The delegates categorically wanted to know the role the Prime Minister had played in the accord. The Sant informed them that the Prime Minister gave the impression that he wanted to come closer to the Sikhs.

## Students' Attempt at National Integration

### ABVP organising a big Conference

The 31st National Conference of Akhil Bharatiya Vidyarthi Parishad will be held in New Delhi on 27, 28, 29 Oct. 1985. About 12,000 students will participate in this huge students' meet.

#### Instrument of National Reconstruction

Akhil Bharatiya Vidyarthi Parishad is the pioneer organisation of students, working with a wider perspective of national reconstruction. Keeping itself strictly aloof from party or power politics, ABVP has involved thousands of college-students in a host of constructive activities, with the object of inculcating a sense of nationalism and creating social consciousness amongst them. ABVP firmly believes that the entire educational community—students, teachers, educationists—is one family.

About 1,200 Vidyarthi Parishad units all over the country are active round the year in channelising the youth energies into multifarious activities like book-bank, blood-donation, seminars, study circles, sanskar kendras, rank-students felicitations, anniversaries of great persons, vacation employment bureau, young entrepreneurs' workshop, students' experiences in inter-State living, literary, sports, cultural and talent competitions, rural development, service during flood and famine, etc. Many important issues concerning national security, integration and social equality are also taken up by ABVP.

#### IYY—Conference

1985 is an International Youth Year. ABVP has planned to observe the Youth Year in a big way. The

forthcoming conference is a significant part of the IYY-Celebrations. Being held in the country's capital, this mammoth student conference will certainly strengthen the belief and wishes of our society that the younger generation strives for national integration, social transformation and national renaissance. The conference will inspire thousands of youngsters to dedicate themselves for the noble cause of our land.

#### Highlights of Conference

Participation of 12,000 student and teacher delegates, coming from 300 districts and 100 universities.

Participation of foreign students in India; launching an international youth body.

Discussions, talks and resolutions on national, educational, social and youth-related issues.

Setting up of an attractive exhibition, depicting ABVP's activities.

A grand, disciplined procession of all delegates.

Youth Awards for prominent youths of various fields.

Release of a souvenir containing valuable articles.

Eminent personalities to participate as guests.

Arrangements for entertainment, physical exercises and Yogasanas.

Elaborate arrangements for the success of the conference are being made. As is well known, a huge machinery with sufficient finance is required to hold such a huge conference. Prof. Veda Vyasa, President, Reception committee, ABVP National Conference, has made a fervent appeal to citizens of India to offer their help and fullest cooperation in making this venture a grand success.



# "The Partition of the Country must go"

Shri Aurobindo's Message for 15th August 1947

The 15th of August is also the birth-day of Shri Aurobindo. We are giving below excerpts from the message which Shri Aurobindo gave on the eve of the 15th August, 1947.

"August 15 is the birth-day of free India. It marks for her the end of an old era, the beginning of a new age. But it has a significance not only for us, but for Asia and the whole world; for it signifies the entry into the comity of nations of a new power with untold potentialities which has a great part to play in determining the political, social, cultural and spiritual future of humanity. To me, personally, it must naturally be gratifying that this date, which was notable only for me because it was my own birth-day celebrated annually by those who have accepted my gospel of life, should have acquired this vast significance. As a mystic, I take this identification, not as a coincidence or fortuitous accident, but as a sanction and seal of the Divine Power, which guides my steps on the work with which I began life. Indeed almost all the world movements which I hoped to see fulfilled in my lifetime, though at that time they looked like impossible dreams, I can observe on this day either approaching fruition or initiated and on the way to their achievements.

"I have been asked for a message on this great occasion, but I am perhaps hardly in a position to give one. All I can do is to make a personal declaration of the aims and ideals conceived in my childhood and youth and now watched in their beginning of fulfilment because they are relevant to the freedom of India, since they are a part of what I believe to be India's future work, something in which she cannot but take a leading position. For I have always held and said that India was arising, not to serve her own material interests only, to achieve expansion, greatness, power and prosperity,—though these too she must not neglect,—and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race. Those aims and ideals, in their natural order, are: a revolution which would achieve India's freedom and her unity; the resurgence and liberation of Asia and her return to the great role which

she had played in the progress of human civilisation; the rise of a new, a greater, brighter and nobler life for mankind which for its entire realisation would rest outwardly on an international unification of the separate existence of the peoples, preserving and securing their national life but drawing them together into an overriding and consummating oneness; the gift by India of her spiritual knowledge and her means for the spiritualisation of life to the whole race; finally, a new step in the evolution which, by uplifting the consciousness to a higher level, would begin the solution of the many problems of existence which have perplexed and vexed humanity, since men began to think and to dream of individual perfection and a perfect society.

India is free but she has not achieved unity, only a fissured and broken freedom. At one time it almost seemed as if she might relapse into the chaos of separate States which preceded the British conquest. Fortunately, there has now developed a strong possibility that this disastrous relapse will be avoided. The wisely drastic policy of the Constituent Assembly makes it possible that the problem of the depressed classes will be solved without schism or fissure.

*But the old communal division into Hindu and Muslim seems to have hardened into the figure of a permanent political division of the country. It is to be hoped that the Congress and the nation will not accept the settled fact as for ever settled or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled; civil strife may remain always possible, possible even a new invasion and foreign conquest. The partition of the country must go,—it is to be hoped by a slackening of tension, by a progressive understanding of the need of peace and concord, by the constant necessity of common and concerted action, even of an instrument of union for that purpose. In this way, unity may come about under whatever form—the exact form may have a pragmatic but not a fundamental importance. But, by whatever means, the division must and will go. For without it the destiny of India might be seriously impaired and even frustrated. But that must not be."* □

## Month of August is for Unity and Integration

Mr. Paripurnanand Varma is a well known scholar of history and astronomical science. Here is an excerpt from his article 'Horoscope of 15th August' in *The Hindustan Times*, dated 15th August, 1985:—

The month of August—named after the great Indian sage Agastya—is an auspicious month for our country. Indologists believe that the name signifies a paramount freedom and integrity of India.

When Aryans settled down in the seven-river block

of the north-west India and began to move towards the East, it was decided by the wise sages that the ablest among them should cross Vindhya range and go to far South and propagate the great oriental culture, and Sanskrit language, and thus unify the country. Saint Agastya left his disciples, settled down in the South, wrote a number of books in Tamil and also the first grammar of Tamil language—opening that rich language to northerners. He brought the whole South under one culture

(Continued on page 38)

Aryan Heritage, August 1985



## Role of Technical Institutions in Rural Development

By

**Prof. S. K. Chopra**

Technical Teachers' Training Institute, Chandigarh

OVER the years, the technical institutions, at the different levels, have been able to build up extensive infrastructure, physical facilities and expertise in various specialised fields, which have a great importance and significance for the solution of the social problems. We have, however, not been able to make much impact in this behalf. This vast potential can be highly useful in development and transfer of technology and in promoting the rural development on scientific lines, provided organised efforts are made and suitable methodologies and strategies are developed for the purpose. A scheme of 'Community Polytechnics' has already been instituted under which 36 polytechnics, offering regular diploma courses in engineering and technology, have been selected to act as focal points for transfer of technology. The responsibility thus entrusted to the polytechnics is, however, in addition to the normal work relating to the organisation of diploma courses in engineering and technical subjects. The extent, to which these polytechnics can really do justice with the new and important responsibility, very much depends upon the spare capacity that they have by way of the staff and other resources. Also, the transfer of technology is very much dependent on the development and assessment of technology which can be done only by the higher institutes of engineering and technology. With the marginal inputs and the few institutions, which have been entrusted with this great task, it may be possible to make the desired impact in this challenging field. A more

serious attention will have to be paid to this great problem and various other supplementary measures may have to be formulated and implemented.

The whole effort of any type of education, as that of technical education system, is for the benefit of the society at large. The technical education should appropriately respond to the social needs of a large percentage of the population residing in the far-flung rural areas, where the facilities that exist are the bare minimum or none at all. For this population, our technical education system has to devise special means to lessen their sufferings and to improve their living standard and life style. The All India Council for Technical Education, while considering the report of a National Seminar held at Srinagar in this behalf, lauded the scheme of 'Community Polytechnics' and recommended that more and more polytechnics should be converted into such institutions and inducted in this important task. To make the educational efforts of these institutions relevant to life situations, selected community polytechnics should be encouraged to undertake experimental pilot projects for Science and Technology for both rural development and to provide necessary support for the purpose. To meet the challenge of this massive task, special Institutes of Appropriate Technology and Rural Development should be set up during the 7th Five Year Plan, as the conventional system by itself appears to be inadequate for the task.

### OBJECTIVES

The main objectives for these technical institutions will be :—

- a) To generate, develop and transfer technologies, appropriate to the rural settings in rural fields of :
  - i) The primary sector (agriculture and allied activities);
  - ii) The secondary sector (rural industry centre);
  - iii) The tertiary sector (development of infrastructure for economic development like water, transport, housing, power and communication);
  - iv) Social development (i.e., health, education, recreation and environment).
- b) Training of manpower for institutions and project managers.
- c) Build up management planning and consultancy capabilities.

### PROPOSED ACTIVITIES

#### Developmental Activities

- a) Survey;
- b) Identification of technology;
- c) Design, development and testing;
- d) Demonstration;
- e) Development of curriculum and instructional material (print and non-print).

#### Education and Training

- a) Training of rural entrepreneurs.
- b) Orientation programmes of villagers.



- c) Training for field workers, managers and keypersons, working in the villages.
- d) Faculty development programmes for persons, working in the developing agencies as well as community polytechnic staff.
- e) Education and training courses at various levels, i.e., certificate, diploma and postgraduate diploma, etc. and it may be done in formal and informal way.
- f) Project formulation, management techniques, and consultancy services.

#### Extension Services

- a) Technical and Supporting Services : To link the knowledge of technology to production, services and marketing.
- b) Providing expertise of specialised institutions to the villages (it can be provided through the Extension Centres as well as by Mobile Units).

### MODEL VILLAGE PROJECT OR IRD PROJECT OR TOTAL VILLAGE DEVELOPMENT PROJECT

#### Objectives

To generate and develop a model for integrated rural development and transfer it to the other developing agencies in the following aspects:

- a) Economic development.
- b) Improvement in the environment.
- c) Providing optimum needs of life.
- d) Social and cultural life enrichment.

#### Sub-Objectives

- a) Identification of a group of villagers to serve as a lab for developing this model.
  - b) To develop a conceptual model.
  - c) To test this model in the lab settings.
  - d) To evaluate the performance of this model, both formative and summative.
- Transfer this model to imple-

menting agencies through :—

- i) Education and training the people, managing the agencies.
- ii) Extension services for on the job guidance.
- iii) Linkages of specialist organisation with the implementing agencies

### ROLE OF COMMUNITY POLYTECHNICS AND THEIR EXPERIENCE

The Community Polytechnics are the normal polytechnic set-up to train middle level technicians through normal diploma courses in various branches of engineering and technology, after a pass in class X of the present schooling system of 10+2. Polytechnics, which have shown initiative, have, in addition to provide facilities for diploma courses in engineering and technology, been entrusted with the responsibility of interacting with the rural community and organise programme for rural development. These selected polytechnics have been designated as 'Community Polytechnics'. Based on the analysis, made through the various academic exercises by different groups, following are identified as the major areas of activities, in which these institutions could make meaningful contribution for rural development.

#### Socio-economic survey and planning

Planning for undertaking any developmental activities should begin with a survey of the target area and the people. Such a survey should lead to the determination of felt needs and identification of directions, in which efforts for rural development need to be made for quicker results.

#### Transfer of Technology

Promoting transfer of developed and tested technology, to improve conditions in all walks of rural life (economic, environmental, social and cultural), is the other activity which the technician institutions can undertake meaningfully. This would involve a variety of approaches and

techniques, some of which are given below :—

- a) Demonstrating working models in rural situations.
- b) Installation of different items of technologies in rural areas.
- c) Helping villagers in appreciating and adopting technological innovations.
- d) Developing innovative systems for mass involvement of rural people for wider diffusion of technology.
- e) Promoting establishment of centres to display/demonstrate various models, experimental set-ups, new innovations, applications and uses of latest developments, including visual displays, etc.
- f) Identifying the technical needs of the rural areas, keeping in view the socio-economic conditions.
- g) Collecting all available informations on appropriate technology from Centres for Development of Rural Technology (CDRT) and various other agencies and organisations concerned with research and development of appropriate technology, and to communicate the identified technological needs of the area to them.
- h) The suitability of the technology, chosen for transfer, should be ensured by taking into account its engineering efficiency, economic viability and social acceptability.
- i) To demonstrate the use of appropriate technologies in practical situations in villages to help the villagers to appreciate and adopt technological innovations.
- j) To provide necessary technical and support services, adequately and regularly, to the villagers for installation, maintenance and sustenance of appropriate technology in rural settings.
- k) Motivated villagers should be educated and trained in skills required to use these technologies.
- l) Some mechanisms should be devised to have multiplier effect.



## MANPOWER DEVELOPMENT AND TRAINING

There are a variety of ways in which manpower development and training can be undertaken by the technical institutions in the context of the rural development. These would include the following :

- a) To teach the rural people the basic skills, knowledge and attitudes required to practise any occupational activity, leading to gainful employment in their own villages
- b) Training for upgrading the skills in their own fields for adoption of modern technologies.
- c) Training for effective maintenance of farm equipment and machinery.
- d) Training Supervisory and Managerial personnel, required for manning development activities in rural areas.
- e) Training entrepreneurs for setting up cottage industry or village or small-scale industry for self-employment or for making the village as self-reliant as possible.
- f) To take follow-up action for arranging gainful employment/self-employment for the trainees. Collaboration with banking and other financial agencies must invariably be made. These agencies must be associated with the project, right from the beginning.
- g) To organise short-term training programmes.
- h) To review the selection procedure of trainees to ensure proper selection of candidates for various programmes.
- i) To make the TRYSEM Scheme to augment the efforts.
- j) To obtain feed-back of trainees to have multiplier effect.

### Technical Services

The rural areas today are in dire need of technical services. Villages require an extensive road transport system to operate a variety of vehicles in rural areas or for carrying produce to urban markets.

Villages also deploy various types of agricultural implements, tractors, winnowers, etc. They also use electrical, electronic and variety of other gadgets. They are, thus, in need of a system for maintaining the above services. The technical institutions can help villages and other agencies take up this need by organising :

- a) Mobile service/repair units to undertake minor repairs at the site.
- b) Service centres for cluster of villages.
- c) Promotion of service centres and repair shops, to be set up by the villagers themselves.
- d) Organising technical service camps at regular intervals of time.
- e) Consultancy services at village levels through trained manpower.
- f) Production-cum-training centre to undertake production of items, needed by community and for which raw materials are locally available.
- g) To offer the services of trained manpower, available in the polytechnic, to the villagers for repairing the agricultural implements, machinery and other items used by them.
- h) To set up technical services centre in the villages to take up repair jobs in a cluster of villages regularly.
- i) To organise technical services camps at regular intervals of time.
- j) To offer consultancy services to rural industries at village level through trained manpower.
- k) To prepare feasibility reports for rural industries.

### Support Services

In addition to technical services, mentioned above, villagers also need support of various kinds to improve professionally, to widen the scope of their activities, to enhance their productivity, to accelerate the pace of implementation of projects undertaken by them, to

facilitate the flow of financial or other assistance from the various development agencies, to improve their surroundings, to enrich their social and cultural life and in other fields connected in one way or the other with different facets of their life. It should include :-

- a) To provide consultancy to villagers on various technical matters.
- b) To educate villagers about sanitation, public health system, beautification, and various other aspects of improvement in life styles.
- c) To guide for acquiring financial assistance/loan for purchase of agricultural implements and machinery, setting up of rural industry and self-employment, supply of raw material, acquisition of necessary know-how, development of marketing and distributing facilities, etc.
- d) To provide, on hire basis, various types of agricultural implements and machinery such as tractors, harvesters, threshers, ploughs, pumpsets, winnowers, etc. to villagers at subsidised rates.

### Dissemination of Information

Dissemination of information on rural is another important area of activity. This can be done through publication and distribution of technical literature, containing information of direct relevance and of use to the rural people. For this purpose, all communication media can be used, such as leaflets, brochures, film-strips, tape-recorders, and other audiovisual aids. To promote these activities, some of the methodologies and approaches, which could be adopted, may be given as below :-

- a) Setting up of information and demonstration centres in rural areas.
- b) Organisation of seminars and workshops to take relevant and useful information to the doorsteps of the rural people.
- c) Organising youth clubs to pro-



mote the dissemination of relevant information important for rural youth

- d) To publish and distribute technical literature, in the form of pamphlets, brochures etc., in the rural areas to disseminate information on improved, adopted and new technologies, suitable for rural needs.
- e) To organise exhibitions in the villages and the polytechnic to display various items of appropriate technology at regular intervals.
- f) To promote or make use of existing youth clubs, organise seminars and workshops to disseminate useful information in the villages.
- g) Should set up a mini-library, having literature on appropriate technology and other rural development activities, at the polytechnic.
- h) To arrange regularly the shows of documentary films on appropriate technology and other rural development activities in the villages.

### Case Study

All the Community Polytechnics, which have undertaken projects involving above-mentioned activities, have succeeded in some measure. The experience of the last four years, since the scheme of community polytechnics was instituted, has demonstrated that it is possible for the technical education institutions to contribute in one or more of these activities. There are some polytechnics which have excelled in providing technical services at the door-steps of the rural people. There are others which have demonstrated their capabilities in undertaking the activities concerning manpower development and training. Similarly, there are polytechnics which have gone in a significant manner in promoting transfer of technology in rural situations. Some of the technologies, which have been transferred, include biogas plants, wind mills, pumpsets, smokeless chullahs, rural latrines, agricultural implements, solar appliances, low cost transport mechanism

and other items of technologies, according to the needs of the rural areas. A few polytechnics have developed growth centres for all-round development and a few others have attempted models for integrated rural development. The progress shown by some of these polytechnics, under this experiment, has demonstrated that the technical institutions entering into the field of rural development could be more effective. There was a time when the technical institutions used to think only about mere demonstrating the utility of scientific and technological inputs to rural areas. A few technician institutions would, at the most, plan for installing a few latrines or a few chullahs, one or two windmills, or one or two biogas plants in the rural areas. Similarly, another technician institution would think of training only a few and handful rural youth in different trades to enable them to have gainful occupation in life. Likewise, in the field of technical services, another technician institution would think of providing the same to a few families in a village.

With the passage of a period of four years, it has been demonstrated by some of the technician institutions that they are now able to transfer a number of different technologies and also train manpower in large numbers. A particular technician institution, which originally was satisfied in training 10 to 20 rural youth in a year, under this new scheme, is now in a position to train more than 500 rural youth in a year, in addition to the normal training of technicians through regular diploma courses. Likewise, a particular technician institution, which could in the beginning think of providing technical service only to a few families in village, is now able to provide regular technical services at the door-steps of the rural youth in a hundred or even more villages.

The real proof of the efficiency of the technical institutions, in promoting a comprehensive change in existing situations in every respect of rural life, has however, yet to be established. This can be done only if

the technician institutions, along with other concerned agencies both governmental and non-governmental, would undertake experimental models for integrated rural development capable of replication. A few technician institutions have made an attempt but they have yet to show the necessary results. Even the scheme of Community Polytechnics is itself an experiment and wider impact would be possible only after the experiment succeeds and all concerned are involved in this scientific exercise in a big way.

It is hoped that, in due course of time, it may be possible for the technician institutions to develop models for integrated rural development.

It is, however, seen that in the light of experience, gained in the last four years, the following gaps exist in the functioning of the Community Polytechnics :

#### a) Lack of integrated efforts

Many of the activities, launched by the Community Polytechnics, remain isolated and do not cover large number of rural masses. Further, the benefit, in most of the cases, goes to the well-to-do groups. The end-results of the various activities are not very impressive. This is because of the fact that integrated approach to the rural development was not adopted and the Community Polytechnics gave their inputs in the identified areas without proper integration of these projects with the schemes of other Ministries/Departments/Agencies. Even though it has been fully realised and appreciated that concentration of the efforts in a chosen programme area and adoption of an integrated approach for development is essential yet most of the Community Polytechnics continue to work in a limited and isolated manner.

#### b) Lack of effective collaboration with other agencies

The main responsibility of rural development rests primarily on the Ministries/Departments of Rural Development, both at Centre and



State levels. Besides, a number of Ministries/Departments of the Centre and State Governments, dealing in specialized areas, are entrusted with the responsibility of making their contribution in rural development. Also, there are a number of agencies, founded by the Government or private or voluntary agencies, which are involved in rural development. The finances and facilities for rural development, therefore, are under the control of various Ministries and Agencies. The role of the Community Polytechnics to promote rural development, through the application of science and technology, will not have any impact unless there is a very close and well-knit collaboration between those directly concerned with rural development and the Community Polytechnics which have the capability of providing the scientific, technological and management inputs. The lack of effective collaboration of Community Polytechnics with other agencies continues to be a major challenge.

**c) Lack of strategy for multiplier effects**

Some of the Community Polytechnics, during these few years, have been able to multiply their activities manifold. But there is still a lot of scope for achieving multiplier effect by adopting suitable strategies. Further, majority of these Community Polytechnics are still having limited involvement in the various areas of activities assigned to them, whether it is in manpower planning, technical services or transfer of technology, etc. The actual achievement in the above activities, in case of the majority of the Community Polytechnics, is very limited and hence they have not been able to make a major impact. In order to make a meaningful contribution and impact on the environment, the diffusion of appropriate technology has to be wide-spread. The need for strategies to achieve multiplier effect in all the areas of activities is duly appreciated by the Community Polytechnics and all others concerned. But it continues to be an area of weakness and needs attention.

## Save Himalayan Eco-System

### Sir Edmund Hillary's Plea for Reforestation

A vigorous reforestation programme all along the Himalayan range is the only way to halt further destruction of its fragile ecosystem, says the Everest hero Sir Edmund Hillary.

In an interview, Sir Edmund, now New Zealand's High Commissioner in India, said his Himalayan Trust was replanting some 100,000 seedlings in the Sagarmata (Everest) area every year.

There is a good chance that if we plant one million seedlings in the next five or six years, then in 50 or 60 years we can make the Everest area look what it was 30 years back.

But the reforestation that was being done along the Himalayan chains was totally inadequate, he said. Sir Edmund said he was very concerned about the destruction of forests and the erosion that was taking place in the Himalayan range. A great deal of it was the result of population pressure.

Sir Edmund said the increasing demand for firewood was the other big problem. While the local forests were being cut, reforestation was not being done. This problem was widespread around the world but the problem is really in the mountains where so much of the top soil is being washed away.

A vigorous programme for reforestation plus some restrictions on the cutting of trees will make it possible for the forests in the Himalayas to regenerate. And there is

**d) Lack of involvement of entire Polytechnics**

The scheme of Community Polytechnics has been an additional scheme for the normal polytechnics, offering diploma courses in various branches of engineering and technology. The main intention of instituting the scheme in the selected polytechnics was to make maximum use of existing facilities, but there has not been involvement of entire polytechnics.

no doubt that if kerosene is provided as an alternative to firewood, a lot of the forests would be saved, he said.

Even New Zealand had these problems, but a lot of its ancient forests were saved by a powerful public feeling that motivated the Government to put a moratorium on the cutting down of the indigenous forests. What had been chopped down for grass and pastures were turned into pine forests.

Sir Edmund said commercial forestry was purely motivated by economic gain. But the people and the Government had to ensure that the trees were replanted so that the future generations could have a good environment to live in.

In recent years, forest fires in the Himalayas had become more severe. The fires set by the local people to get more land for cultivation and to enhance production of fodder was a very short-sighted view. This needed to be changed.

### GOVERNMENT'S CONCERN FOR FORESTS

Replying to a call-attention discussion on the reported destruction of forests, the Minister of State for Environment and Forests, Mr. Vir Sen, had told the Lok Sabha that a major recent initiative in this matter was the setting up of the National Wastelands Development Board, with the objective of raising five million hectares of plantations every year for fuel wood and fodder. Long-term forest conservation measures had been initiated on a wide front, diversion of forests to non-forest uses had been considerably reduced, and social forestry programmes had been scaled up.

He told members that States and Union Territories had been advised to impose a moratorium on tree-felling in sensitive areas and to prepare forest management plans with emphasis on conservation and maintenance of ecological stability.



Eco-development programmes had been taken up to demonstrate technologies for improvement of degraded eco-systems with active public participation.

Also, the Minister told members, a procedure had been evolved for incorporating environmental safeguards into major development projects.

Mr. Vir Sen told the House that rivers on the downstream of major settlements were polluted by municipal and industrial wastes in varying degrees. Air quality deterioration had taken place in pockets of some urban and industrial centres. The Central Pollution Control Board co-ordinates the activities of the State Boards which are responsible for controlling pollution in their respective States.

## RECLAMATION OF WASTELAND

### Make it a mass movement

The problem of "ecological refugees", crowding rural areas of the country as a result of destruction of life support systems in rural habitats, might become a serious problem in India as she approached the 21st century, said Dr. M. S. Swaminathan, Director General of the International Rice Research Institute, Manila, and Chairman of the Governing Body of the Society for Promotion of Wasteland Development.

Addressing a press conference on conclusion of a one-day national seminar in New Delhi on opportunities and problems of wasteland development, Dr. Swaminathan said that the programmes for the reclamation of wasteland, which he prefers to call "wasted" land, would have to assume a mass movement of non-governmental organisations.

He stressed that the programmes had to be both planned and implemented at the micro-level, preferably, the block-levels. However, the programme had to be highly decentralised, Dr. Swaminathan emphasised.

The seminar focussed attention mainly on three aspects. The first

was that the programme of reclamation should be further enlarged so that the poor, landless and marginal farmers, subsisting on land, achieved livelihood security. This would provide sustainable basis for development of waste lands. The population depending upon such land should have a "vested interest" in the plantation and protection of suitable crops or trees. Livelihood security, Dr. Swaminathan said, was the major mechanism for providing employment, and hence money to buy food, to these people as

also to provide fuelwood and fodder supply for them.

Secondly, it was felt that fuelwood and fodder supply should be included in the Minimum Needs Programme which would ensure official recognition to this programme.

Thirdly, it was necessary to involve the masses in reclamation programmes and replicate "success stories" in rural areas.

## Horticulture Technology in Himachal

Horticulture in Himachal Pradesh is steadily heading towards a multi-dimensional phase, by which heavy pressure on cereal cropping is bound to be released to a large extent. A big campaign for diversification of the fruit industry has been launched not only to exploit the potential of different regions of the State with varying climatic and soil conditions, but also to bring in more money to the State.

The State is no longer confined to apple cultivation. Already, development of olive for sub-temperate region, hops for the extremely cold and dry climate of Lahaul and Spiti, pistachio nut for regions with intensive summer heat and dry climate of lower parts of Kulu and Chamba districts, tea for the humid climate of Palampur and mushroom for urban and sub-urban areas is in progress. The results have been exciting. What may be the world's best quality hops had been produced in Lahaul and the average yield of mushroom in the State has been doubled in just one year.

The State is getting help not only from the scientists in the country's agricultural field but even from the international community. A few bilateral assistance projects have been signed with other countries while more are on way. International organizations like FAO and IDA are expected to come to the State's aid in a big way. A FAO-assisted project for mushroom development, an IDA-assisted project on market-

ing and processing are being implemented and an Indo-Italian project for olive development is under consideration. At the same time, the State is doing its bit to help other horticulturally backward States in the country.

The lower hills and valley areas in the State were once considered horticulturally marginal but the appropriate horticultural planning for these areas has changed the thinking. Now the kinnow has opened vistas for horticultural development in the lower hill areas. Many other sub-tropical fruits like mango, litchi and sand-fruits mature at such a time when the plain crops are already over and hence comparatively better runs. Fig and hill lemon are other potential fruits specific to the lower areas. Dry fruits like nuts, dried apricot, prunes, resins, etc. are some of the products which hold great promise in the cold and dry regions of the State.

Efforts are being made to develop ancillary horticultural activities like floriculture, apiculture, mushroom production, etc. for exploitation of the available potential for providing yet another base to the State's horticultural economy. Himachal Pradesh has been the first State to introduce the most modern technology of bulk pasteurization for production of mushroom compost, which has resulted in a breakthrough in mushroom production per unit area.

Although there has been tremen-



dous development in the field of horticulture in Himachal Pradesh, much remains to be done, according to Dr. K.C. Azad, Director of Horticulture. He feels that there is a necessity to consolidate the gains made so far. There is already a big gap in the potential and actual yield which need to be improved through the application of latest production technology.

The State is all set to have a full-fledged horticulture university from this year.

### "LITTLE SHORT OF MIRACULOUS"

#### India's Farm Development Lauded

Agricultural development in India and in some other developing countries in the last two decades has been hailed by the Food and Agricultural Organisation (FAO) as "little short of miraculous".

In a foreword to the annual world food report, the FAO Director-General, Mr. Edouard Saoqma, said: "Only 20 years ago, international experts looked on the prospects of agricultural development in certain countries, such as India, with enormous anxiety.

"What has been done, in two short decades, in some developing countries is little short of miraculous. There is no reason why a similar rate of progress should not be achieved in Africa over the next 20 years."

### MICRO HYDEL PROJECTS IN PUNJAB

The Punjab State Electricity Board has decided to start work on three micro hydel projects to be located at Dhariwal, Tuhi and Rati.

The three projects when completed would generate 4.5 MW of power. The work on two other similar projects at Nidampur and Deodal was already nearing completion. These projects were likely to be commissioned in September and January next respectively and would generate one MW of power each.

In all, 80 sites had been identified in Punjab where micro hydel projects could be set up. If the experiment now being undertaken proved successful, the remaining projects would also be taken into hand.

## Home News

# Homage Paid to Lala Hans Raj Gupta

Lala Hans Raj Gupta was a distinguished son of a renowned father, who was offered the membership of Paropakarini Sabha by no less a man than Swami Dayanand Saraswati himself.

This was stated by the General Secretary of Sarvadeshik Arya Sabha, Shri Om Prakash Tyagi, while paying his homage to the memory of late Lala Hans Raj Gupta in a meeting of Delhi citizens organised in the Talkatora Stadium, New Delhi. He said that from the very beginning of his life Lala Hans Raj Gupta was associated with Arya Samaj. It was the desire of Sarvadeshik Sabha to make Lala Ji their President, but since Lala Ji was terribly busy in his multifarious public commitments, he could not find time to become the President of Sarvadeshik Sabha. Lala Hans Raj Gupta took no time to donate the Shradhdhananda Balidan Bhavan, located at Naya Bazar, Delhi, to the Trust. He was always indifferent to publicity and the public acclaim, said Shri Tyagi.

The Vice-Chancellor of Delhi University, Prof. Munis Raza, described Lala Hans Raj Gupta not only as a friend and helper but also a great patron of Delhi University. He said that Lala Ji's life was an open book of long and dedicated service to the community. Dr. L.M. Singhvi, President of the Supreme Court Bar Association, said that Lala Ji had a heart as large as an ocean, and his life was marked by self-less service to the last breath of his life. He acted only for the good of the people.

The Vice-President of Ramjanma Mahotsav Samiti, Shri Vishnu Hari Dalmia, observed that Lala Hans Raj Gupta lived his life in a manner which was inspiring for others. All his friends and admirers were deeply grieved when he departed, but he himself was fully satisfied with the quality of life that he lived.

The General Secretary of Akal Dal Prof. Jaspal Singh observed that Lala Ji was a great man, living for the good and betterment of the society, the country and the humanity. He was absolutely free from the narrow confines of a creed, caste or community. Shri Atal Bihari Bajpayee, President of Bhartiya Janata Party, particularly reminded the people of Lala Ji's definition of nationalism. There was no other man who remained the Mayor of Delhi for such a long time and lent such a distinction and honour to the office of Mayor.

Shri Bala Saheb Devras, Sarsangh Chalak of Rashtriya Swayam Sevak Sangh, described Lala Ji as a friend, philosopher and guide of Rashtriya Swayam Sevak Sangh.

Several famous industrialists, publicmen, journalists and writers also paid their homage to the sacred memory of Lala Hans Raj Gupta, who was, in their opinion, a unifying force in the society.

Presiding over the meeting, Justice Hans Raj Khanna said that Lala Ji was a gift of Arya Samaj to the country. By his death a great force and personality have been removed from the field of Arya Samaj and the educational world. The void created by his death cannot be filled.

On this occasion floral homage was paid to late Lala Hans Raj Gupta by about 50 educational, social, religious, industrial and political institutions and organisations.

### VEDIC SCHOLARS TO BE REWARDED

#### Santacruz Arya Samaj takes lead

The General Body of Santacruz Arya Samaj (Bombay) has accepted the proposal of Shri Dev Ratan Arya to establish a permanent reward to be given to a Vedic scholar



who makes special study and research about Vedic Dharma and Arya Samaj. In recognition of such distinguished services rendered to Arya Samaj, an Arya Samaj Santacruz Veda Vedanga Puraskar will be given to the scholar. The scholar, who is selected for this honour, will receive a purse of twenty-one thousand rupees, a laudatory address, a silver trophy and a shawl. A committee, specially set up for this purpose, will select the deserving scholar and will be composed of the President and the General Secretary of Arya Samaj, the President of Sarva-deshik Arya Pratinidhi Sabha and the President of Bombay Arya Prades-hik Sabha and three members nominated by the internal committee of Arya Samaj Santacruz.

According to the Secretary of Santacruz Arya Samaj, Shri Dev Ratan Arya, this is the first time in the history of Arya Samaj that a permanent scheme has been prepared to honour and reward every year an Aryan scholar for his distinguished studies, research and services.

According to Shri Omkar Nath, Managing Trustee of Maharshi Dayanand Memorial Trust, Tankara, Arya Samaj Santakruz (Bombay) has awarded a scholarship of Rs. 1800/- for a student during 1985-86. Other Arya Samajas of Bombay have also agreed to give one scholarship each for the Upadeshak Vidyalaya.

### D.A.V. COLLEGE, AMRITSAR Spectacular Success in P.M.T. Examination

Miss Kavita Khanna and Miss Meenakshi Arora of DAV College, Amritsar, have secured the first and second positions in the pre-medical test examination in the Punjab. About four thousand students from all the four universities of the State, including those who are domiciled in Punjab, appeared in this test to seek entrance in the State Medical Colleges.

This, indeed, is a remarkable distinction of DAV College, Amritsar, which no other DAV institution or, for that matter, any other institution in the State or Chandigarh has achieved so far.

Another feature of success, of which any educational institution could be proud, is the fact that as many as 40 students of this College have been placed in the merit-list. They are in the first 250 successful candidates who would be eligible for admission to MBBS/BDS courses.

Students of this College have, similarly, obtained meritorious positions individually and numerically in this years' examinations conducted in humanities, science, pre-engineering, B Sc. II and III, and B, Com. II and III. Results of all the Post-Graduate Classes and Hons. Classes are still to be declared.

### FAST FOR JUSTICE IN ANCIENT TIMES

Long before Mahatma Gandhi advocated fasting as a means to achieve political ends, the people of Kerala used to fast to bring erring monarchs in line.

According to Mr. K. P. C. Anujan Bhattatiripad, an authority on temple traditions, the practice dates back to the time when kings used to rule in the name of God. Temples were then the seats of administration and justice.

The laws were applicable to all, even to the ruler himself. If he committed a misdeed, his subjects would select a representative to go to the "pattini pura" (a house to fast in), adjoining the temple, and lie there fasting.

No slogan-shouting rent the air, no walls were ever defaced with political graffiti, no processions protesting against the king's misdeeds were taken out and the only sound emanating from the "pattini pura" was of the people's representative reciting God's name.

As soon as the king learnt about the fasting, he would send a person to know the reason and summon scholars to discuss measures to rectify his mistakes and the nature of penance he would have to undergo.

With the passage of time, temples ceased to be centres of justice.

### Month of August is for Unity and Integration (Continued from page 30)

and religion and till the date he is the most respected saint in South. Hindus of South India believe that sage Agastya still lives on the Agastya Hills, the origin of the pious river Porenei (Tamraparni) in Kerala.

Agastya's fame had reached far off Rome, Greece, and Arab countries by 3rd century B.C. through the hordes of traders from these countries which had a rich naval trade with India. Agastya became famous as 'unifier' of the country through cultural and linguistic message. When the first Roman emperor, adopted son of famous Julius Caesar, occupied the throne, he changed his name from Octavianus to Augustus. To him the month of August was very auspicious—it was in this month that he was elected to the second Triumvirate of Roman kingdom; during the same month he conquered Egypt, obtained allegiance of his Southern army and made three conquests. Thus he was given

the title of "Augustus" by the Senate in 27 B.C. Since then, Augustus became the title of all Roman emperors.

To sum up, this will be a mixed year of worries and ultimate success. Foreign policy will be successful; India's reputation will go loftier; public cooperation with the party in power in the Centre and States will increase; but it is quite evident that in the Centre, dissensions in opposition parties will increase and they will be more divided than at present. It is also indicated that administrative machinery will be tightened, but on price front Centre will not be successful; price index will go on increasing.

There is no possibility of India being involved in any war or strife. Violence in country will decrease and there shall be quite few accidents or natural calamities.

*Aryan Heritage, August 1985*



## Adverse Effects of Technology Import Indigenous Technology and Industry Shaken

Alarm bells are ringing in scientific circles in the aftermath of liberalized policies on import of goods and technologies. A section of the scientific community fears that industries based on indigenous technologies will be wiped out and their capital equipment worth millions of rupees will have to be scrapped.

The race to acquire foreign technologies may also lead to a slow death of the Council of Scientific and Industrial Research, whose 40 laboratories have the specific task of import substitution and developing indigenous technologies for industries.

"Technology import has now come under de facto open general licence (OGL)," said a senior CSIR official. "The technology policy statement is dead and so is CSIR."

The negative impact on Indian research and development is already evident from what one CSIR director said: "Last year there were 70 requests for our processes. This year we have only four."

He said, CSIR will have to start doing basic or long-term futuristic research as Indian industries in coming years would seek R and D input from their foreign collaborators.

A cottage industry in Rajamundry in Andhra Pradesh, that has been making silicon carbide crucibles for metallurgical firms, is finished as these crucibles can now be imported under OGL, a scientist said.

Another victim of the OGL policy is a factory in Bombay making chlorosilane, a vital feedstock for a variety of chemical industries, production of which is based on a technology by the National Chemical Laboratory. The factory is likely

to close down as chlorosilane is now on the OGL list and exporters in Europe, with an eye on the Indian market, have suddenly slashed its price by 25%.

While the list of such casualties is growing, certain indigenous technologies are facing a bleak future.

A multi-crore rupee deal has been struck by Bharat Heavy Electricals Limited with a foreign firm for purchase of anti-corrosion technology, while CSIR's technology has for years been protecting Indian shipyards and even naval vessels from corrosion.

In the electronics area, where clamour for foreign collaboration is at its peak, almost every Indian company, whose survival is at stake, has sent its agent abroad to look for new products and partners.

"What the new policy of the Department of Electronics has done is to legalise smuggling," a senior official of Gujarat Communications and Electronics Limited said.

"Our companies will give up R and D and become traders like in Singapore and Taiwan. From screw-driver technology we are going to label technology," he said.

A spokesman for DOE admitted that Electronics Corporation of India Limited would be wiped out of the computer market, and so would be the other "inefficient" firms that failed to build up R and D base. But companies like the Tatas and the Government-owned Semiconductor Complex Limited would fight back, he said.

"We are not afraid of losing the market to foreign firms," said Dr. Virendra Mohan, chief of SCL. "We are already exporting to Hongkong and West Germany."

The DOE Additional Secretary,

Dr. N. Seshagiri, said with the entry of foreign firms the electronics market would become competitive. However, some experts, including the Indian National Science Academy president, Dr. C.N.R. Rao, disagree.

"When IBM was thrown out, 25 Indian computer firms came up. When Coca Cola withdrew, indigenous soft drinks filled the vacuum. Imagine what will happen when they return," they said.

While Coca Cola is reportedly trying to come back, the invasion from foreign food industry has already begun.

The giant General Foods Corporation of the USA has entered into a collaboration with an Indian firm for making instant foods. A baby food multinational is planning to diversify into products including sambar powder.

According to Mr. Baldev Singh, former chief of technology utilization in CSIR, many of the imported technologies are really irrelevant to taking India to the 21st century.

### ECUADOR DOES NOT RECOGNIZE KHALISTAN

The Ecuador Government has again asserted that it recognizes the Government of India as the only legitimate Government and separatist Sikh group "has neither been nor will it be" recognized by it.

The Latin American Government, in a Press release issued through its Embassy, reiterating its official position, said Ecuador's position with respect to the principle of territorial integrity of States remains unaltered and self-determination was not applicable to separatist entities or ethnic minorities.

The embassy's Press release comes in the wake of the visit of a private Ecuadorian group, led by a former President of the country, to London as guests of the self-styled leader of Khalistan, Dr. Jagjit Singh Chauhan.



It sad the visit to London of Dr. Carlos Julio Arosemena, former Ecuador President, was of an exclusively private nature and in no way compromised the official stand of the Ecuadorian Government.

The release said, in regard to statements on reported official invitation to Sikh leaders, it is precisely clarified that official invitations of the Ecuadorian Government are solely extended to heads of constituted and recognized Governments. The separatist Sikh group has neither been nor will it be recognized by the Ecuadorian Government. Therefore, the said group is not a legal entity for receiving official invitations.

The Minister of State for External Affairs, Mr. Khursheed Alam Khan, after placing the telex message received from the Ecuador Government before the Lok Sabha on the 5th August, said that while the Government welcomed the clarification of the official position of the Government of Ecuador, it was surprised that three prominent citizens of Ecuador had chosen to make such uncalled for and irresponsible statements on a matter which was strictly a domestic one of India and to have offered support for the extremist and secessionist movement based outside India. Their action is not in keeping with the friendly relations that exist between India and Ecuador, a fellow member of the Non-aligned Movement.

### INDIA'S NUCLEAR POWER

The 100 MW Dhruva reactor at Trombay, which has just become critical, is capable of producing enough weapons-grade plutonium for fuelling upto 30 nuclear bombs per annum. It is a purely indigenous project with available stocks of good plutonium that may be converted in the bombs in a short time and there is material available that can be achieved by uranium enrichment plant and by full utilisation of Dhruva capacity of one kilo of plutonium can be produced daily. It is perfectly feasible to produce at least 150 kilos per annum. An atom bomb with a capacity of 15

kiloton blast requires about 5 kilos of plutonium. India already possesses Cirus Reactor, constructed in collaboration with Canada, use whereof however is restricted by agreement. Dhruva project can yield reliable bomb-grade material. India became a nuclear power in 1974 and is in a position to compete with Pakistan in the nuclear race.

### DRUG ADDICTION PERCOLATES DOWN TO COMMONMAN

There has been a sudden rise in heroin addiction cases in Delhi during the past five years. According to Dr. D. Mohan, head of the department of Psychiatry at the All India Institute of Medical Sciences, drug abuse incidences in their clinic have gone up five-fold. In 1980, this form of addiction was not common; by the middle of this year, the clinic had registered 400 cases of abuse of this drug alone. The total number of those being treated is 450 currently.

Speaking at a workshop on "drug abuse, control and remedies", organised jointly by the Vishwa Yuvak Kendra, UNICEF and Jaycees, Dr. Mohan suggested that it was essential to identify the addicts and isolate them for treatment. Proper medical aid and guidance could gradually bring them back into the normal fold.

Dr. S. Saxena, lecturer at the AIIMS, observed that almost 10 per cent of the three-wheeler scooter drivers were drug addicts; 20 per cent of accidents had at least one party involved because of the drug influence. This was not restricted to the elite in hostels, professional colleges, and public schools, but even the common man like carpenters, mechanics and so on were addicts now.

Speaking on the Government perspective, Mr. S. Y. Quraishi, Deputy Secretary, Ministry of Social and Women's Welfare, cautioned against going to quacks for treatment, for in some cases instead of giving relief they were in fact injecting opium into the patients. The Government

was taking a very serious note of this problem and a comprehensive legislation had been planned which would most likely be before Parliament soon.

It has been suggested that all laws concerning drugs, addictions, opium be consolidated into one Act so that all lacunas could be plugged.

### RAJYA SABHA PASSES OPEN UNIVERSITY BILL

The Rajya Sabha has passed a Bill to establish a national open university in Delhi, to be named after Indira Gandhi, aimed at providing higher educational facilities to the people in far-flung areas.

Earlier, it rejected the Opposition-sponsored amendment to refer the Bill to the joint select committee of Parliament.

Education Minister Mr K. C. Pant said that the proposed university would be vastly superior to the present correspondence courses run by the universities. Moving the Bill to set up the university, Mr. Pant said that despite the tremendous expansion of the formal system of education it failed to provide an effective means to equalise educational opportunities. The university was likely to have a positive impact on the education system in the country. It would also encourage a sense of "creative partnership and shared objectives" among those

### SCHOLAR DR. SIDDHESHWAR VARMA DEAD

Renowned scholar Dr. Siddheshwar Varma died in New Delhi on 17th August. He was 98.

Hailed as the founding father of Hindi terminology, he had mastered 36 languages. He was the first Chief Editor of Central Hindi Directorate. Dr. Varma was honoured with Padmabhushan in 1957. He was also honoured by the Dravidian Linguistics Association of India in 1980 for his mastery over Tamil language. ('Aryan Heritage' published an article on Prof. Siddheshwar Varma in its issue of February, 1985.)

*Aryan Heritage, August 1985*



running colleges affiliated to this university. The university would do away with the "patron-client relationship" now existing between universities and affiliated colleges.

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### NUTRITIOUS MUSHROOMS

The word 'mushroom' conjures up the vision of something that appears in plenty suddenly and disappears with equal suddenness. While this is quite true, what is generally not known is that mushrooms are nutritious, quick-growing and tasty food material, with medicinal qualities otherwise rare.

Dhingri (plentorious), a mushroom variety grown in northern India, is used both as food and as medicine, and has a delicious flavour. It is rich in protein and vitamins and is helpful in treating diseases such as scurvy and gingivitis. With very low fat and carbohydrate content, it is prescribed for treatment of diabetes and obesity. Beside protein, it contains fat, carbohydrates, vitamins and ash. They are rich in minerals such as nitrogen, phosphorous, potassium, calcium, magnesium, sodium, copper, zinc, manganese and iron. Amino acid contents are also relatively high.

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### MAGSAYSAY AWARD FOR ANOTHER INDIAN—BABA AMTE

Mr. Murlidhar Devidas Amte, who has made the lives of thousands of lepers and other social outcasts productive and respectable, has been selected for the 1985 Ramon Magsaysay Award for public service.

Mr Amte, 71, is the second person, to be awarded this prestigious prize.

Even in his youth, Mr. Amte, who was born to a wealthy, high-caste system, ate with "untouchables". After tearing up his licence to practise law and renouncing his inheritance, Mr. Amte, with his family of six lepers and a cow, moved in 1951 to a patch of wasteland in Chandrapur district where he established 'Anandwan', the first of three settlements for lepers and other physically handicapped people.

There tens of thousands have been given a chance to prosper, become productive members of the local economy and, most important, recapture self-respect. Mr. Amte's personal philosophy is that "charity destroys, work builds".

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### POPE LEARNING MALAYALAM

The Pope is learning Malayalam so that he can speak at least a few words in that language during his coming visit to Kerala next year.

Pope John Paul II has made it a convention to speak a few sentences in the language of the region he visits. He already knows some words in Hindi which he uses while addressing Indians who visit the Vatican during Easter and Christmas.

The Pope told a visiting Indian journalist that he was looking forward to the trip to the land of Mahatma Gandhi.

The Pope will arrive in India on February 2 next on an invitation extended to him by the late Prime Minister Indira Gandhi, during a visit to the Vatican.

The week-long visit, the second to India by a Pope, will take him to New Delhi, Bombay, Calcutta, Bangalore and Madras besides Kerala.

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### WOMAN-POWER IN CHINA

Woman-power is China's greatest man-power. Even among the elderly or the disabled, there is no idle hand.

Half of China's one billion are women, which means that there are 500 million women who can provide brain and brawn to power China's ongoing modernisation programme.

A delegation on a recent visit to the country found that women carry heavy baggage at the airports, they till fields alongside the men, manage private restaurants, drive cabs, supervise banks or run Government ministries. In a number of production centres in Shanghai, Hangzhou and Guangzhou—in silk, embroidery, and garments factories, as also the printing and editorial

houses at the People's Daily, the delegation found that women formed a majority of the workers. In the cities, women police officers help man the traffic and give direction to foreigners.

Everywhere in China, women are in the forefront of development, the delegation observed.

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### VIETNAM TO PULL OUT FROM KAMPUCHEA

Official Kampuchea News Agency (SPK) has reported that Vietnam has pledged to withdraw all its military forces from Kampuchea by 1990. The withdrawal would be progressive, with a view to ensure peace and security. It would also lead to normalisation of relations between China and Vietnam.

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### TECHNOLOGY EXCHANGE BETWEEN TOSHIBA AND SIEMENS

In order to enhance its presence in the European semi-conductor market, Toshiba Corporation of Japan and Siemens of Germany have agreed to a programme of technology exchange and cooperation in semi-conductors.

The programme involves the two electronics concerns serving as second sources of supply to each other cross-licensing of semi-conductor component patents and possible joint development of new products.

Toshiba will first provide Siemens with technology and data to make a new type of high-capacity memory chip, which Siemens will make and sell under its own name outside Japan.

The new chip can hold the equivalent of four pages of newspaper text or 1,30,000 characters, four times more than the 256-kilobit chips now being used. It is about 1.5 times as fast and 75 percent of the electric power as the 256-kilobit component. Toshiba plans to produce 1,00,000 units a month, starting April, 1986.

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## SETTLEMENT OF PUNJAB PROBLEM

### "Little Short Of A Miracle"

For Rajiv Gandhi, it was a moment of triumph. Following his election last December, the Indian Prime Minister had assigned the "highest priority" to the question of finding a solution to the crisis in Punjab over Sikh demands for greater autonomy. Against all odds, he arrived last week at a settlement with moderate Sikh leaders, a victory that was achieved after 33 hours of virtually nonstop talks between the Government and the Sikhs. That Gandhi had managed to persuade the Sikh leaders to come to New Delhi for talks was in itself a momentous achievement. That an agreement was reached so quickly to a problem that over the past three years has claimed thousands of lives, threatened the unity of the country and led to the assassination last October of Prime Minister Indira Gandhi seemed little short of a miracle.

—*Time Magazine*, 5.8.1985

## ANTI-INDIA BIAS OF CANADIAN MEDIA

Canadians eager to hear what measures had been agreed upon were disappointed by their national radio and television service, which was more interested in broadcasting the instant rejection by Punjabi extremists than in explaining what had been rejected.

Automatic screams of rejection from political extremists in the Punjab should not be allowed to obscure the value of an act of statesmanship by two Indian leaders that has produced the framework of a possible solution to communal tensions between Sikhs and Hindus.

—*The Free Press of Winnipeg*

## INDIA SHOULD INTERVENE

India's Prime Minister, Rajiv Gandhi, logically should follow up his recent trip to the United States and his recent visit to the Soviet

Union with a new effort to stop the conflict in Afghanistan. Just as the United States is the one country that can deal with both sides in the Israeli-Arab conflict, so India is the one nation that can act as an intermediary between the superpowers on Afghanistan.

True, India's enmity with Pakistan is a complicating factor, but not necessarily an inhibiting factor. If the Russians were to pull out of Afghanistan, the United States would be in a position to curtail its heavy supply of sophisticated arms to the Pakistani Government. India's self-interest would thus be served.

The Reagan administration is reconciled to an Indian tilt to Moscow for the immediate future. Its aim is to increase U.S. trade, investment and technological transfer to India, so as to build a web of interests that eventually could improve the political relationship. An end to the war in Afghanistan would fit in well with this policy.

—*Baltimore Sun*, USA

## GOLDEN TEMPLE COMPLEX

It is very good news that the Shiromani Gurdwara Prabandhak Committee has appointed a high level committee to evolve a code of conduct for the maintenance of peace in the Golden Temple complex. Last week's clash between the supporters of Baba Joginder Singh and Sant Harchand Singh Longowal within the holy complex, necessitating the entry of the police, only increases the urgency for the evolution of a code. It is actually time for the SGPC to save the gurdwaras under its control from becoming political battle-grounds and venues of clashing ambitions. Any suspicion of any one storing arms in the area must be immediately dispelled. Perhaps it is too much to ask the Sikh community to delink religion from politics, but a step can be taken to separate the two identities and take the political wing a safe distance away from the Temple.

—*The Tribune*, Chandigarh

## A QUESTION BY A STUDENT

Sir, I happened to read the monthly journal of D.A.Vs. 'Aryan Heritage' of the month of April, 1985. I am a student of a D.A.V. School. In the magazine, an article by Mr. P.L. Malhotra was about school education. Now, as a student, I must tell you about the general problem of a student. A student is interested in only one subject and aims to become something in that subject. Then, why teach him other subjects which are so tough that a student always finds himself buried in books? I don't have any interest in Science but I have to study about cells and even the functions of its organelles. Do you think it is fair to students? When their minds are full of fears of exams all round the year, how can you expect them to read the books which will inspire national spirit in them?

D.A.V. Model School, Abohar.

## 'A NICE MAGAZINE'

Sir, Please send me the monthly copy of 'Aryan Heritage' at my following address :—

Devendra Kumar Kapoor,  
302, Captain Villa,  
Mount Mary Road,  
Bandra-Bombay-50.

February issue of the Magazine is a very nice issue. "Education—A Top Priority" is an eye-opener article. Hearty congratulations for such a nice magazine.

Bambay —*Devendra Kumar Kapoor*  
29-3-1985

## MODERN REVIEW का स्मरण

प्रिय बन्धु श्री दरबारी लाल जी,

आपका पत्र 405/85 दिनांक 20-7-85 तथा 'Aryan Heritage' अंक जन ८५ प्राप्त हुआ। आपके सद्प्रयासों की भूरि-भूरि प्रशंसा है। पत्रिका उच्च-कोटि की है। लेख और लेखक बौद्धिक जगत के सम्मानित हैं। 'Aryan Heritage' को देखकर वर्षों पूर्व की Modern Review का स्मरण हो आया। वैसे ही लेख तथा वैसे ही सम्पादकीय सज्जीकरण। कृपया धन्यवाद स्वीकार कीजिये।

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# DASTARDLY MURDER

## A Challenge to Sikh Leadership

**W**ITH supreme courage, Sant Harchand Singh Longowal, the foremost Akali leader, had signed the Accord with the Prime Minister, Shri Rajiv Gandhi. This Accord created a remarkable change in the troubled politics of the Punjab and there was wide-spread jubilation throughout the State. However, it was a great eye-sore to the Sikh extremists and it was apparent that thereafter Santji was at the top of their hit list. Sant Longowal also had signed the Accord with his eyes open, fully alive to the risk involved.

While the Accord was generally welcomed, except in extremist circles, unfortunately S. Gurcharan Singh Tohra, President of the Shiromani Gurudwara Prabandhak Committee, and Mr. Parkash Singh Badal, former Chief Minister, parted company with Sant Longowal on account of differences relating to the Accord.

The situation, however, changed altogether after the decision of the Government to have elections in the Punjab on 25th September 1985. The earnest appeals of Sant Longowal to his leading associates for full cooperation in fighting the elections had an immediate response. At a meeting, held at the residence of Mr. Badal at Chandigarh on 20th August 1985 forenoon, it was declared that, notwithstanding their differences in respect of the Accord, the three leaders had decided to fight the forthcoming elections as a united team. Shri Tohra read out the joint statement agreed upon by the three leaders, emphasising Akali unity. This was the high watermark in the career of Sant Longowal, who, at the comparatively young age of 53, had thus established himself as a symbol of hope for the Punjabis.

On the same evening, Sant Longowal, while addressing a gathering in the Gurudwara at Sherpur, was murdered by Sikh terrorists. A bullet which struck near his heart proved fatal and in spite of all efforts by medical experts he could not be saved. It is one of the greatest tragedies of modern Punjab. A noble soul, dedicated to national integration and the cause of Sikhs, has thus been silenced for ever. His mortal body was consigned to the flames with full State honours, amidst chants of 'Longowal Amar Rahe', at his Dera at Kambowal village near Longowal. Amongst heart-rending scenes, Giani Kirpal Singh, Jathedar of

the Akal Takht, lit the funeral pyre, while the guns from the Punjab Police posse boomed in salute. Giani Sahib Singh, Head Priest of the Golden Temple, had earlier performed the Ardas amidst a large gathering of about 1,50,000 people. It is stated that the Prime Minister was very keen to attend the cremation but was persuaded not to do so for security reasons.

The two murderers, Gian Singh and Halvinder Singh, were arrested on the spot, while the third, Jarnail Singh, was also taken into custody at village Halvara near Ludhiana, a day later. Punjab and Chandigarh observed a total Bandh on the day of the cremation and parts of Haryana and Himachal Pradesh also remained closed. Both the Houses of Parliament, in a rare gesture, paid rich tributes to the departed leader. Mr. Rajiv Gandhi stated, in a voice choked with emotion, that the Sant had joined the long line of Sikh and National Martyrs and declared that the nation would not yield to terrorist tactics and would fight such forces with all the strength at its command. Mr. Bal Ram Jakhar, Speaker of Lok Sabha, described the Sant as an apostle of peace and condemned the cowardly act of abominable murder in a sacred Gurudwara. In the Rajya Sabha, the Chairman, Mr. Venkataraman, gave an expression to his shock at the tragic death of the Sant and described him as a bold leader who had ushered in a new era of peace and trust in Punjab. Both the Houses of Parliament adjourned without transacting any business, as a mark of respect to Sant Longowal.

The murder of Sant Longowal has created a serious crisis in the Akali party as none of the other leaders has the stature of the departed Sant. He had already acquired the status of a national leader. It is true that Sant Longowal had re-established rapport with Shri G.S. Tohra and Mr. Parkash Singh Badal before his dastardly murder, but it is yet to be seen how far they are able to win the confidence of the Akali Jathedars.

Another problem facing the Akali leadership is as to whether the Akali Party should withdraw into its old shell and resume its primary role to solve the Sikh problems or join the national mainstream to which the Santji was leading it.



# Issues Beyond The "Assam Accord"

By

Shri Inder Jit

FEW political developments have brought greater joy and relief in recent years than the dramatic announcement of the "Assam Accord" by Mr. Rajiv Gandhi on Independence Day. Professionally, I was among the first to spotlight the foreigners' problem at the national level in one of my articles of December 4, 1979, entitled "Assam is not for burning". I wrote: "People's power has asserted itself magnificently in Assam, a State which regretfully continues to be a distant cry from New Delhi. Most people outside Assam have little idea of all that has happened in the State during the past month. About a fortnight ago, Assam witnessed for six days an unprecedented mass satyagraha which was not only in the finest Gandhian tradition but would have gladdened the Mahatma. Briefly, the Assamese are fighting for their identity and survival against an undeclared invasion of their State by lakhs of foreigners." I concluded: "New Delhi would be well advised not to play lightly with strong Assamese feelings. Ultimately, the Centre and responsible opinion in Assam must, above all, ensure one thing: Assam is not for burning."

Appropriately, the Accord generally caused jubilation in Assam and elsewhere in the country, notwithstanding the criticism by a couple of organisations within the State and distressing parochial notes struck by some West Bengal leaders. The All-Assam Students Union (AASU) leaders, headed by Mr. Prafulla Mahanta and Mr. Bhriгу Phukan, danced with gay abandon on return to Guwahati as at the time of colourful Bihu festival. Everyone was clearly wearied and tired of a dispute which could have been resolved on more or less the same basis first in 1980, then in 1982 and again early in 1983, prior to the bloody Assembly poll, but for the Centre's insistence on speaking from a position of strength and the extremist stance adopted by some hawks amongst the agitators. But now that some weeks have rolled by since the Accord was signed and the resultant euphoria has abated, it is time to face certain realities. The Accord takes care only of today. We have also to think of tomorrow—a point sadly missed in most commentaries and discussions, especially those put out by AIR and Doordarshan.

More than anything else, the Accord has honour-

ably ended for both sides a long-drawn agitation in which there is no victor or vanquished, as aptly stated by Mr. Rajiv Gandhi. The Agreement, no doubt, takes care of the two principal demands of the Assam leaders. It provides for a framework for dealing with the problem of foreigners. It also commits the Centre to taking steps to "protect, preserve and promote the cultural, social, linguistic identity and heritage of the Assamese people." But, before long, we will have to worry about those who came after March 25, 1971, in view of the stand taken by Bangladesh. On August 18 last, Dacca declared: "There is no Bangladeshi in Assam and no question of their migrating illegally. How can they (India) deport people who are not Bangladeshis?" This should be a cause of major concern, not the provision in the Accord which allows persons who came between January 1, 1966 and March 25, 1971 to stay on, but disenfranchises them for ten years. The provision may not suit the poll politics of the CPM leaders. However, they need graciously to acknowledge the gesture made by the Assam leaders.

Deportation of foreigners is, however, only one aspect. The major problem we must tackle now is the question of continuing infiltration. Top priority requires to be given to sealing the border effectively. If infiltration continues, we will easily have another five lakhs of foreigners in the next ten years. The Assam Accord provides that "all effective measures would be adopted to prevent infiltrators crossing or attempting to cross the international border." It also provides for (a) patrolling on land and riverine routes, (b) adequate number of check posts, (c) a road along the international border to facilitate patrolling, and (d) a no man's land between the border and the road, wherever possible. But this is not the first time that New Delhi has made assertions or expressed such sentiments. Identical thoughts have been expressed by successive Prime Ministers—right from the time of Nehru.

In fact, Nehru personally assured the Assam leaders, time and again, that foreigners from the erstwhile East Pakistan and now Bangladesh would be sent back. But his promises and those of his successors remained unfulfilled, eventually leaving Assam's patient and long-suffering people no choice but to mount an



anti-foreigners agitation. Regrettably, not many care to acknowledge two things. First, the Assamese people and, more especially, AASU rendered a vital national service by raising the foreigners issue and forcing the Centre to shoulder its constitutional and moral responsibility. New Delhi is expected on its own to keep the foreigners out. Yet it callously ignored not only its own duty but also the Assamese psyche and lessons of history. Second, Assam almost went to Pakistan at the time of partition as a Muslim-majority province but for a hard struggle put up by one of its great sons, Gopinath Bardoloi. Eventually, Sylhet, a predominantly Muslim-majority area, was detached from the State and given to Pakistan, and Assam enabled to continue with India.

New Delhi has to apply its mind to the problem as never before and to be clear on a few basic points. First and foremost, no one must be allowed to exploit the foreigners for partisan ends. Successive Congress ministries in the State since 1952 have acquiesced in or encouraged the influx of foreigners, who have all along provided vote banks for the ruling party. (Let alone votes, foreigners have willingly given protection money for permission to stay on.) Further, it must go deep into the causes of infiltration—economic, social and political—and apply its mind to ways and means of cutting infiltration down to the barest minimum, after making allowance for the difficult nature of the 4,046 km Indo-Bangladesh border—its terrain, topography and formation. The border runs through five States — West Bengal, Assam, Meghalaya, Tripura and Mizoram. It has a riverine length of 781 km—335 in West Bengal, 105 in Assam, 83 in Tripura and 260 in Mizoram. There is none in Meghalaya. At times, it passes through thick forests and some time through steep hills. Some parts of Bangladesh cut into India and vice versa.

Veteran administrators and experts feel it should be possible to largely seal the border physically, provided New Delhi has the required political will and determination. They argue that we have tended to treat the problem softly and cite the case of Mexico's border with the United States. Instead, we need to borrow from post-war European experience as symbolised by the border between East and West Germany. In the past, we have, no doubt, thought in terms of some sort of a wall along the land border and a no-man's land. I recall discussing the proposition at length with Mr. G. L. Nanda, then Union Home Minister. Some years back, Giani Zail Singh, as Union Home Minister, talked in terms of an electrified barbed wire fence. But none of these ideas has been pursued. This has to be done now and serious thought given to mining the area and making infiltration dangerously risky. The rivers and the char lands, the islands which emerge in the winter months, do pose a problem. But it should not be beyond Indian ingenuity to plug the loopholes with the help of watch towers, check posts, motor boats and pontoons.

Simultaneously, some other steps need to be taken. Village headmen should be made responsible for any

infiltration and adequately punished for dereliction of duty. Remember, infiltrators may slip through even a mine field. But they cannot escape an alert village headman. Some areas already occupied by registered foreigners could pose a problem. However, this could be overcome by posting committed officials or special volunteers. Registration of births and deaths must be made compulsory and enforced. (Interestingly, Mr. P. A. Sangma, Union Minister of State for Commerce, was accused of having infiltrated from Bangladesh in 1965 when he stood for the Lok Sabha in 1977 from Tura in the Garo Hills of Meghalaya. Fortunately, he was able to show that he was a student in a local primary school in 1955.) Further, laminated identity cards need to be issued to all Indian citizens (both local and non-local) not only in all the north-eastern States but also in West Bengal and Bihar; the latter has lately reported an influx of erstwhile East Pakistani Muslims.

Most of the influx from Bangladesh is caused by economic factors. One way out for India is to persuade Bangladesh to resume border trade, as strongly pressed for by Meghalaya, Manipur and Tripura. India and Bangladesh entered into an agreement on border trade in 1972. But, thereafter, Dacca suspended it unilaterally. New Delhi has been trying to get it resumed, but without luck. Meanwhile, trade is unofficially continuing through smuggling, with the connivance of police and others on either side. (Meghalaya has, for instance, limestone, coal and citrus fruit to offer and Bangladesh fish, chicken, eggs and fresh vegetables.) But the economic benefit is going to the smugglers, not to the common folk. Organised trade would benefit the ordinary people and discourage them from crossing over into India. Not a little of the influx is seasonal during agricultural operations. This could be controlled on Government-to-Government basis through an agreement, which would benefit both countries. In addition, it would ensure the return of Bangladeshis to their country at the end of these operations.

Broadcasting to the nation during the grim days of the Chinese aggression in 1962, Nehru said: "Our hearts go out to the people of Assam." The Chinese are no longer racing down towards the foothills of Tezpur and the Brahmaputra valley. But one finds one's heart going out again to the fine and friendly people of Assam who have suffered another trauma in their battle for survival—this time six long years of agitation and untold suffering. The State, lush green and beautiful, has vast and varied resources. As India's eastern sentinel, its strategic importance cannot be over-emphasised. Yet, Assam has remained sadly neglected by the Centre and is industrially backward despite its proven potential. Overall economic development is undoubtedly Assam's main problem. Happily, New Delhi has renewed its "commitment for the speedy all-round economic development of Assam so as to improve the standard of living of the people." Good days seem to be here for Assam. Much, however, will depend upon the implementation of the Accord, and the manner in which New Delhi tackles vital issues that lie beyond. □



# Rabindranath Tagore : The World Poet

## An unbreakable link between the East and the West

By

Dr. B. R. Sharma

**R**ABINDRANATH Tagore was not only a national poet of India but also a poet for the whole world. It would be appropriate to call him a World Poet and not just an Indian Poet. The whole of mankind is proud of him and the ideal of freedom, cherished by him, was for peace, prosperity and progress of the whole world. Thus, we should remember him as an internationalist and also as an unbreakable link between the East and the West.

In one of his poems in his world-renowned "Gitanjali" he prays to the Almighty to give strength to the common man to fight for freedom. He wants to let his country awake into the great dawn of freedom and fearlessness. He would like to see the common man holding his head high in an atmosphere of freedom.

Under the influence of the Indian philosophy, preached by the Upanishads and the mystic folk-singers of Bengal called Bowls, through a synthesis of these two along with similar strains in the philosophy of the poets from the West, he decided to submit 'soul' (Atma) to the universal soul (Vishwatma). This also accounts for why there is no clash in his thinking against other nations. His love is love for the whole world. Then, this also explains why his writings have a universal appeal in them.

He is so much determined to work for the whole world and in propagating world brotherhood through his writings that, in one poem he

goes to the extent of saying "Ekla Chalo Re" (walk alone, walk alone). The lines are :

"If no one comes to hear your call, then walk alone, alone, alone."

In his long poem "Prabasi", he says that in all parts of the world is his native land and that his home is everywhere. He sought freedom from the foreign yoke for India and most of his writings are an evidence of it. But he was never an anarchist and he never favoured violent means to achieve the end that was cherished by the overwhelming majority of India. In fact, the whole country wanted independence from the colonial rule of Britain. But since he had derived his conclusions from the philosophy of India, he wanted Indian culture to prevail

In his prose writings, he wrote on the inter-connection between nationalism and internationalism. In his poems like 'Kadi O Komal', 'Banga Basir Prati', 'Ahwan Geet', 'Durant Asha' and 'Bhuvan Mohini', we find fine profusions of his patriotic zeal to see India great and free in the near future.

His sympathy for the lot of the common man was not just for show. In no case was it a lip-sympathy. He wanted practical work and always did his best to see that his ideas were implemented. The establishment of Vishwa-Bharati is one example that proves how enthusiastically he wanted to see his views materialized. He realised the value

of genuine education and the University that he founded has, since its very inception, been emphasizing upon solid and concrete service that aims at teaching man the value and dignity of labour.

In 1901, Rabindranath Tagore started his Bolpur School, which he called Shanti-Niketan. It was situated in sylvan surroundings. But as he was not satisfied with just preserving our own heritage, he included in his curriculum of studies many other cultures which were taught by teachers representing different countries and cultures.

He later wrote : "We have only made a beginning. We have given the children an opportunity to find their freedom in nature by being able to love it. For love is freedom. I know, men preach the cult of the simple life by glorifying the spiritual merit of poverty. I refuse to imagine any special value in poverty. It is mere negation. But to put the callousness of asceticism against the callousness of luxury is to fight one evil with another, inviting the pitiless demon of the jungle."<sup>1</sup>

As we know, and as Vivekanand also pointed out in America in 1890, the West has generally emphasized upon material prosperity and physical comforts. The East, on the other hand, has been associated with renunciation and asceticism as sources of spiritual life and its advancement.

1. Rabindranath Tagore—Towards the Universal Man (A Poet's School), P. 296.



In this regard, Tagore advanced his philosophy of bringing about a synthesis and harmony between the two.

As Rabindranath Tagore had an occasion of travelling extensively in the countries of the West and visited France, Germany, Holland, Norway, Sweden, and other countries, he came to realise the worth and implications of Western nationalism. Nationalism stood for an 'unshakable material strength and prosperity.'<sup>2</sup>

When Tagore came back to India, he found his own nation groaning under the yoke of British rule. The people of India were fighting a struggle against the foreign rule. He thought it necessary to advise Indians to avoid the pitfalls into which other nations had fallen in their madness to attain efficiency through nationalism.

According to Tagore, material prosperity alone was to lead us nowhere. To avoid anarchy and lawlessness, we require discipline, and to inculcate in the people interest in spiritual growth, it is love of humanity alone that can keep them on the right track. In a letter he wrote: "What is Swaraj? It is maya. It is like a mist that will vanish, leaving no stain on the radiance of the eternal. However, we may delude ourselves with the phrase learnt from the West; Swaraj is not our objective. Our fight is a spiritual fight—it is for Man. We are to emancipate man from the meshes that he himself has woven round him—these organisations of National Egoism."<sup>3</sup>

Tagore was shocked to see how freedom-loving countries swore by freedom but were dependent on armaments and frequent supplies of arms and weapons of war for their own defence. He also wondered why the bigger nations were all out to exploit the smaller ones. Every nation was engaged in a shameless competition to capture markets

abroad. Therefore, he had to write :

"The nations love their own countries and national love has only given rise to hatred and suspicion of one another. The world is waiting for a country that loves God and not herself. Only that country will have the claim to be loved by men of all countries."<sup>4</sup>

In his novel "The Home and the World", a character has been shown commenting on patriotism and on whether it stood in the way of internationalism :

"I have nothing against your worship as such, but how is it you propose to conduct your worship of God by hating other countries in which he is equally manifest."<sup>5</sup>

H.G. Wells has a similar idea to express :

"Nationalism and patriotism rarely function in and of themselves; they require active suspicion and hatred of foreigners or minorities, if they are to thrive."<sup>6</sup>

In the context of patriotism and nationalism, Tagore laid stress upon internationalism, which was not only the demand of humanitarianism but one who believes in universal brotherhood of men must necessarily see on walls between one nation and another. He wrote: "For me patriotism is not exclusive. I will not hurt England or Germany to serve India. A patriot is much less a patriot, if he is a lukewarm humanitarian."<sup>7</sup> He wanted freedom for India to enable her to march ahead with pride. The principle of equality and dignity of man was at the root of all his idealism.

We know that from the beginning of his own public life, Tagore had attached a great importance to the value of cultural meeting of the

East and the West. He realised that such a meeting would result in a cultural enrichment that is of great use to the whole of mankind. His activities during the Bengal partition and his writings that were made use of even by the Brahmo Samaj tell us how eager he was to put his philosophy into action.

Tagore believed in and preached the ideal of universal brotherhood. The concept of universalism as defined in the Encyclopaedia of Religion and Ethics is: "It designates the setting aside of the belief that a nation or race is privileged to enjoy the special protection or favour of God, or of a deity whom it requires as peculiarly its own; and contemplates all nations and races as standing, actually or potentially, in one and the same relation to one and the same God."<sup>8</sup>

In fact, when we see how Tagore applied his convictions to India, we remember that India of Tagore's dreams is also the India of history where all creatures, languages and faiths are welcome, and have an honoured place to form a symphony of universalism.

Rabindranath Tagore's long association with Brahmo Samaj explains how he wanted India to awaken in a new dawn of cultural renaissance. He believed in borrowing a few good points even from the West and one who believes in universalism knows that the barrier between the East and the West is artificial. Commenting upon this, he says :

"These western people have made their money, but killed their poetry of life. Here life is like a river, that has heaped up gravel and sand and choked the perennial current of water that flows from the eternal source of the snowy heights of the ancient hill. I have learnt, since I came here, to prize more than ever the infinite worth of frugal life and simple faith."<sup>9</sup>

4. Ibid.

5. Tagore, R.: *The Home and the World*, p.37.

6. E.M. Earle (Editor) cited in "Nationalism and Internationalism", p. 91.

7. K. Kripalani: *Tagore Rabindranath: A Biography*, p. 290.

8. James Hastings (Editor): *Encyclopaedia of Religion and Ethics*.

9. Rabindranath Tagore: *Letters from Abroad*, p. 47.

2. *Letters from Abroad*: Letter from Chicago, 3.3.1921.

3. Tagore, R.: *Letters from Abroad*, Letter, dated 2.3.1921.



Some of his letters from abroad indicate that he did not agree with those who preached naked and sectarian nationalism. He condemned the western cult of nationalism as the greatest evil that was a danger to peace of the world. In a letter that Tagore wrote from America in 1921, he said: "To me, humanity is rich and large and many-sided. Therefore, I feel deeply hurt when I find that for some material gain man's personality is mutilated in the western world and he is reduced to a machine. The same process of repression and curtailment of humanity is often advocated in our country under the name of patriotism."<sup>10</sup> A deliberate impoverishment of our essential nature is undoubtedly a crime. It leads to the cultivation of callousness. We should note that God's purpose is to help man achieve perfection. Needless to point out, it involves the pursuit of the ideal of internationalism and love of mankind in general. Tagore adds:

"But when I find man, for some purpose of his own, imposing upon his society a mutilation of mind, a niggardliness of culture, a puritanism which is spiritual penury, it makes me inexpressibly sad."<sup>11</sup>

In 1905, the year in which Bengal partition took place, Tagore drew attention to the contrast between the western concept of State and the eastern one by throwing light on the obligations of the ruler towards the ruled. The ancient ideal was for the State to fulfil its obligations to the people and for the people to contribute their best towards the welfare of the State. An individual does have certain duties and responsibilities towards a smaller group, but, at the same time, he is also required to transcend the limits of home and village and advance towards the ideal of universality. 'Vasudhaiva Kutumbakam', i.e., the whole world is one family.

Salvation lies in unity and not in separateness or emphasis on diversity. Tagore said: "No country can find salvation in detaching itself from others. In is either salvation together or disappearance."<sup>12</sup> While

interpreting the conflict between sage Vishvamitra and sage Vasishtha, Tagore identified the spirit of the former with that of the West and the latter's with that of the East. The conflict was between the forces of aggression on the one hand and those of urge for peace on the other. The coming together of the two is essential, if we aim at the welfare of mankind as a whole. Their unity would pioneer an age when "all the fire and fight are changed into the smile of flowers and song of birds."<sup>13</sup>

The Industrial Revolution that took place in Britain in the nineteenth century proved to be a great inducement for nationalism to develop rapidly. Obviously, it was an effect or consequence of scientific advancement. Almost an upheaval took place when masses were uprooted not only from their ancestral homes, but also from their traditional beliefs which were an essential part of their religion. Thus, nationalism began to be adopted as a new religion and in the West it replaced Christianity.

During the thirties and forties of the present century, Rabindranath Tagore witnessed how national aspirations were misused to make people cruel and callous towards others. There was an urgent need of men of vision and breadth of outlook who could mould society after an ideal pattern, according to the principles of internationalism.

Tagore, the great thinker and writer of modern India, always laid stress on the necessity of an international outlook, which alone was a guarantee for safety of the world from war and murders. He was against the British rule but he was not against any man or woman from England. Some of his ardent admirers, friends and followers were from Europe.

He condemned the western cult of nationalism as the greatest evil endangering the peace of the world. It was in this vein that in 1921 he had to write from America: "To

me, humanity is rich and large and many-sided. Therefore, I feel deeply hurt when I find that for some material gain, man's personality is mutilated in the western world and he is reduced to a machine. The same process of repression and curtailment of humanity is often advocated in our country under the name of patriotism."<sup>14</sup>

His ideal of universality went a long way towards making him an internationalist. He believed that the whole world is indeed just one family. The idea of universality reminded him of both religion and politics, which divided people only because of differences of opinion on the question of religion or politics in life. On this, he remarked: "Formalism in religion is like nationalism in politics. It breeds sectarian arrogance, mutual misunderstanding and a spirit of persecution."<sup>15</sup>

The ideal of universality also led him to emphasise and preach spiritual affinity between East and West. On this, he said: "We are complimentary to each other because of our different outlooks upon life, which have given us different aspects of truth."<sup>16</sup> His knowledge of and belief in the Upanishadic teachings instilled in him a feeling that the individual spirit is the same everywhere. Hence, there was no need of confronting one nation with another and internationalism was the only ideal that would enable the people of the world to put the ideal of universalism into practice.

Thus, Rabindranath Tagore stood for putting an end to formalism in religion and he would never like the people to be dogmatic. He was fully aware of the weaknesses inherent in the ideal of nationalism, preached in the West. So he warned India and Asia to keep to the ideals of spiritualism that teaches the lesson of human brotherhood. Therefore, all the writings of his seek to emphasise the value of universalism as practised in life.

14. Tagore R.: Letters from Abroad p. 56.

15. Ibid, p. 42.

16. A Centenary Volume: Article by Mulk Raj Anand, p. 72.

10. Tagore, R.: Letters from Abroad, p. 47.

11. Ibid., p. 56.

12. A Centenary Volume: Sahitya Akademi, p. 29.

13. R. Tagore: Letters from Abroad, p. 47.



# DELHI, ISLAMABAD AND KABUL

By

Shri Inder Jit

INDIA's quiet efforts to defuse the situation in Afghanistan and help find a political solution to the continuing imbroglio may well open a new chapter in the relations between New Delhi and Islamabad and in the history of our troubled subcontinent. It has already earned Mr. Rajiv Gandhi an appreciative "thank you" from Islamabad. This happened when Pakistan's Foreign Secretary, Mr. Niaz Naik, called on the Prime Minister and had a frank, cordial and useful discussion with him. Mr. Gandhi had taken up the Afghan issue with Mr. M. Gorbachyov during his visit to Moscow and candidly conveyed to the Soviet leader India's deep interest in an early solution of the Afghanistan problem, which has brought cold war to India's doorsteps, and forced an arms race upon it vis-a-vis Pakistan. Mr. Gandhi also told him that the arms race was constraining India to divert scarce resources from development to defence and reportedly said: "All our hopes for a better life hinge on peace."

Fortunately, Mr. Gorbachyov too is keen on giving top priority to providing his people a better deal—by delivering the long-promised goods. (Remember, Mr. Gandhi told Indian journalists at Frunze: "Surprisingly, I feel that what he is trying to do in the Soviet Union is not very different from what we are trying to do in India.") In contrast to his predecessors, the new Soviet leader seems inclined to seek an early political solution of the Afghanistan problem than digging in militarily, which creates its own pro-

blems inside Afghanistan and at home and abroad. (The Soviet forces in Afghanistan reportedly number 1,30,000 men. These forces have control mainly over Kabul and other principal cities. More than half the rural areas are said to be under the insurgents.) In fact, Mr. Gorbachyov told Mr. Gandhi that he was also in favour of a political solution of the Afghanistan problem. But he was not sure if the United States too wanted a political solution. Washington, in his view, seemed more interested in getting the Soviets bogged down in Afghanistan and in bleeding them white.

The Prime Minister's talk with the Soviet leader held out hope. Of significance in this context was his reply in Frunze to a question on the prospect of a political solution. Said he: "I think much depends upon the United States and Pakistan. Mr. Gandhi, therefore, broached the subject with President Reagan in Washington and conveyed to the US leaders Moscow's inclination to seek a political solution—and its perception of the American outlook. Washington is understood to have assured Mr. Gandhi that it was not interested in bleeding the Soviets white. However, it feared that the Soviets had no intention of leaving Afghanistan. When Mr. Gandhi reaffirmed what Mr. Gorbachyov had told him, President Reagan and his advisers assured India's Prime Minister that they genuinely wanted a political solution which was fair and honourable to all sides and ensured the independence and integrity of Afghanistan. The response was clearly positive. Mr. Gandhi, there-

upon, sent Mr. Romesh Bhandari, Foreign Secretary, from Washington straight to Moscow so as to get the message across at the earliest.

Moscow was pleased to get the signal. But its response this time was "not as warm". True, it wants a political solution. However, it is not easy to give up a territory about which one has dreamt dreams for centuries—and which holds out promise of realising another dream: access to the warm waters of the Indian Ocean. Opinion, nevertheless, appears broadly agreed among the two super powers on three points. First: a clear accord between Kabul and Islamabad on non-interference and non-intervention. Second: a clear undertaking by both the United States and the Soviet Union recognising the independence and integrity of Afghanistan and agreeing not to interfere or intervene in its internal affairs. Third: return of the refugees, who total some three million, to Afghanistan. Point four of Geneva Four is also acceptable in principle. The Soviet Union is agreeable to the withdrawal of its forces from Afghanistan. But no time frame has been mentioned. Meanwhile, Kabul (and surely Moscow) also wants an end to Chinese and Iranian interference.

Islamabad has also conveyed to Mr. Gandhi its keen interest in a political solution of the Afghanistan problem. Pakistan's point deserves to be easily taken now that it conforms to India's own approach and interest. Jawaharlal Nehru was of the firm view that India's security frontier lies along the river Oxus, not



Khyber Pass and hence his initiative in enrolling Afghanistan as a founding member of the Non-Aligned Movement. India has, thus, a strong vested interest in an early solution of the Afghanistan problem. This is all the more so since there is little likelihood of Washington stopping its arms supplies to Pakistan as long as the Soviets continue to be in occupation of Afghanistan, no matter how hard we try and how loud we protest. The US goes by its own perception of its geo-political and strategic interests. Not surprisingly, therefore, Mr. Gandhi almost drew a blank on this vital subject, notwithstanding all the nice words and the great success of the Prime Minister's visit and the Indian Mela. In fact, Washington has since announced its next package of military and other aid totalling \$ 4 billion. A solution of the Afghan problem along will bring an end to American arms for Pakistan.

Expectedly, Pakistan also pressed for a no-war pact or, for that matter, a treaty of peace and friendship during recent talks. Many experts in New Delhi believe that Islamabad's offer of a non-aggression pact is designed mainly to convince the US Congress that Pakistan is peace-loving and deserves military assistance. Yet, this is not necessarily so, as shown by experience over the past five years and more. Pakistan has continued to get military aid as a frontline State in terms of the US "strategic consensus", and has been promised more. What then is Pakistan's interest in seeking a no-war pact? Islamabad, it appears, wants a no-war pact essentially as an assurance against India joining hands with the Soviet Union in a "nut-cracker operation" against Pakistan. New Delhi, however, sees no reason why it should oblige Islamabad so long as it continues to thrust an arms race on it and also pursues policies inimical to India, as reflected in its nuclear programme and its continued aid to ter-

rorists in Punjab. New Delhi also regrets that Pakistan has done little to implement the Simla Accord.

Pakistan has sought to allay India's strong misgivings in regard to its nuclear programme. It has put forward five alternatives for assuring India—signing the NPT, full-scope safeguards, a nuclear free zone, bilateral inspection or bilateral declaration. But none of the five formulae meet India's basic objections. As the Prime Minister told the NBC of America the other day: Pakistan's offer of on-site inspection of its nuclear facilities is flawed as it does not cover the enriched uranium Islamabad has already produced. We wonder where this enriched uranium is going." Mutual inspection has never worked. A country can always conceal what it wishes to. In Pakistan's case, even the total budget for its nuclear programme is not known. Again, "hard evidence" available with India shows that Pakistan continues to help and train terrorists from India even though Mr. Niaz Naik complimented Mr. Gandhi for showing statesmanship in resolving the Punjab problem. One top source said: "We confronted them with facts at the last meeting. Islamabad is a little more cautious now. It trains terrorists in small groups and away from the border, unlike in the past."

Under the Simla Agreement, both sides, for instance, agreed to restore normalcy and, among other things, agreed to restore economic and trade relations, communications as well as cultural exchanges. Yet, India has been singled out for a ban on trade in the private sector. Pakistan's explanation that its trade balance with India is adverse is not correct. Latest statistics show that since Gen. Zia took over, the balance of trade is in Pakistan's favour. Why is Pakistan against greater communication and travel facilities? New Delhi can get in touch with

Islamabad on telephone only via London. Why does it not open the Khokrapar-Munabo check post as provided for in the 1974 visa agreement? Pakistanis in Karachi, wanting to visit Gujarat in India or vice versa, have to travel 2,000 km instead of a mere 200 km. Why does Pakistan not agree to India's repeated proposal for ending police reporting, which causes no end of harassment? Why does Pakistan not respond to India's proposal for even a limited cultural agreement—and for greater flow of newspapers? The proposal for a cultural agreement has been hanging fire since June 1983.

Something continues to be basically wrong somewhere. What is worse, New Delhi's dealings with Islamabad at the top level continue to suffer from a credibility gap. A week or so prior to the visit of Mr. Niaz Naik to New Delhi for talks with Mr. Romesh Bhandari for a no-war pact or treaty of peace and friendship, Pakistan's Foreign Minister was in Washington finalising the latest arms deal. President Zia has again talked of the Kashmir issue and the need to ascertain the wishes of the people. Undoubtedly, Islamabad has its own perceptions, grievances and concern. But so has New Delhi. Fortunately, both sides have agreed to look into each other's "concerns" and find ways and means of relieving them. In the final analysis, mutual suspicions and distrust cannot be wished away. Bridges of confidence and faith take time to build. Regular and frequent contacts between the two countries should help. New Delhi, for its part, would be happy to sign a positive treaty of peace and friendship with Pakistan as against a negative no-war pact. But it also strongly feels that such a treaty should be the culmination of close and friendly relations, not their beginning. What is clearly needed are some positive signs—and a genuine change of heart.



# THE MAGNET OF THE VEDA

## The parallelism between Swami Dayanand and Sri Aurobindo

By

Dr. Indra Sen

Aurobindo Ashram, Pondicherry.

LONG time back, perhaps from across the Ganga, where the Gurukula Kangri in its original glory used to be, Prof. Rama Deva, the veteran scholar, requested Sri Aurobindo, who was then deeply engaged in sadhana at Pondicherry, to give him an article on Swami Dayanand for his journal "The Vedic Magazine". Sri Aurobindo complied and wrote a powerful article on Swamiji under the title "Dayanand". This article was an elaborate exposition of the inspiration, the thought and the work of Swami Dayanand and has, since it was first published in the Magazine, been printed and reprinted many times over even as a small book by itself. Therein Sri Aurobindo wrote :

"Dayanand seized on all that entered into him, held it in himself, masterfully shaped it there into the form that he saw to be right and threw it out again into the form that he saw to be right.

"We can imagine his soul crying still to us, with our insufficient spring of manhood and action : 'Be not content, O Indian, only to be infinitely and grow vaguely; but see what God intends thee to be; determine in the light of His inspiration to what thou shalt grow. Seeing, how that out of thyself, how that out of Life, be a thinker, but be also a doer; be a soul, but be also a man; be a servant of God, but be also a master of Nature !'

"A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with, what a master-glance of practical intuition was this to go back trenchantly to the very root of Indian life and culture, to derive from the flower of its first birth the seed for a radical new birth ! And what an act of grandiose intellectual courage to lay hold upon this scripture defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an ancient document of barbarism, and to perceive in it its real worth as a scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation—a scripture of divine knowledge, divine worship, divine action.

"The essential is that he seized justly on the Vedas, India's Rock of Ages, and had the daring conception to build on what his penetrating glance perceived in it—a whole education of youth, a whole manhood and a whole nationhood.

"Truth was the master-word of the Vedic teaching, truth in the soul, truth in vision, truth in the intention, truth in the act. Practical truth—an inner candour and a strong sincerity, clearness and open honour in the word and deed—was the temperament of the old Aryan morals.

"This was the stamp that Dayanand left behind him.

"May his spirit act in India—pure, unspoilt, unmodified—and help to give us back that of which our life stands especially in need—pure energy, high clearness, the penetrating eye, the masterful hand, the noble and dominant sincerity."

This is indeed a high tribute paid to the genius of Swami Dayanand.

Swamiji grew up in orthodox traditions of the times. But what a revolutionary original insight into the essential character of Indian culture he struck upon, built up and so effectively preached ! Sri Aurobindo, on the other hand, grew up in Western culture, but later felt drawn to Sanskrit and discovered spirituality to be the essential element in Indian culture. Still later, he felt drawn to the Veda and found it to be the source and the inspiration of the entire spirituality of Indian life.

And it is so interesting that both, Swami Dayanand and Sri Aurobindo, had so identical, so sympathetic views on Indian life and culture. The Veda, the Upanishad, Brahmacharya, the Varnashramadharma, as originally intended, are all important to both.

However, Swamiji devoted himself primarily to social reform. He stressed education, removal of untouchability, raising the status of

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women and a general cultural regeneration. Sri Aurobindo, on the other hand, stressed primarily yoga, sadhana and the recovery of the essential spiritual element of Indian culture and developed it as the need of humanity for progress beyond the mental stage of life. Under the immediate urgency of the times, it is, as though, Swamiji held back the yoga and the spirituality of his own personality, which were there in him, and put forth the power and the will of a social reformer and cultural regenerator. Evidently, the spiritual work of Sri Aurobindo is complementary, in fact necessary, to the progress and the fulfilment of Swamiji's work.

The writer of these lines has for long felt this relation between the two great personalities here under review and hoped for an appreciation of it for a more powerful regeneration of Indian culture and its development for the future.

It would be interesting here to recall, in Sri Aurobindo's own words, his thoughts and feelings on the Veda and other foundational insights of Indian culture. Says Sri Aurobindo :

"To realize intimately truth of spirit and to quicken and to remould life by it is the native tendency of the Indian mind."

"The work of the renaissance in India must be to make this spirit, this higher view of life, this sense of deeper potentiality once more a creative, perhaps a dominant, power in the world."

"Veda is the creation of an age anterior to our intellectual philosophies. In that original epoch, thought proceeded by other methods than those of our logical reasoning and speech, accepted modes of expression which in our modern hab-

its would be inadmissible. The wisest then depended on inner experience and the suggestions of the intuitive mind for all knowledge that ranged beyond mankind's ordinary perceptions and daily activities. Their aim was illumination, not logical conviction; their ideal the inspired seer, not the accurate reasoner. Indian tradition has faithfully preserved this account of the origin of the Vedas. The Rishi was not the individual composer of the hymns, but the seer (*drashta*) of an eternal truth and an impersonal knowledge. The language of the Veda itself is *shruti*, a rhythm not composed by the intellect but heart, a divine Word that came vibrating out of the Infinite to the inner audience of the man who had previously made himself fit for the impersonal knowledge. The words themselves, *drishti* and *shruti*, sight and hearing, are Vedic expressions; these and cognate words signify, in the esoteric terminology of the hymns, revelatory knowledge and the contents of inspiration."

"The practice of Brahmacharya is the first and most necessary condition of increasing the force within and turning it to such uses as may benefit the possessor or mankind. All human energy has a physical basis. The mistake made by European materialism is to suppose the basis to be everything and confuse it with the source. The source of life and energy is not material but spiritual, but the basis, the foundation on which the life and energy stand and work, is physical. The ancient Hindus clearly recognised this distinction between *kaarana* and *pratishthaa*, the north pole and the south pole of being. Earth or gross matter is the *pratishthaa*, Brahman or spirit is the *kaarana*. To raise up the physical to the spiritual is *brahmacharya*, for by the meeting of the two the energy which starts from one and produces

the other is enhanced and fulfils itself."

The parallelism between Swami Dayanand and Sri Aurobindo is wide and large and it would be a useful study to work it out. But the more useful thing would be to see these trends in the light of our larger human needs of the future. Our present human situation is one of crisis of a radical kind, one which refuses to get resolved whatever effort we put in. Sri Aurobindo says, it is a deep cultural crisis, demanding the discovery of the spiritual quality of consciousness above that of the analytical mind. Truly speaking, a consciousness of *Vijnan*, or the supermind, one that directly sees the 'wholes' and 'unites' as primary facts. The analytical mind is engrossed in the parts and seeks to construct 'wholes' inferentially. That has led to the imbalances that we complain of. The solution consists in cultivating the intuitive consciousness of the Rishi personality, which confidently knows and sees the integral truth.

The Gurukula started by Mahatma Munshi Ram (the later Swami Shradhdhananda) on the other side of the Ganga at Harwar was an avowed attempt to cultivate the spirit of *brahmacharya* and the Rishi personality. It was a wonderful inspiration, imparted by Swami Dayanand and so enthusiastically received and followed up by Mahatma Munshi Ram. That is the inspiration that really carries the promise of the solution of the present world crisis.

Sri Aurobindo sums up the situation in quite a few words :

"Reason and Science can only help by standardising, by fixing everything into an artificially arranged and mechanised unity of material life. A greater whole-being, whole-knowledge, whole-power is needed to weld all into a greater unity of whole-life."



# Western Indologists' Jewish and Christian Bias

By

Late Pt. Bhagavad Dutta

## DISTORTION OF BHĀRATĪYA HISTORY

**Interest of Europeans in Bhāratavarsha and its Ancient Literature :** The battle of Plassey, fought in Samvat 1814, sealed the fate of India. Bengal came under the dominance of the British. In Samvat 1840, William Jones was appointed Chief Justice in the British Settlement of Fort William. He translated into English the celebrated play *Śakuntalā* of the renowned poet Kālidāsa (Circa 4th cent. B.V.) in Samvat 1846, and the Code of Manu in Samvat 1851, the year in which he died. After him, his younger associate, Sir Henry Thomas Colebrooke, wrote an article "*On the Vedas*" in Samvat 1862.

In the Vikram year 1875, August Wilhelm von Schlegel was appointed the first Professor of Sanskrit in the Bonn University of Germany. Friedrich Schlegel was his brother. He wrote in 1865 V. a work entitled "*Upon the Languages and Wisdom of the Hindus*."<sup>1</sup> Both the brothers evinced great love for Sanskrit. Another Sanskritist, Hern Wilhelm von Humboldt, became the collaborator of August Schlegel, whose edition of the Bhagavad-gita directed his attention to its study. In Samvat 1884, he wrote to a friend, saying: "It is perhaps the deepest and loftiest thing the world has to show."

At that very time, Arthur Schopenhaur (1845-1917 V.), a great German philosopher, happened to read the Latin translation of the Upanishads (1858-1859 V.) by a French writer Anquetil du Perron (1788-1862 V.), from the Persian translation of Prince Dara Shikoh (1722 V.) named as *Sirre Akbar*—the great secret. He was so impressed by their philosophy that he called them "the production of the highest human wisdom,"<sup>1</sup> and considered them to contain "almost superhuman conceptions."<sup>2</sup> The study of the Upanishads was a source of great inspiration and means of comfort to his soul and, writing about it, he says, "It is the most satisfying and elevating reading (with the exception of the original text) which is possible in the world; it has been the solace of my life and will be the solace of my death."<sup>3</sup> It is well known that book "*Oupnekhat*" (Upanishad) always lay open on his table and he invariably studied it before retiring to rest. He called the opening up of Sanskrit literature "the greatest gift of our century," and predicted that the philosophy and knowledge of the Upanishads would become the cherished faith of the West.

**Result of that Interest :** Such writings attracted the German scholars more and more to the study of Sanskrit, and many of them began to hold Bhāratīya culture in great esteem. Prof. Winternitz has described their reverence and enthusiasm in the following words :

"When Indian literature became first known in the West, people were inclined to ascribe a hoary age to every literary work hailing from India. They used to look upon India as some thing like the cradle of mankind, or at least of human civilization."<sup>1</sup>

This impression was natural and spontaneous. It was based on truth and had no element of bias. The historical facts that were handed down by the sages of Bhāratavarsha were based on true and unbroken traditions. Their philosophical doctrines delved deep into the source and mysteries of life and propounded principles of eternal value. When the people of the West came to know of them for the first time, many unbigoted scholars were highly impressed by their marvellous accuracy and profound wisdom and, being uninfluenced by any considerations of colour or creed, they were generous in their acclamations. This enthusiastic applause of the honest people of Christian lands created a flutter in the dovecotes of Jewish and Christian missionaries, who were as ignorant of the real im-

1. Quoted in "*A History of Indian Literature*" by M. Winternitz, English Translation, Vol. I, p. 20 (1927 A.D.).

2. *Ibid.*, p. 266.

3. *Ibid.*, p. 267. Also see, *New Indian Antiquary*, Vol. I, No. 1, April 1938, p. 59, article of Heinrich Zimmer. The translation is, "*The Consolation of his Old Age*." The original of this quotation is in *Parerga et Paralipomena*, Vol. II, p. 427, 1851.

1. Lectures in Calcutta University, August 1923, "*Some Problems of Indian Literature*," p. 3.

1. In this book, he "derives the Indo-Germanic family from India." See "*A Literary History of India*", by R.W. Frazer, London, p. 5, note 2, third impression, 1915.



port of their own scriptures and traditions as those of Bhāratavarsha and followed only the dictates of dogmatic Pauline Christianity, which had made them intolerant of all other faiths.<sup>1</sup>

The correctness of our conclusion can be judged from the following observation of Heinrich Zimmer :

"He (Schopenhauer) was the first among the western people to speak of this in an incomparable manner—in that great cloud burst of European - Christian atmosphere."<sup>2</sup>

How revengeful are dogmatic Christians and Jews, on those who do not hold opinions similar to their own, is amply illustrated by the fate of Robertson Smith (1846-94 A. D.), the author of "*The Religion of the Semites*" and a professor of Hebrew in the Free Church College, Aberdeen. The punishment he got for the frank and fearless expression of his scientific researches is well recorded by Lewis Spence in the following words :

"The heterodox character of an encyclopaedia article on the Bible led to his prosecution for heresy, of which charge, however, he was acquitted. But a further article upon '*Hebrew Language and Literature*' in the Encyclopaedia Britannica (1880) led to his removal from the professoriate of the College."<sup>3</sup>

1. Intolerance was inherent in all the Semitic faiths and was responsible for the crusades, jihads and the institution of the Inquisition. A century before the time of Schopenhauer, Voltaire also fell a victim to the wrath of the clergy. He wrote an Essay on the 'Morals and the Spirit of the Nations', which offended every body because it told the truth. It spoke highly of the ancient culture of India, China and Persia and relegated Judea and Christendom to a relatively inferior position. How could then he be forgiven for 'so unpatriotic a relation? He was exiled for a second time by the French Government. ("*The Story of Philosophy*," by Will Durant, p. 241).

2. *New Indian Antiquary*, April 1938, p. 67.

3. *An Introduction to Mythology*, New York.

## PRIMARY REASON

**Jewish and Christian Bias :** The ancient Jews were descendants of the Āryas. Their beliefs were the same as those of the Āryas. The Primeval Man, whom they called Adam, was Brahmā, the originator of mankind. The Hebrew name is derived from *Ātma-Bhu'*, one of the epithets of Brahmā. In the beginning of creation, "Brahmā gave name to all objects and beings,"<sup>1</sup> and so did Ādam, according to Jewish tradition; "and whatsoever Ādam called every living creature that was the name thereof."<sup>2</sup> In later times, the Jews forgot their ancient history and ancestry and became narrow in their outlook. They considered themselves to be the oldest of all races.<sup>3</sup> But in 1654 A. D. Archbishop Usher of Ireland firmly announced that his study of Scripture had proved that creation took place in the year 4004 B.C. So, from the end of the seventeenth century, this chronology was accepted by the Europeans and they came to believe that Ādam was created 4004 years before Christ.<sup>4</sup>

Hence a majority of the modern Jews and the dogmatic Christians and especially many professors of Sanskrit found it hard to reconcile themselves to the view that any race or civilization could be older than the date of Ādam accepted by them. They resented the hoary antiquity ascribed by their broadmind-

ed brother scholars to the literature and civilization of Bhāratavarsha and much more to the origin of man. Referring to this deep-rooted prejudice, A. S. Sayce writes :

"But as far as man was concerned, his history was still limited by the dates in the margin of our Bibles. Even today, the old idea of his recent appearance still prevails in quarters where we should least expect to find it and so-called critical historians still occupy themselves in endeavouring to reduce the dates of his earlier history..... To a generation which had been brought up to believe that in 4004 B.C. or thereabout the world was being created, the idea that man himself went back to 100,000 years ago was both incredible and inconceivable."<sup>1</sup>

Ample evidence can be adduced to prove the existence of this inveterate prejudice but the above quotation from a great anthropologist would suffice for our purpose.

The studies of Sanskrit continued to flourish in Europe and very rapidly the opinions and judgments of scholars also became warped by the influence of the inherent prejudice fanned by the clergy. From the Vikrama year 1858 to 1897, Eugene Burn occupied the chair of Professor of Sanskrit in France. He had two German pupils, Rudolph Roth and Max Muller, who later on made a name in European Sanskrit scholarship.

**Boden Chair of Sanskrit in Oxford University :** In Samvat 1890, Horace Hayman Wilson became the Boden Professor of Sanskrit in the Oxford University. His successor, Prof. M. Monier Williams, had drawn the attention of the scholars to the object of the establishment of that chair in the following words :

"I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its Founder, Colonel Boden, stated

1. "*Antiquity of Civilised Man*," Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 60, July-December, 1930.

1. *Manu-smṛiti*, I. 21.

2. *Genesis*, II, 10.

3. ".....that the Jewish race is by far the oldest of all these." *Fragments of Megasthenes*, p. 103.

4. Archbishop Usher's famed chronology, which so long dominated the ideas of a man....., *Historian's History of the World*, Vol. I, p. 626, 1908. Duncan Macnaughton in his "*A Scheme of Egyptian Chronology*", London, 1932, writes :

"It is strange to see that Wilkinson placed Menes (or Manu), the first King of Egypt, as low as 2320, but it is to be remembered that in 1836 English-speaking scholars were still under the hypnotic influence of Usher's Biblical Chronology. The dates printed in the Bible were regarded as sacred and it was positively wicked to disregard them." (p. 6)



most explicitly in his will, dated August 15, 1811 A.D., that the special object of his munificent bequest was to promote the translation of Scriptures into Sanskrit, so as to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion."<sup>1</sup>

**Prejudiced Sanskrit Professors:** Prof. Wilson was a man of very noble disposition, but he had his obligations towards the motives of the founder of the Chair he occupied. He, therefore, wrote a book on "*The Religious and Philosophical System of the Hindus*" and, explaining the reason for writing it, he says: "These lectures were written to help candidates for a prize of £ 200/-, given by John Muir, a well-known old Haileybury and great Sanskrit scholar, for the best refutation of the Hindu Religious System."<sup>2</sup>

From this quotation, the learned readers can conclude to what extent the aim of European scholarship could be called scientific; how far the theories propounded by them could be free from partisanship and called reliable; and how true would be the picture of Bhāratiya civilization and culture drawn by them.

In the same spirit of prejudice, Rudolph Roth wrote his thesis "*Zur Literatur und Geschichte Des Veda*,"<sup>3</sup> a dissertation on the Vedic literature and history. In 1909. V. was published his edition of the *Nirukta* of Yāska.<sup>4</sup> He was too proud of his own learning and of the German genius. He asserted that by means of the German 'science' of philology, Vedic mantras could be interpreted much better than with the help of *Nirukta*.<sup>5</sup> Roth wrote many other

things in this haughty vein.

The same pedantry is exhibited in the writings of W. D. Whitney, who asserts: "The principles of the 'German School' are the only ones which can ever guide us to true understanding of the Veda."<sup>1</sup>

Max Muller was a fellow-student of Roth. Besides his teacher's stamp on him, Max Muller's interview with Lord Macaulay on 28th December, 1855 A.D. also played a great part in his anti-Indian views. Max Muller had to sit silent for an hour while the historian poured out his diametrically opposite views and then dismissed his visitor who tried in vain to utter a simple word: "I went back to Oxford", writes Max Muller, "a sadder man and a wiser man."<sup>2</sup>

Max Muller's name became widely known to the people of Bhāratavarsha for two reasons. Firstly, he was a voluminous writer and, secondly, his views were severely criticised by the great scholar and savant Svāmī Dayānanda Sarasvatī (1881-1940 V.) in his public speeches and writings. The value of Max Muller's opinions may be estimated from his following statements:

(i) "History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity. All the fallacies of human reason had to be exhausted before the light of a higher truth could meet with ready acceptance. The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life..... The religion of Buddha has spread far beyond the limits of the Āryan world and, to our limited vision, it may seem to have retarded the advent of Christianity among a large portion of the human race. But in the sight of Him, with whom a thousand years are but as one day, that religion, like the ancient religions of the world, may have but

served to prepare the way of Christ, by helping through its very errors to strengthen and to deepen the ineradicable yearning of the human heart after the truth of God."<sup>1</sup>

(ii) "Large number of Vedic hymns are childish in the extreme: tedious, low, commonplace."<sup>2</sup>

(iii) "Nay, they (the Vedas) contain, by the side of simple, natural, childish thoughts, many ideas which to us sound modern or secondary and tertiary."<sup>3</sup>

Such blasphemous reviling of the most ancient and highly scientific scripture of the world can come only from the mouth of a bigoted (not an honest) Christian, a low pagan, or an impious atheist. Barring Christianity, Max Muller was bitterly antagonistic to every other religion which he regarded as heathen. His religious intolerance is apparent from his bitter criticism of the view of the German scholar, Dr. Spiegel, that the Biblical theory of the creation of the world is borrowed from the ancient religion of the Persians or Iranians. Stung by this statement, Max Muller writes: "A writer like Dr. Spiegel should know that he can expect no mercy; nay, he should himself wish for no mercy; but invite the heaviest artillery against the floating battery which he has launched in the troubled waters of Biblical criticism."<sup>4</sup> (Strange to say that our history supports the truth of Dr. Spiegel's view to the extent that the Biblical statements were derived from Persian, Babylonian and Egyptian scriptures, which, according to the ancient history of the world, were, in their turn, derived from Vedic sources.)

At another place, the same devotee of the western 'scientific' scholarship says: "If, in spite of all this, many people, most expectant to judge, look forward with confi-

1. "*Sanskrit-English Dictionary*", by Sir M. Monier Williams, Preface, p. IX, 1899.
2. "*Eminent Orientalists*," Madras, p. 72.
3. English translation published in the *Journal of the Asiatic Society of Bengal*, 1847.
4. A treatise on etymology and semantics.
5. It would be interesting here to point out that in the introduction of his edition of *Nirukta*, Roth has given a wrong interpretation of a passage of Aitareya Brahmana which has invited a derisive comment from Goldstucker (cf. *Panini*, p. 198).

1. American Or. Soc. Proc., Oct., 1867.
2. *Life and Letters of Max Muller*, Longmans Green & Co., 1902. Quoted in C.H.I., Vol. VI, 1932.

1. *History of Ancient Sanskrit Literature*, p. 32, 1860.
2. *Chips from a German Workshop*, second edition, 1866, p. 27.
3. *India what can it teach us*, Lecture IV, p. 118, 1882.
4. *Chips from a German Workshop*, Genesis and the Zend Avesta, p. 147.



gence to the conversion of the Parsis, it is because, in the most essential points, they have already, though unconsciously, approached as near as possible to the pure doctrine of Christianity. Let them but read Zend Avesta, in which they profess to believe, and they will find that their faith is no longer the faith of the Yasna, the Vendidad and the Vispered. As historical relics, these works, if critically interpreted, will always retain a pre-eminent place in the great library of the ancient world. As oracles of religious faith, they are defunct and as mere anachronism in the age in which we live."<sup>1</sup>

Even a superficial reader can see the strain of Christian fanaticism running through these lines. If Bhāratīya culture could exact occasional praise from the pen of a bigoted man like Max Muller, it was only due to its unrivalled greatness and superiority.

The French scholar Louis Jaccoliot, Chief Judge in Chandranagar, wrote a book called "*La Bible dans L'Inde*" in Samvat 1926. Next year an English translation of it was also published. In that book, the learned author has laid down the thesis that all the main currents of thought in the world have been derived from the ancient Āryan thought. He has called Bhāratavarsha 'the Cradle of Humanity'.<sup>2</sup>

"Land of ancient India, Cradle of Humanity, hail? Hail, revered Motherland, whom centuries of brutal invasions have not yet buried

under the dust of oblivion! Hail, Fatherland of faith, of love, of poetry and of science! May we hail a revival of thy past in our western future!"

This book cut Max Muller to the quick and he said, while reviewing it, that "the author seems to have been taken in by the Brahmins in India."

Personal letters give a true picture of the writer's inner mind. A person expresses his inmost feelings in the letters which he writes to his intimate relations and friends. Such letters are very helpful in estimating his real nature and character. Fortunately, a collection called the "*Life and Letters of Frederick Max Muller*" has been published in two volumes. A few extracts from those letters would suffice to expose the mind of the man who is held in great esteem in the West for his Sanskrit learning and impartial judgment.

(i) In a letter of 1866 A.D. (V. Sam. 1923), he writes to his wife:

"This edition of mine and the translation of the Veda will hereafter tell to a great extent on the fate of India.... It is the root of their religion and to show them what the root is, I feel sure, is the only way of uprooting all that has sprung from it during the last three thousand years."

(ii) In another letter, he writes to his son:

"Would you say that any one sacred book is superior to all others in the world?..... I say, the New Testament. After that, I should place the Koran<sup>1</sup> which, in its moral teachings, is hardly more than a later edition of the New Testament. Then

1. A clear indication of Anglo-Muslim alliance worked out by the English bureaucrats and later evident in a work like the *Cambridge History of India* and a horde of other works.

It is also evident in the works of the French author Garcin De Tassy: *Les Anteurs Hindoustanis et. leurs ouvrages*, 2nd ed., Paris, 1868 and *Histoire de la Literature Hindouie et Hindoustanie*, 3 vol., 2nd ed., Paris, 1870-71.

would follow the Old Testament, the Southern Buddhist Tripitaka, the Veda and the Avesta."

(iii) On 16th December, 1868 A.D. (Sam. 1925), he writes to Duke of Argyll, the Minister for India:

"The ancient religion of India is doomed and if Christianity does not step in, whose fault will it be?"

(iv) On 29th January, 1882 (Sam. 1939), he wrote to Sri Bairamji Malabari:

"I wanted to tell what the true historical value of this ancient religion is, as looked upon, not from an exclusively European or Christian but from a historical point of view, but discover in it steam engines and electricity and European philosophy and morality, and you deprive it of its true character."

Herein Max Muller claims to know 'the true historical value' of Vedic religions, but our history is going to expose the hollowness of the learning and scholarship which he and his colleagues boast of possessing.

(To be concluded)

## INDIAN EPICS ON TELEVISION

Information and Broadcasting Minister, Shri V. N. Gadgil, stated at Pune on July 28, 1985, that the Ramayana and Mahabharata would be telecast, in 52 series each, on Doordarshan under an ambitious plan of his Ministry to present a variety of programmes. Film Director Sham Benegal had been entrusted with the task of preparing the series based on Pandit Nehru's 'Discovery of India', covering the 5000 years history of the country till the dawn of Independence in 1947. Among other plans, Doordarshan is to prepare a series on the life of Lord Krishna. □

1. *Ibid.* The Modern Parsis, p. 180. To write about an unconscious approach of an anterior religion to the doctrines of a posterior faith can only become a person of 'scientific' mind like that of Max Muller. How repugnant to a biased Christian mind is the idea of Christianity borrowing anything from another ancient religion, even when the similarity is so striking! And these very so-called unbiased pedagogues have not hesitated to attribute to Bhāratīya literature a Greek borrowing on the flimsiest excuse, i.e., where the similarity is not at all obvious, but is strained.

2. Cf. quotation from Winternitz on p. 2 above. Probably, Winternitz refers to Jaccoliot.



# Sri Aurobindo—The Apostle of Vedic Renaissance

By

Shri Shiv Das

**T**HE future of mankind depends on the revivel of Vedic culture and the Vedic way of life, the fundamental tenet of which is—to know the supreme Truth ('Rtam', in the terminology of the Veda) and to live according to it. The Veda, which is the earliest recorded revelation of the world, determined Truth in its various aspects and the Vedic Rishis (the seers of Truth) were the most exalted specimen of human beings. As Sri Aurobindo said: "Truth was the master-word of the Vedic teaching—truth in the soul, truth in vision, truth in the intention, truth in the act. Practical truth, 'aarjava', an inner candour and a strong sincerity, clearness and open honour in the word and deed, was the temperament of the old Aryan morals." However, down in the ages, the conception of Truth and its applicability to values of life got diluted with utilitarian motives of various prophets and preachers, and subsequently in the medieval era it degenerated into half-baked dogmas, rituals and superstitions. Various religions, political and social influences—native as well as foreign—also confounded the fabric of Indian society. Elsewhere also, in the world, Truth was displaced by the so-called truths of religious doctrines and theories of material sciences. The ethos of humanity got polluted by extrovert forces, such as colonialism, proselytism and communism.

When such precarious conditions were prevailing in the world and the soul of India was groaning under the yoke of alien domination, Swami

Dayananda Saraswati came on the Indian scene, like a rising sun on a hazy firmament. He was, in the words of Sri Aurobindo, "a very soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit..... He brought back an old Aryan element into the national character..... (He was) a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision..... (Throughout his life) we see spiritual practicality..... He seized justly on the Veda as India's Rock of Ages and had the daring conception to build on, what his penetrating glance perceived in it, a whole education of youth, a whole manhood and a whole nationhood..... Dayananda looked beyond and perceived that our true original seed was the Veda," Sri Aurobindo always wrote and spoke about him simply as Dayananda. Once when some staunch Arya Samajists suggested to Sri Aurobindo that he should prefix Dayananda's name with some reverential epithet like 'Maharshi', 'Rishi', or 'Swami', he said that many Maharshis, Rishis and Swamis have been living in the past and many more may come in future, but Dayananda was the only one of his class. There is nobody else who can be bracketed with him. Incidentally, for himself also, Sri Aurobindo disliked any reverential epithet being associated

with his name. The word 'Sri' is a part of his name, like 'Sri Dhar', 'Sri Prakash', etc.

Sri Aurobindo says thus about Swami Dayananda Saraswati's emphasis on the Veda: "Dayananda accepted the Veda as his rock of firm foundation; he took it for his guiding view of life, his rule of inner existence and his inspiration for external work; but he regarded it, as even more, the word of eternal Truth on which man's knowledge of God and his relations with the Divine Being and with his fellows can be rightly and securely founded. .... He finds in the Veda the law of life given by God to the human being. And if the Vedic godheads express the powers of a supreme Deity who is Creator, Ruler and Father of the universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and cosmos. Dayananda asserts the presence of such a cosmic element; he finds in the Veda the secrets of creation and law of Nature by which the Omniscient governs the world..... The cosmic element is not less conspicuous in the Veda; the Rishis speak always of the worlds, the firm laws that govern them, the divine workings in the cosmos. But Dayananda goes farther; he affirms that the truths of modern physical science are discoverable in the hymns."

Sri Aurobindo further asserts: "The ancient civilisations did possess secrets of science, some of which modern knowledge has recovered,

1. 'Bankim—Tilak—Dayananda' by Sri Aurobindo (Arya Publishing House, Calcutta).



extended and made more rich and precise but others are even now not recovered. There is, then, nothing fantastic in Dayananda's idea that Veda contains the truth of science as well as truth of religion. I will add even my own conviction that Veda contains other truths of a science the modern world does not at all possess, and in that case Dayananda has rather understated than overstated the depth and range of the Vedic wisdom. In the matter of Vedic interpretation, I am convinced that whatever may be the final complete interpretation, Dayananda will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and age-long misunderstanding, his was the eye of direct vision that pierced to the truth and fastened on that which was essential. He has found the keys of the doors that time had closed and rent asunder the seals of the imprisoned fountains."

This, in short, is the admirable role of Swami Dayananda Saraswati as a herald of the Vedic resurgence in India. But he vanished from the mundane stage suddenly, as usually happens with sons of God who come times and oft to save the world from darkness and degeneration. Sri Aurobindo has described in remarkable words, in his super-epic '*Savitri*', the fate which the saviours of human race meet :

"Hard is it to persuade earth-nature change;

Mortality bears ill the eternal's touch :

.....  
It sullies with its mire heaven's messengers :

.....  
It meets the sons of God with death and pain.

.....  
Their work betrayed, their good to evil turned,

The cross their payment for the crown they gave.

Only they leave behind a splend did Name."

(*Savitri*—1/1)

Dayananda's mission remained unfulfilled on two counts. Firstly, as usually happens with the teach-

ings and campaigns of all preceptors, the fire\* which he had kindled gradually diminished in intensity and eventually got dwindled into a mere flickering gleam. Secondly, he was a purely indigenous product. Therefore his voice resounded mainly within the limited sphere of the country of his origin. Subsequent efforts to spread his message beyond the shores of India met with limited success. Also his interpretation of the Veda, although it was original and powerful, did not attract the attention of luminaries outside the circle of his followers. This fact has been hinted by Sri Aurobindo with his typical humility thus : "I know not whether Dayananda's powerful and original commentary will be widely accepted as the definite word on the Veda. I think myself, some delicate work is still called for to bring out other aspects of this profound and astonishing Revelation." Perhaps Swami Dayananda's interpretation of the Veda was meant primarily for the masses and he did not feel the necessity for making it more 'tattvic' (or Adhyatmic i.e. deep and integral) at that time. Yet he has provided us with the key for understanding the esoterism of the Veda.

The torch of Vedic resurgence, of which Swami Dayananda Saraswati was a harbinger, was re-lighted by Sri Aurobindo in a unique manner. He did not move about to propagate his mission, nor did he indulge in oration, but he practised statically his Integral Yoga at Pondicherry for full forty years (1910-1950). During the last span of twenty-four years of that period, he remained stuck up in his own room, practically cut off from the outside world. There his consciousness soared to the realm of Super-mind, from where he could bring down the Supramental Consciousness ('Rt-Chit' of the Veda) in the atmosphere of the earth. Also there he produced his vast mystic literature and his cosmic message radiated throughout the world like sunshine. Streams of aspirants for his Yoga and seekers of Vedic wisdom poured into his

\* 'agni' in the terminology of Veda, which connotes the active and effective power of Truth-consciousness.

Ashram at Pondicherry from all corners of the globe during his lifetime. They still haunt that haven of spiritual inspiration although several decades have lapsed since the master chose voluntarily to leave his mortal coils in 1950 for the purpose of furthering his mission in a subtle-physical supramental form.

Sri Aurobindo had received his education for fourteen years in England, where he mastered not only English but other major European languages also, viz., Latin and Greek, and learnt German, French, Italian and some Spanish too. Subsequently, on his return to India, he became well-versed in Sanskrit and Bengali, and a prodigy of Vedic learning. The esoteric wisdom of the Veda and elements of his unique Yoga system dawned upon him at this stage of his life. Incidentally, his Integral Yoga is itself so vast and of extensive application that voluminous treatises have been written on its fundamental principles. Suffice it to say that it is based on the Veda and it begins where other traditional Yoga systems end.

After having indulged in political activities during a period of about four years, for the liberation of India from foreign yoke, he went to Chandernagore (West Bengal) in 1910 and stayed there for about six weeks before proceeding to Pondicherry. The state of his inner development at that time has been described by Motilal Roy, his host at Chandernagore : "A completely surrendered individual—one felt when he spoke as if somebody else was speaking through him. I placed the plate of food before him—he appeared to be so absorbed even when he was eating; he used to meditate with open eyes and see subtle forms and spiritual visions."\* Later on, he came to know that those visions were of the Vedic goddesses—Ila, Bharati, Mahi and Saraswati.

Some ten years after Sri Aurobindo's arrival at Pondicherry, the Mother (a French lady, named Mira Richard, who was herself an adept

\* Sri Aurobindo—'The Hope of man' page 209



spiritual occultist and whose predilection was in the Vedic culture of India) joined him permanently to collaborate in the advancement of his great mission. An indication of Sri Aurobindo's inner ascent in his Yoga at that time has been recorded by the Mother, that his aura extended to many miles and that she felt it concretely even while the boat in which she was travelling was still many miles from Pondicherry.\*

So this was the back-ground in which the Master, together with his superb collaborator, set out to usher in the Vedic renaissance through his Integral Yoga, not only in India but throughout the world, agreeably to the famous adage of the Veda :

“कृण्वन्तो विश्वमार्यम् ।”

(Let the whole world become Aryans.)

The Veda, which had been classified into four parts (viz., Rig, Yajur, Sama, and Atharva) by Vyas and other Rishis of yore, was subsequently bifurcated into 'Karma Kanda' and 'Jnan Kanda' in the Vedangas, the Brahmana texts being the authority of the former and the Upanishads of the latter. Then, in the fourteenth century, came a great scholar and Vedist, Sayanacharya, who produced a note-worthy Bhashya, commenting in meticulous detail every word and hymn of the Veda. But, unfortunately, he gave a predominantly ritualistic slant to the Vedic mantras and made them appear as if they were merely liturgical and ceremonial in their intent and purpose. He ignored the hidden meanings of the Veda, which were known to the Vedic Rishis and even to Yaaska, the illustrious author of the 'Nirukta' (Vedic lexicon), who lived about 2,500 years ago. Swami Dayananda Saraswati tried to rectify this error in his own Bhashya, which was further refined by Sri Aurobindo in his monumental work 'The Secret of the Veda'.

Sri Aurobindo explained that in the Vedic Mantras the ancient Rishis have used a language of symbols which yield one meaning on

Sri Aurobindo—'The Hope of Man', page 236.

the surface and quite different occult meanings in the depth. He says : "The Veda is a book of esoteric symbols, almost of spiritual formulae, which masks itself as a collection of ritual poems. The inner sense is psychological, universal, impersonal."\* In his 'The Secret of the Veda', he laid emphasis on the 'adhyatmic' or 'tattvic' meaning of Veda. Similarly, he explained the in-depth import of the Upanishads and the Bhagavad-Gita in his other works, viz., 'The Upanishads' and 'Essays on the Gita'. About the latter works he says\*\* : "The only two books that have influenced me are the Gita and Upanishads. What I wrote was the work of intuition and inspiration, working on the basis of my spiritual experience. I have no other technique like the modern philosophy, whose philosophy I consider only intellectual and therefore of secondary value. Experience and formulation of experience I consider as the true aim of philosophy. The rest is merely intellectual work and may be interesting but nothing more." According to him, the Upanishads are the revelations of the soul of the Veda. He says : "The Upanishads are epic hymns of self-knowledge, and world-knowledge and God-knowledge."\*\*\* The Gita, according to him, holds the ideal of the One Transcendental Truth, and it also deals with the many formulations of Truth in manifestation and accords to each its right place and value in the hierarchy of creation. Incidentally, Sri Aurobindo's Integral Yoga goes beyond that of the Gita.

In his monumental work 'The Secrets of the Veda' Sri Aurobindo has explained how the four volumes of the Veda (viz., Rig, Yajur, Sama and Atharva) are the outcome of Divine Revelation. He says\*\*\*\* "The Rishi was not the individual composer of the hymn, but the seer (drashta) of an eternal truth and

\* Sri Aurobindo—'The Hope of Man', page 467.

\*\* 'Reminiscences and Anecdotes from Sri Aurobindo', by M.P. Pandit, page 131.

\*\*\* Sri Aurobindo—'The Hope of Man', page 475.

\*\*\*\* 'The Secret of the Veda', page 8.

an impersonal knowledge. The language of Veda itself is 'shruti', a rhythm not composed by the intellect but heard, a Divine Word that came vibrating out of the infinite to the inner audience of the man who had previously made himself fit for the impersonal knowledge." About the great role of Rishi Dayananda in interpreting the Vedic text and re-establishing the Vedic culture, he says\* : "It is the remarkable attempt by Swami Dayananda, the founder of the Arya Samaj, to re-establish the Veda as a living religious Scripture. Dayananda took as his basis a free use of the old Indian philology which he found in the Nirukta. Himself a great Sanskrit scholar, he handled his materials with remarkable power and independence. Dayananda's interpretation of the hymns is governed by the idea that the Veda is a plenary revelation of religious, ethical and scientific truth. Its religious teaching is monotheistic and the Vedic gods are different descriptive names of the one Deity; they are at the same time indications of His powers as we see them working in Nature and by a true understanding of the sense of the Vedas we could arrive at all the scientific truths which have been discovered by modern research. Dayananda has given the clue to the linguistic secret of the Rishis and has re-emphasised one central idea of the Vedic religion, the idea of the One Being with the Devas expressing in numerous names and forms the many-sidedness of His unity."

Sri Aurobindo held that the Veda is primarily intended to serve for spiritual enlightenment and self-culture. He conducted his own inquiry on the hypothesis that the Veda has a double aspect (internal as well as external) and that the two aspects, though closely related, must be kept apart. During his investigations he saw that the central idea of the Vedic Rishis was the transition of the human soul from a state of death to a state of immortality; that Death is the mortal state of Matter, with Mind and Life involved in it,

\* 'The Secrets of the Veda', pages 29 and 31.



and that Immortality is a state of infinite being, consciousness and bliss. It is in this context that the Veda and the Upanishad have addressed man as "अमृतस्य पुत्रः" (Son of Immortality). He also found that the gods, as described in the Veda, are children of Light and Sons of 'Aditi' (Infinity). The demons, who opposed them, are powers of darkness and ignorance, of division and limitation. On similar grounds, he has defined that among human beings the 'Aryan' (or 'Arya') is he who does the work of sacrifice, finds the sacred word of illumination, is the warrior of the Light and the traveller to the Truth. And the 'Dasyu' (or 'Anarya') is the undivine being, who does not sacrifice, amasses a wealth he cannot rightly use, hates the Word and offers nothing of himself to higher existences.

In his philological researches of the Veda, Sri Aurobindo found that words, like plants and animals, are not artificial products, but they are living growths of sound with certain seed-sounds as their basis. In the Vedic era, language-sounds were not used to express ideas. They were the vocal equivalents of certain general sensations and emotion-values. A particular word was not fixed to any precise idea. It had a general character or quality which was capable of a great number of applications and therefore of a great number of possible significances. In the Vedic Sanskrit, the sound of a word is as a living, or even a more living, force than its idea. The word is a living power, creative and formative. It is not a conventional symbol for an idea but is the parent of ideas. Due to this device of the Vedic Rishis, the sound of each Mantra of the Veda is capable of producing powerful spiritual vibrations in the atmosphere. The impact of such vibrations awakens inspiration and Truth-consciousness in the inner being of those who recite the Vedic hymns and also of those who listen to them (i.e., 'vakta' and 'shrota'). On the other hand, in modern languages the idea is all-important and the sound has become secondary. The letter lives but its underlying spirit is ignored.

According to Sri Aurobindo, the central conception of the Veda is the conquest of Truth over the darkness of Ignorance. Truth has been connoted in the Veda by a specific term 'rtam'. Says Sri Aurobindo\*: "For the Vedic 'rtam' is a spiritual as well as a psychological conception. It is the true being, the true consciousness, the true delight of existence beyond this earth of body, this mid-region of vital force, this ordinary sky or heaven of mind. We have to cross beyond all these planes in order to arrive at the higher plane of that super-conscious Truth which is the own home of the gods and the foundation of Immortality. This is the world of Swar, to which the Angirases have found the path for their posterity". This plane of super-conscious Truth, the 'Swar-Loka' of the Veda and 'Vijnanamaya Kosha' of the Upanishad, is the 'summum bonum' of Sri Aurobindo's Integral Yoga. He has termed it as the plane of Supramental Consciousness (synonym of Truth-Consciousness or 'Rt-Chit' of the Veda). He had attained access to that plane before leaving his body voluntarily in 1950. Consequently, the bluish-golden light of 'Rt-Chit' continued to emanate from his body for five days and afterwards only it was given 'mahasamadhi'. The aim of his Integral Yoga is transformation of man into Super-man, which by itself is an intermediary stage between mankind and the next higher species of Supramental Beings, whose advent on the earth is inevitable in due course. In his super-epic 'Savitri' he has defined the Vedic 'rtam' thus :

"There is the Truth of which the world's truths are shreds,

The Light of which the world's ignorance is the shade."

(Savitri—X/4)

For propagation of the Vedic culture Sri Aurobindo published a journal, the 'Arya', for about seven years (1914 to 1921), in which his various writings were serialised. By dint of his Yogic sadhana, he established identity with the consciousness of the Vedic Rishis, and

\* 'The Secret of the Veda', chapter XXIII, pages 233-34.

rapport with their visions which had revealed Vedic Mantras to them. Such identification and rapport fructified, firstly in the form of the following Savitri mantra which was revealed to him, corresponding to the famous Gayatri mantra of the Veda :

ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

यन्नः सत्येन दीपयेत् ॥

"Let us meditate on the most auspicious form of Savitri, the Light of the Supreme Divine, which shall illumine us with the Truth."

Secondly, he gave a new 'tattvic' (Adhyatmic) interpretation of the Veda. With his characteristic humility he says\*: I do not claim that mine is the first attempt to give an Adhyatmic interpretation of the Veda. It is an attempt—the first or the hundredth matters little—to give the esoteric and psychological sense of the Veda, based throughout on the most modern method of critical research". He selected certain specified 'Suktas' of the Veda for illustrating his new interpretation. Instead of writing a complete 'Bhashya' of the entire Veda, he has written his magnum opus, 'The Life Divine', in which he has elaborated the Vedic conceptions in a unique style to suit the spiritual and psychological need of modern times. It has been hailed as Veda re-written in a modern language. In his other great work, 'The Synthesis of Yoga', which he wrote to supplement his message of 'The Life Divine', he has explained that the object of his Integral Yoga is establishment of divine life in the world in terms of the Vedic concepts of 'Vijnan' and 'Ananda'.

'The Life Divine' is the essence of the Vedic enunciation of Truth about the Supreme Reality—the One indivisible, omnipresent 'Sachchidananda'. The Upanishads contain exposition of aphoristic revelation of Truth in the Veda. But they throw only intuitive suggestions to impel the seeking mind towards comprehension of the Reality. 'The Life Divine' has organised such intuitive flashes into a steady light which throws a continuous illumina-

\* 'The Secret of the Veda', page 548.



tion all along the path of the seeker. The pronouncements of Super-consciousness in the Veda, and the perceptions of pure Reason in the Upanishads, have been justified to our intellect and ordinary experience in *'The Life Divine'*. Its mission is to manifest, here in the conditions of the Becoming, the highest characteristics of Being, of Consciousness and of Delight. This is 'divine life', which is the aim of human life and its highest fulfilment.

Such attempts had been made in the past by the sages through the *'Darshanas'* (Shastras) and various other philosophical treatises of the great Commentators, but in the medieval ages the true poise of that ancient wisdom was lost. The *Gita*, adumbrating the philosophy of the Divine Man, made some advances in the direction of an integral aim, such as is implied in the Vedic aspiration of 'Swarajya' and 'Samrajya' (Self-dominion and All-dominion) but the succeeding era allowed its message also to lapse. Sri Aurobindo has recaptured the thought of the ancient Seers, in its purity and integrity, in *'The Life Divine'*.

On the basis of the enunciation of the Vedic conceptions, as recorded in his *'The Life Divine'* and his visions of the characters of the legend, of Satyavan and Savitri in the 'Mahabharata'. Sri Aurobindo created another master-piece, *'Savitri'*,\* a super-epic in blank verse. It is a book of revelation and its words have great mantric potency. Like the Veda, *'Savitri'* is mystic and symbolic poetry. All that man is and holds within himself, all that he is likely to be, is in *'Savitri'*. There is a spiritual affinity between the poetical expression of the Veda and that of *'Savitri'*. The vision of *'Savitri'* is surcharged with a constant play of the light of inspiration and revelation from which the Vedic seers received their hymns. Therefore, it has aptly been called 'Auro-Veda'. The Mother (of Sri Aurobindo Ashram) has said: "Each verse of *'Savitri'* is like a revealed

mantra which surpasses all that man possessed by way of Knowledge and, I repeat this, the words are expressed and arranged in such a way that the sanctity of the rhythm leads you to the origin of sound which is 'OM'. To read *'Savitri'* is to practise Yoga, spiritual concentration. "One can look to it as a spiritual book of reference, an unfailing source of inspiration."

To sum up, Sri Aurobindo first appreciated Rishi Dayananda Saraswati and his great mission in the proper perspective. He also delved deep into the Wisdom of the Veda, about which he says: "But among all the materials of our past the Veda is the most venerable and have been directly or indirectly the most potent." Then he formulated his Integral Yoga on purely Vedic lines and re-introduced the Vedic conceptions of the Truth ('Rtam')—the laws of the cosmos and the Divine Law and man's aspiration to fulfil it—in his master-pieces, *'The Life Divine'* and *'Savitri'*, which have been created not only to suit the present-day Indian talent but also for aspirants of the international community. Thus, Dayananda's mission—the Vedic resurgence for the upliftment of the human race—has been fulfilled by Sri Aurobindo. On the rock-foundation laid down by the founder of Arya Samaj, he constructed a double-storeyed edifice of his Integral Yoga and a scripture-like vast literature, to usher in an era of Vedic renaissance which is the only hope for saving humanity from utter devastation to which it appears to be heading through fast degrading values of life and the impending nuclear holocaust.

Sri Aurobindo's message implies a vast outlook, a liberal attitude and synthesis, not criticism, of the views of others. He said: "I love even my enemies because my Lord has chosen to live in them also." His whole life, and even his withdrawal from the physical body at his will, would lead one to surmise that perhaps the soul of an ancient Vedic Rishi reincarnated in the form of Sri Aurobindo, to prepare the world for a glorious future—an era of Truth, harmony and

righteousness. The Mother (of Sri Aurobindo Ashram) said about him: "What Sri Aurobindo represents in the world's history is not a teaching, not even a revelation; it is a decisive action direct from the Supreme."

It is high time that the organisations founded by the two stalwarts—one a Maharshi and the other a Maha Yogi—the Arya Samaj and Sri Aurobindo Ashram (together with Sri Aurobindo Society) work together in perfect mutual understanding, harmony and fiery zeal, to further the cause for which those spiritual leaders of humanity devoted and ultimately sacrificed their lives. For this noble purpose, their blessings are echoing through the last Richa of the Rig-Veda:

समानी वः आकूतिः समानाः हृदयानि वः ।

समानं अस्तु वः मनः यथा वः सुसहासति ॥

(ऋग्वेद : १०-१६१-४)

"United your resolve, united your hearts; may your spirits be at one, that you may long together dwell in unity and concord!"

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# TEN PRINCIPLES OF ARYA SAMAJ

## A Deterrent to Loss of Values

By

Shri B. Bhattacharya

Principal, D.A.V. Model School, Durgapur (W.B.)

ONE of the major problems with which we are confronted today is the loss of values amongst our young men and women. The older generation of today does not approve of anything that is new, because they were born and brought up in a social set-up where they were taught certain basic values of life which no one dared to defy. Hence, those values were a part and parcel of their entire being. But, in the present social set-up, new values have come up, overshadowing and over-riding the old traditional values. As a result, there is a constant clash of ideas between the old and the new generation. There are a number of factors responsible for the change in the values and emer-

gence of new set of value-system, but, for the smooth running of the society, certain fundamental values have to exist permanently.

The most important factor of emergence of a new set of values is technological advancement. When a new technology is introduced, it not only has an immediate impact on the type of skill, profession, trade or industry current in the community, but also has a far reaching consequence on its way of life. It affects social behaviour, social ideals, social relations of individuals with one another and, above all, it gives birth to a new set of values. In the last forty years we have seen again and again examples of this emergence of new value-system. When a comparatively primitive people, with simpler way of life, with a simpler culture and with a set of social values, come in contact with a more sophisticated culture, there is, invariably, a loss of spirit amongst the members of the simpler community. Many primitive people have died out, not because they were killed but because they lost their purpose in life, their priorities in life. The way their lives had been organised was disrupted by the sophisticated culture of the technological advancement and they had nothing to replace their old values and, consequently, were annihilated.

This process of technological revolution, with its attendant changes in the way of life, is now taking place throughout the world, and the worst sufferers are the developing nations, especially India.

In India, many of the old values are being challenged. In the past, every region was more or less self-contained, with the result that the modes of belief, the convictions, the ideas, the values of that region remained unchallenged for long periods and the ordinary individual could live without too many new forces disrupting his life. Today, on account of technological advancement, the whole world has become a neighbourhood. The different regional cultures crowd upon one another, with the result that it is no longer possible to have the same implicit belief in any one set of values as in olden days. There is a turmoil in the mind of men all over the world. This turmoil itself tends to make living difficult for the ordinary man, by demanding decisions on points which formerly he took for granted. Much of the frustration and sense of unhappiness which we find today is due to the confrontation of divergent views, ideals, priorities and values. We can resolve these conflicts only if we can build up a new set of values, which would not only reconcile the differences but would also be permanent to help build a strong social edifice for the coming generation.

The malady, i.e., the loss of values and the emergence of the new value-system, though lies basically on technological progress, yet it has to be acknowledged that the present system of education is equally responsible for the dwindling sense of values amongst our young men and women. If there is anything the present-day education

### SRI AUROBINDO — THE APOSTLE OF VEDIC RENAISSANCE

(Continued from page 20)

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oes not give—it is character. and why it is so? Because education is not being manned by educationists but by politicians. During my twenty-five years in educational field, having worked in different top residential and non-residential public schools, as college lecturer, as Vice-Principal and, ultimately, as Principal, *I feel that the quality of education — education that can give birth to a permanent set of values — depends solely on the principles of Arya Samaj, and, no wonder, the products of D.A.V. have given India the quality of leadership that India demands.*

Unfortunately, in our country the number of leaders who could be trusted, who are in a position to make education value-oriented, is very much smaller. Naturally, therefore, the present-day education is only capable of breeding a few specialists, a large number of generalists, but no men of character. Even if the present-day students, under the influence of some great teachers, happen to learn the basic values of life—truth, service, sympathy, understanding, love and simplicity—forget about them as soon as they enter the practical life and realise the unstability all around created by the politicians and the tremendous competition at they have to go through due to technological advancement. They are compelled to sacrifice their ideals, views, concepts and values at the altar of so-called sophisticated society—the upstarts—where man is measured in terms of money. And like the simpler primitive people, either they are annihilated by the super society with a set of shocking values or they dwindle into insignificance. It is high time that the society wakes up and tries to bring a reconciliation between the old and the new values to save the humanity from the impending disaster of complete annihilation by the demon, i.e., technology.

The society can only wake up if all the schools of the country, the Principles of Arya Samaj—summum bonum of the political and social philosophy of the Vedas

—are read out aloud in the Morning Assembly/Prayer and explained by a competent teacher or Principal him/her-self. The three broad aspects of man's nature, viz., that he is an immortal being, that he is a rational being, and that he is a social being and the corresponding roles that he has to play to make himself and others happy are the crux of the ten principles of Arya Samaj.

The first aspect of man's nature is responsible for all attainments of human life, be they spiritual, intellectual or social. This can be achieved by practising the *First Principle* of Arya Samaj. To be immortal, rational and social being involves animation. Animation, in its turn, is the name of consciousness or vitality. Vitality implies seven grand phenomena—existence, consciousness, sense of pleasure, sense of supremacy, power of procreation, sense of justice and quest for truth. This can be achieved by practising the *Second, Third and Fourth Principles* of Arya Samaj. Society is not a complete product. It is always in process. Empire is grand form of State; comity of nations is the greatest organisation of State governments. Man is a unit of all these organisations. Without this unit neither there can be society nor a State, and so on. Society is dependent on the instinct of man's rights and obligations. There should be a balance in these two. This balance can be achieved by practising the *Fifth Principle* of Arya Samaj. Rigveda says that two hands are equal but they do not work equally. The cows of the same breed do not yield milk in equal quantity; the twins brought up in the same environment do not have the equal strength; and the two persons being of the same family, status and rank are not equal in the act of beneficence. The above-referred verse of the Rigveda shows an irremovable diversity in the intellect, understanding and action. If any society wants to remove this diversity, it would no doubt create a chaos in the kingdom of mankind. This diversity of intellect, understanding and action can be conceived and accordingly realised and practised by virtue of *Sixth, Seventh and Eighth Principles*

of Arya Samaj. This earth, Rigveda again says, is the safe abode of the people of different speeches, ideas and opinions, like a home where the inmates of various choices, requirements and attainments live together. This earth produces plenty of wealth like a cow which gives milk in plentiful quantity but everybody does not get the equal and required share. This anomaly can be overcome if *Ninth and Tenth Principles* of Arya Samaj are practised.

While concluding, I would like to state that by practising Ten Principles of Arya Samaj we can bring a dead stop to the loss of values, which is gradually taking our Indian society to a dead end. The loss of values is the result of the conquest of the western culture of Indian values. The permanent value-system of India lies in the Vedas, but many of our young men and women may not be interested to go through the teachings of the Vedas, but we, as teachers, can inculcate in them the permanent Value-System if we can drill into them the basic tenets of the Ten Principles of Arya Samaj, which will serve as a permanent antidote to the loss of values. □

### TO FIND OUT THE COURSE OF SARASWATI

Archaeologists and historians will undertake a month-long survey along the course of the extinct Vedic river Saraswati, which is believed to have been covered by the present Thar desert.

The survey will commence on November 20 from Adibadri in the Sirmaur hills in Himachal Pradesh and will conclude on December 22 at Prabhash Patan (Dwarka).

Led by Dr. V. S. Vakankar, Director of the Institute of Rockart Bharati Kala Bhawan, Ujjain, the survey team will not only collect archaeological evidence but also take into account local folk traditions and Vedic Puranic association with the regions in Himachal Pradesh, Haryana, Punjab, Rajasthan and Gujarat through which the river is believed to have flowed during the Harappan period of history. □

*Aryan Heritage, September 1985*



# Rajasthan-Harappa Connexion

By

Shri Atul Cowshish

**A**BOUT 200 km north of Jaipur is a vast copper mine complex with Khetri as its nerve-centre. It is perhaps the only place where copper mining has been going on for nearly 4,000 years. And it is this area which, it is now believed by Indian archaeologists, supplied copper ingots or finished products such as implements to people in Harappa and Mohenjodaro.

Hitherto Western scholars had surmised that copper came to the Indus Valley civilization from the West. Old copper mines have existed in Baluchistan, Afghanistan, Iran and some of the present Gulf Emirates. The Khetri complex, which is 500 km south-west of Harappa, was never in the reckoning.

But in 1977, a team of archaeologists, headed by the then Director of Archaeology and Museums (Rajasthan), Mr. R. C. Agrawala, examined some of the objects excavated from a village called Ganeshwar, 15 km from Neem-ka-Thana tehsil in Sikar district. These objects were much like the copper cells found in different cities and settlements of the 4,000-year-old pre-Harappan and Harappan civilizations. Further diggings at Ganeshwar yielded a staggering 1,000 copper objects—arrowheads, fish-hooks, spearheads, rings, bangles, balls and so on. With them were discovered fragments of "ochre-coloured pottery" which are associated with the pre-Harappan period.

Today it might be difficult to visualize the route for export of copper from a village (or a group of

villages) in Sikar district of Rajasthan to settlements hundreds of kilometres away in Punjab or Sind. But scholars can well imagine that a criss-cross of rivers (many of which have since dried up) provided a ready link between the two distant areas. In fact, Ganeshwar is considered logistically well situated. It is near the source of the Kantali river which once joined the ancient (now dried-up) Drishadwati at a place near Nohar-Sothi-Bhadra, all in the present Ganganagar district bordering Pakistan. It linked the Khetri copper complex of today with the Harappan city of Kalibangan (also in Ganganagar district). Khetri itself is 60 km from Ganeshwar, and Kalibangan 250 km.

Excavations in the Harappan area have already yielded the Ganeshwar-type arrowheads, fish-hooks, spearheads and the like. Mr. Agrawala's team was able to locate at least three implements which were exactly akin to those of the Harappan site. It means that people living in the Ganeshwar region around 2500 B.C. had perfected the art of copper metallurgy and the technology of copper implements manufacture.

As for the copper sources west of Harappa, including those in Baluchistan and Afghanistan, there is no evidence to suggest that they produced copper objects of the type found in the Harappa region. There is also no evidence that copper was mined in these areas during the Harappan civilization.

Besides, copper from areas west of Harappa is said to contain arsenic while the copper objects of Harappa

and Mohenjodaro contain nickel and arsenic. Laboratory analysis of the copper cells from Ganeshwar has revealed the same percentage of nickel and arsenic as those of the objects from Harappa. This is sufficient proof that the copper objects of Harappa and nearby areas were imported from Ganeshwar in Rajasthan.

According to Dr. Asok K. Das, Director of the Sawai Man Singh City Palace Museum, the findings at Ganeshwar are the first definite clue to the link between them and the Harappan civilization. Copper has played a very important role in sustaining ancient civilizations. People of the chalcolithic Harappa would not have survived for long without copper from Rajasthan where, in fact, it is found in almost all areas.

A significant aspect of the discovery of copper objects at Ganeshwar is that nowhere else in the world have arrowheads in hundreds been found. The arrowheads vary in shape and size and were fixed between two wooden shafts secured by an adhesive. The impressions of the wooden shafts are still there on the arrowheads, after a span of 4,000 years. At Harappa, not more than 50 arrowheads are reported to have been found so far, after about 60 years of excavation.

The people at Ganeshwar and neighbourhood made not only hunting objects like arrowheads and fish-hooks but also scissors, knives and axes. Of course, no ancient scissors have been found at Ganeshwar. But that only underlines the need to undertake a big archaeological project at Ganeshwar. Extensive diggings are necessary to discover more.

An immediate point of curiosity is the adhesive used to stick the arrowhead on the shaft and also the kind of wood used. This would mean involvement of men from other disciplines. Only a multi-disciplinary study of Ganeshwar can unravel all the mysteries of the past

(Courtesy, *The Statesman*, 26-8-85)



# Indira Gandhi National Open University

## Bill Passed by Parliament : Formally Established

THE Lok Sabha has passed the Indira Gandhi National Open University Bill, as already passed by the Rajya Sabha. The Bill seeks to establish a National Open University in Delhi, for the introduction and promotion of the open university and distance education systems.

Replying to the day-long debate on the Bill, the Education Minister, Mr. K.C. Pant, indicated that the foundation of the open university would be laid in November, on the birthday of Indira Gandhi.

The open university idea, he told the House, had exciting possibilities, and would open up fresh avenues of education to a very large number of people. In China, the system had benefited over a million people. It would benefit genuinely motivated people, helping them to learn whatever they want to learn.

Mr. Pant pointed out also the considerable flexibility the system would have, "a flexibility which is very much necessary at this stage in the educational sphere". It would be a three-fold flexibility: within the courses, in the combination of courses and in the evaluation system.

He added that he was confident that the proposed open university would have a far-reaching impact on the educational system.

In a statement of objects and reasons for the Bill, Mr. Pant had stated that despite the tremendous expansion of the formal system of higher education since Independence, the pressure on the system was continually increasing.

"Indeed the system has not been able to provide an effective means to equalize educational opportunities. The rigidities of the system, requiring, among other things, attendance in class rooms, have been a disincentive to many learners. Moreover, the combination of subjects is inflexible and is often not relevant to the needs of the learners. This has resulted in a pronounced mismatch between the contents of most programmes and the need of development sectors.

"The distance education system could provide a more flexible and open learning programme that would suit the needs of various categories of learners, especially the weaker sections of society.

The objects of the University, as outlined in the Bill itself, "shall be to advance and disseminate learning and knowledge by a diversity of means, including the use of modern communication technology, to provide opportunities for higher education to a large segment of the population and to promote the educational well-being of the educational community generally, to encourage the Open University and distance education systems in the educational pattern of the country and to coordinate and determine the standards in such systems."

### OPEN UNIVERSITY FORMALLY ESTABLISHED

The latest news is that the Indira Gandhi National Open University was formally established on 20-9-1985. It will not only be fully autonomous, but will also function independently of the University Grants Commission. It will act as

a resource centre and a coordinator for all open universities in India.

For the first time a serious attempt is being made to establish a non-formal system of higher education at the national level. To prevent its being treated as a "poor cousin" of the formal system of education, it is being made quite independent of the UGC—free to frame its own rules, innovate in drawing up the academic curricula, and provide fresh educational opportunities to those who have not had the privilege of a university education, as well as to those interested in going back to university for refresher courses.

Professor G. Ram Reddy, former Vice-Chancellor of Andhra Pradesh Open University has been appointed the first Vice-Chancellor of the new university by the President.

The Ministry of Education has already allocated Rs. 15 crores for the setting up of the Indira Gandhi National Open University and the new Vice-Chancellor has been promised more funds if necessary. □

### PANT FOR MASS CAMPAIGN FOR LITERACY

On the occasion of the International Literacy Day, celebrated on 7th September 1985, Shri K.C. Pant, the Union Education Minister, called for a mass campaign to eradicate illiteracy in the country. He also urged that the educated sections of the nation and the State Governments, Universities and voluntary organisations should reinforce their activities to generate a strong demand for literacy. They must realise the urgency and significance of making India a literate society and generate the necessary momentum to mount a mass campaign to liquidate illiteracy in the country. □



## Vice-Chancellor of British Open University Stresses Quality

**T**WO vital requirements for the success of an open university are the quality of its academic courses and its delivery system. If any one of the two requirements is neglected, then the whole concept is likely to be a non-starter.

This was stated by Lord Perry of Walton, the first Vice-Chancellor of the British Open University, while talking to reporters in New Delhi. He emphasized that those responsible for running the proposed Open University in New Delhi should keep in mind the fact that the courses prepared by it should be of a very high quality and attractive. In fact, these must be of a slightly higher standard than those of the conventional universities.

"You also have got to have a delivery system that really looks after the students; not only must you feed them with the courses regularly but also ensure that they send back their exercises in time", he said.

Lord Perry said that Britain was willing to help India in any way they can. In Britain, the system had worked very well, though the monetary cuts imposed by the Thatcher Government and the increase in fee were likely to affect its expansion. The "intake" of students from the working class had declined after the fee had been pushed up, and the University was finding it difficult to maintain its normal intake because of the falling Government grant.

When the Open University was established, there was widespread scepticism and even hostility. According to Lord Perry, the Conservatives thought that it was a "ridiculous" idea, but over the years

it has established itself as the most important development in the field of higher education. It started with 25,000 undergraduate students in 1971, and today it has 65,000 undergraduates on its rolls, besides nearly 60,000 taking lessons offered by the continuing education stream of the University.

The University offers courses in four disciplines and the success rate, according to Lord Perry, has been 75% in each course. There are many products of the Open University who are doing their PhDs at other universities, and except for small companies, which have not heard of the Open University, the employers have been quite receptive.

Lord Perry said that the Open University system worked through "linkages" with radio and TV and it was very different from the system of correspondence courses. The pressure on the Open University was increasing with as many as 47,000 people applying for admission every year, and its intake capacity being limited to about 20,000. Apart from age, admissions were influenced by regional and other considerations. "I will be lynched if I don't take any student from Scotland or Ireland", said Lord Perry.

He pointed out that many countries had benefited from the British experience, and those which had received assistance from the British Open University included Pakistan, Venezuela, China and Sri Lanka. It was a system that could be very easily adapted to the needs of the developing countries.

### DEMOCRATISATION OF EDUCATION

In response to the "Policy Perspective on Education", the Institute

of India International Understanding has advocated a uniform system of education so that the unhealthy social segregation between elite schools for the rich and those for the poor is ended. Its President, Prof. S. S. Bhatia, has, in a paper entitled "Proposals for New Education Policy", emphasised that the economic status should not form the basis of development and every effort should be made to eliminate inequalities in status, facilities and opportunities. The necessity of uniform education had been considered by a Parliamentary Committee as early as 1967, but no progress had been made in this behalf during the last 18 years. It is suggested that all Public Schools should be nationalised and Central Schools should be expanded, resulting in democratisation of education. Every effort should be made to implement the assurance of the Prime Minister that free elementary education for all should be achieved by 1990 and active steps should be taken to eliminate or at least substantially reduce the drop-outs at primary and middle stages.

The objectives outlined by Prof. Bhatia are most commendable. However, one cannot shut one's eyes to the fact that the standard of education at present imparted in the government schools is deplorable. Instead of bringing the standard to that of Public Schools, Prof. Bhatia's suggestion may bring down the standard of Public Schools to the present level of education in the government schools.

However, his emphasis on vocational education is most welcome, especially his suggestion that students in rural areas should be taught subjects related to village economy.



# NEW EDUCATION POLICY

By

Shri G. B. K. Hooja

Former Vice-Chancellor, Gurukula Kangri Vishwavidyalaya, Haridwar

THE entire nation is agog with high expectations following the declaration of the Prime Minister that the Government is engaged upon the task of evolving a national system of education. Numerous papers have come out on the issue and a nation-wide debate is on the anvil. In the same chain has come a valuable document "New Education Policy", presented by the Association of Indian Universities, New Delhi, which recommends :—

- i) Delinking degrees from jobs.
- ii) Establishment of National Testing Service.
- iii) National Open University and State Open Universities and linkages.
- iv) Vocationalization.
- v) Linkage with R&D.
- vi) Accreditation.

Having spent thirty-one years in the academic field, first as a student and then as a teacher and university administrator, and having been a consumer of the university products for thirty-five years and then a screener of the university products for employment under the government in my capacity as the Chairman of a State Public Service Commission, I have read this document with due interest. Earlier I had the opportunity to peruse the Radhakrishnan Report, the Kothari Report, the Mudaliar Report and the Gajendragadkar Report, besides visiting a number of foreign universities, and hence feel qualified to enter this national debate.

Let me state at the outset that most of the problems related to the academic world have been admirably tabled in the aforesaid document. Similarly, the principles of the policy of approach have also been correctly evolved. I would, however, offer some comments in respect of the approach for reconstruction and implementation, for it is in this area that the rub lies.

We may first take up the question of delinking degrees from jobs and establishing the national testing service. We have been talking of this ad nauseam for more than a decade. This proposal was nursed by Dr. A.R. Kidwai when he was the Chairman of the UPSC. And having had the opportunity to establish de novo a State Public Service Commission, and with the co-operation of a forward-looking Chief Secretary, we were able to implement this programme in a substantial measure. Our constraint was that for some prestigious examinations the UPSC had a graduate degree as the minimum qualification and we could not very much deflect from the UPSC standards.

To implement this proposal, homework has to be done by the UPSC and the Heads of the Central Government departments at the national level and by the State PSCs and Heads of the State departments at the State level. A review of the required qualifications for each job is called for, and this is a laborious task indeed. The proposal of delinking has been recommended by Shri L.K. Jha also, who has gone to the extent of proposing,

and rightly so, that the aspirants for IAS and IPS and other services may be selected at the plus twelve stage and given job training for a longer period. This shall not only reduce pressure on the universities but also shall separate chaff from grain at an early stage and save the universities of going into non-academic pursuits.

I fully support the approach of AIU for non-formal education, as it would lead towards a meaningful attainment of knowledge instead of a craze for the degree, and would like to add here that wherever we have dynamic and forward-looking programme producers, the AIR has come off commendably and well by offering its facilities to utilize the talent available at the universities. AIR Najibabad is an instance in point. May I propose in this connection that the Doordarshan sends its teams to the 140 universities and 5,000 colleges dotting across the length and breadth of the country to identify talent and project programmes.

As for the National Testing Service, it should be extended to the selection of teachers for service in the university system and may well herald the revival of the Indian Educational Service which would go a long way in improving quality of the teaching staff and thereby of the educational content. Nobody who fails to qualify at the national level test should be considered for employment in the universities or colleges. The earlier it is done, the better for the health of the university system and integration of the nation.



As for vocationalization, again the work lies at the grass-root level. At a national conference, summoned in 1977 by Dr. Shriman Narayan, a consensus had emerged that vocationalization of education should start as hobby work in the primary classes and opportunities for professional training should be made available to all students at the +8 stage so that when they pass out at the +12 stage, they are equipped with one craft or the other which would help them to become self-employed with the aid of financial assistance from the banks or to occupy the large number of middle-level technician jobs for which there is a growing market in the wake of national industrialization. This training should be compulsory for all and should carry no stigma which has come to be attached by the division of students into intellectual, professional and technical streams.

So far, education has aimed at teaching the 3 R's. But hereafter the emphasis of education should be on the development of 3H's—Head, Hand and Heart. While academic input develops the head, the vocational input would develop the hand and value-oriented education would develop the heart.

"One of the greatest drawbacks in the educational system is the total lack of accountability and evaluation of the educational institutions and teachers," says the AIU document. This is indisputable. Would it be interfering too much with the freedom of the academic dignitaries if the UGC insists upon maintaining annual appraisal reports of all the teachers in institutions funded by it, just as the Central Government maintains the records of all the Central Government officers, including the IAS officers allotted to State cadres. As far as I know, this system is prevalent in the Government institutions. The first part of the appraisal report should be required to be filled by the incumbent who would thus get an opportunity to do self-assessment and self-appraisal.

Arrangements should also be

made for in-service training and orientation of teachers, for it is they who form the delivery system of the educational programmes and unless they begin to appreciate and absorb the new thinking, their goal-perception and role-perception is bound to remain dim. It is of the utmost importance, therefore, that each one of them should be brought into step with the new thinking and the programmes intended to launch the youth of the nation into the 21st century. They must also be made aware of the important role of extension programmes in the educational set-up. Since her installation as the Chairman of the UGC, Mrs. Madhuri Shah has been trying to create awareness amongst the university dons regarding this hitherto neglected area of responsibility. The role played by the extension departments of the agricultural universities in carrying the results of the researches of the laboratories to the fields and farms was to a large extent responsible for ushering in the Green Revolution. It is this role which the traditional universities have to accept and play in dissemination of knowledge and removal of ignorance. In this context, the importance of adult and female education cannot be minimised and we might as well think of prescribing one year's social work as an obligatory condition for all aspirants seeking admission into the portals of the universities. In fact, this may well form the first year's programme of the three year degree course. I was gratified to learn that the Indian School of Mines, Dhanbad, has made it obligatory for all students, seeking admission to it, to undergo a pre-admission course of one year which involves practical work in the mines. Thereby, I was told by the Director, Prof. G.S. Marwaha, that the students find it easier to grasp theoretical learning when they come to the class room.

While on the subject, I would also support the proposal of Prof. Ramlal Pareekh that summer vacation should be abolished and short-term courses should be started to meet the demands of trades and skills in need by the economic system.

In turn, this would gradually tend to abolish the system of annual examinations, which is today choking with distortions, malpractices and corruption.

The AIU document has made a passing reference to value-oriented education courses and personality development activities like NSS, NCC, Sports, Mountaineering, Oratory, etc. I would rather strongly advocate the establishment of a chain of colleges of Physical and Yogic education and Sports at selected universities throughout the country. This is a much neglected field as is evident from our performance in international sports, and it is time that we take up the challenges seriously. This may be done by counting credits attained in these activities towards the fulfilment of a degree. Treating these activities as side-shows, as hitherto, shall not deliver the goods.

Similarly, female education too must receive priority. The cost of neglect of female education shall be suicidal.

Last, but not the least, on pain of being counted as a fundamentalist, may I plead that Sanskrit should be introduced as one of the languages in the three-language formula all over the country, for I think, and many in eminent positions agree with me, that Sanskrit can play an integrating role in the present situation.

To sum up, the proposals afloat on the subject of New Education Policy need to be implemented at the local level by academic administrators and teachers, the role of the Union Government being restricted to giving its blessings and providing adequate funds to institutions willing to implement the programme and monitoring. Of course, there is no alternative to political and academic will. However, much has to be done, not at the Deity level but at the grass-root level by humble and dedicated functionaries who need to be constantly trained and oriented so as not to lose sight of the Goal, i.e., the Building of the Youth. □



# Gender Gap In Literacy Widening

By

Balaji Pandey

**T**HOUGH women constitute 48 per cent of the population, less than 25 per cent of them are literate, according to the 1981 census. The corresponding figure for men is nearly 47 per cent. Concern for the promotion of women's education started with the social reformers and Christian missionaries in the 19th century. Wood's Despatch of 1854, aptly known as the Magna Carta of English education in India, announced that "the Government ought to give to native female education in India its frank and cordial support".

In the period that followed, there were several landmarks in the history of education, notably the Hunter Commission of 1882, Lord Curzon's Resolution of 1904, Gokhale's Bill on Compulsory Primary Education of 1911, the Educational Policy of 1913, the Sadler Commission of 1917, the Hartog Committee of 1929 and the Sargent Committee of 1944. In addition, social reform movements, mass awakening during the freedom movement, the establishment of SNDT Women's University in 1916, Women's Indian Association in 1916, the Federation of University Women in 1920, the National Council of Women in 1925, and the All India Women's Conference in 1927, the leadership of Gandhiji and of Annie Besant helped in the promotion of women's education. Yet, only six per cent of women were literate at the time of Independence.

The writer is a Research Associate in the Centre for Women's Development Studies, New Delhi.

After Independence, the First Five Year Plan categorically mentioned that "the general purpose and objective of women's education cannot, of course, be different from the purpose and objective of men's education." Articles 15(1), 16(1), and 16(2) of the Constitution guarantee the "equality of opportunity for all citizens". To identify the problems of women's education, the Government appointed the National Committee on Women's Education in 1959, the Committee on Differentiation of Curricula between Boys and Girls in 1964, a committee to look into the causes for lack of public support, particularly in rural areas, for girls' education and to enlist public cooperation in 1965, and the Education Commission in 1964-66.

Based on the recommendations of these committees, the National Policy on Education in 1968 declared that "the education of girls should receive emphasis not only on grounds of social justice but also because it accelerates social transformation". Several measures were undertaken by the Government to promote women's education, such as the introduction of free education upto the middle and secondary levels, increase in the number of girls' schools and hostels, provision of incentives (scholarships, stipends, free text-books and stationery, mid-day meals, uniforms, etc.), provision of creches attached to schools, increase in the number of women teachers, etc.

In spite of these efforts, the number of female illiterates showed a steady increase from 161.9 million

in 1951 to 185.2 million in 1961, to 215.3 million in 1971 and 241.6 million in 1981. All States other than Kerala have more than 65 per cent illiterate females and Rajasthan, Bihar, Madhya Pradesh, Uttar Pradesh and Jammu and Kashmir have more than 84 per cent illiterate females. What is disturbing is that the gap in male-female literacy is widening at a fast rate. Thus, for every 1,000 illiterate men, there were 1,055 illiterate women in 1911, 1,058 in 1931, 1,138 in 1951, 1,250 in 1961, 1,248 in 1971 and 1,322 in 1981. These figures would appear to indicate that the gender gap in literacy is widening at a faster rate after the introduction of planned development. According to the latest annual report of the Union Ministry of Education and Culture, Andhra Pradesh, Assam, Bihar, Jammu and Kashmir, Madhya Pradesh, Rajasthan, Orissa, Uttar Pradesh and West Bengal have been recognized as being especially backward in women's education.

Though enrolment of girls have improved at all levels in recent years, yet, according to the official data of 1982-83, over 36 per cent of girls at the primary school level in the 6-11 years age group and about 69 per cent in the middle school level in the 12-14 years age group were not enrolled in any school. In comparison, the figures for boys in the same year were a hundred per cent enrolment at primary school level and 56 per cent in the middle school. It is interesting to note that even the target for enrolment in schools at the elementary level under the Sixth Plan



differentiated between boys and girls; while the target was 100 per cent for boys, it was only 81 per cent for girls. Even if the target is achieved, it will mean that one out of every five girls will be out of school.

The picture for the middle school is grim. In the Fifth Plan, enrolment of boys was 52 per cent whereas for the girls it was just above 27 per cent. The Sixth Plan target suggests a big gap between boys' and girls' enrolment. The figure for boys being 61 per cent and for girls about 36 per cent. The discrimination in the targets for enrolment is inexplicable in view of Article 45 of the Constitution (Directive Principles), which lays down that "the State shall endeavour to provide within a period of ten years from the commencement of this Constitution for free and compulsory education for all children until they complete the age of fourteen years".

The Education Commission had reported that the rate of wastage and dropout at the lower primary stage was 62 per cent for girls as compared to 56 per cent for boys. The National Council of Education Research and Training (NCERT) gave a dropout rate of 71 per cent for girls and 62 per cent for boys.

The failure of the education system adequately to promote women's education has been widely accepted. The problem is how the system can be made more functional so that by 2000 A.D. we will have no illiterate women and 100 per cent girls' attendance can be ensured till the elementary stage.

The financial allocation for education has been decreasing steadily over the years. The First Plan had allocated more than seven per cent, which decreased to less than three per cent in the Sixth Plan. Although the Education Commission had recommended that at least six per cent of the national income should be earmarked for education, the amount has never increased beyond 3.5 per cent. If the Government is serious about eradicating illiteracy

and universalizing primary education, at least 10 per cent should be allocated for education and 50 per cent of this allocation should be earmarked for the promotion of women's education.

(Courtesy : *The Statesman*, 11-9-85)

### CALCUTTA UNIVERSITY IN DEEP CRISIS

After the campaign for Central intervention to end the deadlock at Calcutta University recently gathered momentum, there seems to have been a virtual reversal in the attitude of the Left Front. While a few weeks ago about 50 members of the University Senate sought the Chief Minister's help to resolve the stalemate, some Left Front MPs recently met the Prime Minister in Delhi and told him that the university was running as smoothly as ever. The Chief Minister, too, in a recent statement contradicted the Vice-Chancellor, saying that all examinations were being held normally and on time.

What sort of intervention, whether the Centre's or the State's, will resolve the deadlock, or whether there will be any at all, is difficult to predict, but the claim that things are normal is not borne out by direct observation. Each day things seem to move from bad to worse as new issues are raised and new forms of agitation added. All are apparently aimed at embarrassing the present Vice-Chancellor.

The agitation over the appropriateness of his election, the alleged insubordination of his junior officers, the issue of appointing special officers which has been taken to the Supreme Court, Bills in the State Assembly to amend the University Act, the tussle over appointment of pro-V.C. (Finance) followed by difficulties in presenting the university budget, and finally the issue of the dismissal of five employees of the university—all these have attracted public notice. None of the problems have been solved, and each has been a subject of controversy affecting the university's normal work.

There are about 200 vacant posts in different departments of the University. The Syndicate is seldom unanimous in deciding upon the experts for selection; even when the experts are agreed upon, the candidates selected by the selection committees may not find favour with the Syndicate, which then had little hesitation in disregarding the recommendations. The selections are sometimes referred back to the committees, which are even sought to be disbanded if the Syndicate is not happy with their choice. The result is indefinite delay, unless the Syndicate's own preferences can be made to prevail.

The atmosphere, said a teacher, was both insecure and stifling. True, the crisis was different from 1970 to 1976, when the university campus was terrorized first by the Naxalites and then by rival factions of the Chhatra Parishad. The disorder at present is of a different kind. But there is no guarantee that even physical violence will not break out; there have been scuffles on more than one occasion. □

### DELHI AND CHANDIGARH FOR A HEAD IN EDUCATION

In higher education facilities, Chandigarh and Delhi far exceed others in enrolment as well as number of degree-holders. The States of Kerala and Tamil Nadu, which had a leading position in higher education, are now far behind Delhi and Chandigarh. In 1981-82, the enrolment for graduation in Kerala and Tamil Nadu, per lakh of population, was below 500, while it was 4,400 in the Union Territory of Chandigarh and nearly 1,400 in the Union Territory of Delhi. Chandigarh and Delhi were also leading in the number of degree-holders. The enrolment in commerce faculty has doubled from 10 per cent to 20 per cent and in all other faculties, including science, engineering, medicine, agriculture, etc., there has been a increase. The number of research students has substantially increased in the universities during the last 15 years and in a short period of 4 years, from 1977-78 to 1981-82, the number of students securing Ph.D. degree has increased from 4,000 to 6,000.



## LONGOWAL IS DEAD : LONG LIVE LONGOWAL

### DIED FOR HINDU-SIKH UNITY AND INTEGRITY

K. S. Tomar

**D**URING my two-year tenure as Hindustan Times Correspondent in Amritsar, I saw many upheavals in Akali politics but I always found Harchand Singh Longowal as a calm and confident leader who opposed the attempts of extremists to create conditions of enmity between the two communities of Punjab.

Sant Longowal once told me : "I will not allow disruptive forces to disturb the communal harmony in Punjab. I will sacrifice everything for the unity and integrity of the country." I never found Sant Longowal lacking in the spirit to fight the forces of communalism. He said : "Every person, who is born in this world, is bound to die one day, and, similarly, the Punjab problem will not last for ever. It will be solved provided sincere efforts are made by the Centre.

The Sant also said that a solution of the tangle would be followed by the holding of elections in Punjab. The extremists would make all efforts to disturb the elections but he made it clear that his party would succeed in wiping out these forces from the State. At that time these utterances of the Sant appeared to be a tall claim as Bhindranwale's fundamentalism was at its peak and complete pessimism prevailed about a solution of Punjab tangle.

It was madness to talk of elections in those days when killings of innocent persons were going on unchecked throughout the State. But Sant Longowal was optimistic

about a solution. He emphasised that the Centre would have to accept all the genuine demands of the Akalis, otherwise the masses would not support the idea of holding elections.

The Sant used to say that the Akali Dal will have to assure the Hindus that it was not a party of Sikhs alone. He quoted examples to show that Sikhs and Hindus were having brotherly relations since ages and no one would be allowed to play with Hindu-Sikh amity in the State. The Sant differed with militant leader Bhindranwale over methods of pressing the Centre to accept the Akali demands. Sometimes Sant Longowal used to ask me jokingly, "Naal wale Sant da ki hal hai?" I used to quip, "Santji, Twanoon jyada pata hona chahi da." At that time the stream of visitors going to meet Sant Bhindranwale on the floor of the langar building could be seen from Teja Singh Samundri Hall, headquarters of the Akali Dal President.

I sought his reaction on this change of mood of the people. He kept quiet for some time and then explained : "My approach of pressing the Centre to accept the Akali demands is totally different from Bhindranwale's, who gives fiery speeches and people are attracted towards such irresponsible utterances." In a voice choked with emotion, he said the Sikh militant leader had suggested to him to direct every Sikh to kill 36 Hindus. Bhindranwale had suggested this as the next action plan of the Morcha. He had said he would prefer to die than to allow disruptive forces to spread communal frenzy in Punjab.

Sant Longowal enjoyed full confidence of all District Jathedars, who helped the Akali Dal survive the

onslaught of Bhindranwale. He drew strength from the masses though the rush of visitors had substantially declined following the rise of the Bhindranwale phenomenon.

Sant Longowal disliked the piling up of arms by followers of Bhindranwale. He apprehended bloodshed inside the Temple if Bhindranwale did not stop his followers from smuggling arms into the Temple. He was perturbed over the activities inside the Golden Temple but found himself "helpless" to do anything about it.

The Sant was upset whenever there was any killing by the extremists. I saw him sobbing when the Dhilwan massacre of Hindus took place in district Gurdaspur. He said such heinous crimes could not be committed by Sikhs who had faith in Guru Granth Saheb. But he dared not air his views publicly as it could have endangered his life. His presence was necessary for the success of the Morcha.

Tears rolled down his cheeks when a newsman, Mr. Sanjeev Gaur, was stabbed in front of the Golden Temple. He cautioned me to keep away from the Temple and asked me to inform him before coming to the complex. He told me that forces were at work to create conditions to compel Hindus to leave Punjab.

Among the Akalis, Sant Longowal remained an unchallenged leader. He, however, did not like the double-role played by SGPC President G. S. Tohra, who pampered Bhindranwale for political gains. The Sant, however, installed Mr. Tohra as President of the SGPC for the sake of Panthic unity.

Sant Longowal had predicted

*Aryan Heritage, September 1985*



that whenever any accord was reached with the Centre, it would be after gauging the mood of the people. He made it clear that he would bother about no one when he was convinced about the sincerity of Central leaders. The Sant seemed to be convinced that Mr. Rajiv Gandhi wanted to solve the Punjab tangle and he could go to any extent to accommodate Akalis. This was the main reason why the Sant dared to sign the accord by ignoring some senior Akali leaders who had drifted away from the moderate character of the Akalis.

(Courtesy, *The Hindustan Times*, 13-9-1985)

### A MAN OF PEACE HAS FALLEN

TIME Magazine (2-9-1985) of U.S.A. writes :—

Once again the country reeled in shock over an assassination. In an emotional message to the nation, Gandhi, whose mother, Prime Minister Indira Gandhi, was gunned down by two Sikh bodyguards last October, called Longowal's slaying "a tragedy not just for Punjab but for the whole country", and appealed for calm, "A man of peace has fallen to the bullets of assassins", he said, his voice breaking. "He worked courageously for communal harmony to unite the people of Punjab, to remove hatred from the hearts of men and to bring peace after so much strife and pain."

His death was, thus, seen as a major set-back to the impressive start that had been made in mending the differences that existed between the Sikh community and the central Government. The future of the agreement is now in question, mainly because Longowal was the only Sikh leader with the authority and personal integrity to carry the Sikh community with him in fulfilling its terms. Observed the independent daily, *The Statesman*, in an editorial last week, "His was the most compelling voice of sanity, moderation and trust in the midst of much lingering misunderstanding, bitterness

and intolerance. The passing of such a man would have been an irreparable loss in any circumstances, that he became a victim of forces which he had resolved to overcome was an especially cruel irony. And the tragedy is all the greater because of what his killing seems to portend."

It will, of course, take some time to determine whether Longowal's death might encourage the Sikhs to set aside their differences. For the moment, it was clear only that the agents of hate and violence were very much alive.

### THE DEATH OF A CONCILIATOR

NEWS WEEK (2-9-1985) writes :—

For those who had seen light at the end of three years of wrenching Sikh-Hindu violence, Longowal's sudden martyrdom came as a sobering reminder of how deep and wide India's Punjab problem still runs. Gandhi, clearly stunned by the shooting, called it "a tragedy for the whole country". His government ordered a funeral with full State honours—an extraordinary move, considering Longowal was released from prison only this March.

Unlike Indira Gandhi's murder last October, allegedly by two vengeful Sikh bodyguards, Longowal's death set off no new wave of sectarian rioting.

For Akali Dal, in the best of times an unwieldy political vehicle, Longowal's death was an especially heavy blow. As the party's President since 1980, he had steered shrewdly between confrontation with New Delhi and with more radical Sikh elements, often buoyed by his own personal prestige alone.

### SANT LONGOWAL'S COMMITMENT

INDIAN EXPRESS of new Delhi writes :—

It is shocking, if true, that mem-

bers of the United Akali Dal of Mr. Joginder Singh celebrated Longowal's killing by distributing sweets. Certainly no leader of that rump is on record as having condemned his murder. This could well compel saner elements in that group to reconsider their position. On the other side, differences have surfaced within the Akali Dal on Longowal's successor, with Mr. Barnala's appointment as acting convenor of the party being challenged by others favouring Mr. Ajit Singh, reportedly a protege of Mr. Tohra. The party leaders need to sort out any differences. The new leadership, whether of an individual or collective, must take over Longowal's commitment to the Punjab Accord which is based on the principles of national unity, communal harmony and non-violence. Given this, the Akalis can expect a wave of sympathy at the polls, from Sikhs and Hindus alike. Longowal's murder in a gurdwara is also likely to turn the Sikh faithful away from fundamentalism. The polls are essentially going to be a referendum on the Punjab Accord and its basic values. The architects of the settlement, the Longowal Akalis and the Congress (I), and others supporting it, will have much common ground which could smooth the way towards the subsequent formation of a broad-based ministry. Extraordinary vigilance will need to be maintained against terrorist outrages and sabotage in Punjab and elsewhere. But Punjab, and India, will overcome.

### NATIONAL TRAGEDY

THE STATESMAN (Calcutta Edition) writes :—

The murder of Sant Harchand Singh Longowal would have been a national tragedy even if it had not had such fearful implications as must now be obvious to all. There may now be a stronger revulsion against terrorist aims and methods within the Sikh community; but there seems to be no one of the Sant's stature and good sense to mobilise this feeling for an immediate and effective settlement in Punjab.



**Smt. INDIRA GANDHI  
REMEMBERED**  
THE TIMES OF INDIA (Ahmedabad Edition) writes :—

So the terrorists have struck again. This time at one of the two principal architects of the recent accord which held out some hopes of restoration of normalcy in Punjab. Once again, they have demonstrated that they remain determined to block any movement towards a resolution of the crisis in the State. Sant Longowal has died in the cause of national unity. The assassination of Sant Longowal should persuade even the congenital optimists that inherently the problem in Punjab is incapable of a quick fix and that Smt. Indira Gandhi was not just a wicked old woman who did not settle it when she easily could.

#### INVESTIGATION OF MURDER

The investigation in the gruesome murder of Sant Harehand Singh Longowal has been entrusted to C. B. I. It appears that the conspiracy to assassinate the Akali Dal President involved six persons, four of whom were arrested within three days of the murder—two, namely, Harvinder Singh and Gian Singh, on the spot. Jarnail Singh, resident of a Ludhiana village, is stated to be the brain and the principal motivator of the conspiracy and is also involved in some other criminal cases. He and Jagjit Singh are absconding. The Government has announced a reward of Rs. 1.50,000/- for his arrest.

The interrogation of the arrested persons has revealed that the weapons were provided to the killers by Jarnail Singh.

#### BABA AMTE TO LEAD MARCH FOR UNITY

Baba Amte, who was recently awarded prestigious Magsaysay Award, has decided to lead a youth bicycle march from Kanyakumari to Kashmir under the auspices of Antar Bharati—a voluntary organization at Pune—from 24th December 1985, in a crusade for strengthening national unity and integrity. The march would cover about 5,000 kms in 110 days.

## Sikhs Abroad Not In Touch With Reality

### General Jagjit Singh Aurora's Plain Speaking

The 1971 Bangladesh war hero General Jagjit Singh Aurora led an Indian Independence Day parade in New York and declared that Sikhs abroad were not in touch with reality of the situation at home.

If the situation in India upsets them, they should return and do what they think should be done, Gen. Aurora said at an ethnic news conference on arrival from New Delhi. He made these remarks when he was asked whether he agreed with a charge by several overseas Sikhs that the Gandhi-Longowal Accord was a "sell-out".

"If they were right, I would not be here", Gen. Aurora said.

"Sikhs outside are not in touch with reality" he said, adding that if their love for their people and country was so great, they won't have come abroad and changed their nationality.

Some reporters objected to Gen. Aurora's suggesting that Indians settled abroad do not have the same degree of love for their country as Indians at home. But Gen. Aurora stood his ground. If things at home upset them so much, they would come home and do something about them, he said.

Gen. Aurora dubbed the overseas Indian's love for their country platonic, which, he said, was different from the relationship that evolves when people live together.

As for the Accord, he said if it works, it is the best thing that can happen to the country. He said he was very confident that it would work.

At the same time, he said, it will be an uphill task to re-establish the faith of people in the Govern-

ment. There is a lot of bitterness, he said, adding that it could be removed only by releasing detenus and fulfilling other promises made to the Sikh people.

#### ANTI-HINDU CAMPAIGN IN CANADA

##### Government's directive to stop it

The Canadian Government had directed its television and radio commission to withdraw an anti-India radio programme sponsored by the hardline World Sikh Organization.

Political sources expressing satisfaction at the outcome of this intense media controversy, that has raged in Toronto for several days, now say that this incident also marks the first clear pressure applied by the Canadian authorities to check the subversive activities of a handful of Sikhs who are demanding secession of Punjab from India. In recent times, the extremist elements have lost a lot of ground and western sympathy primarily by their unwillingness to foster good community relations.

The Indian Consul-General in Toronto, Mr. Surender Malik, said that he was pleased with the support he had received from the Canadian authorities in Ottawa and Toronto in getting the subversive radio programme off the air. He also added that he was particularly happy to see that our new generation will not be exposed to the hostile, divisive message of the World Sikh Organization's programme.

The one-hour programme, which is broadcast four times a week in Toronto, is funded by the World Sikh Organization's Canada chapter. Most of the programme, according to Canadian and Indian sources, is directed against the policies of the Indian Government especially relat-



ing to Hindu-Sikh affairs. The programme spreads anti-Hindu and anti-India sentiments among the Sikh community of Toronto, which has about 80,000 Sikhs.

Mr. Malik said that it was he himself who had discerned the negative slant in the one-hour radio show. When he brought the matter to the attention of the General Manager of the radio station, he was told of the station's inability to stop the programme as the radio station needed funds.

The Consul-General then contacted the Canadian Government and impressed upon the policy-makers in Ottawa that continuation of the programme would sow the seeds of hatred between the upcoming and impressionable generation of Hindus and Sikhs in Canada. The Canadian Government accepted India's concern on the harmful impact of the radio show on community relations and directed the Canadian TV Commission to investigate the matter. The Commission said that one radio programme referred to Hindus as "dishonest, unjust, fraudulent, unfair". The radio station was told that the programme was derogatory to the Hindu community living in Canada.

### **'VICTORY FOR COUNTRY' SAYS RAJIV GANDHI**

Reacting to Punjab election results, the Prime Minister, Shri Rajiv Gandhi, said that the Punjab election had shown that the country could not be broken or ruled by the power of the gun. He said the Congress(I) had lost the election in Punjab but the issues for which it had stood had remained in the forefront and it was therefore a victory for the country's integrity and democracy. The Punjab voters had shown that the extremists were an isolated group, getting their inspiration from forces outside Punjab and the country.

## **Racial Discrimination in U.S.A.**

There is hardly any area of public life in the USA where blacks do not face discrimination and even in a place like Los Angeles, which has a black mayor, blacks are denied entry to certain private clubs. And the ban applies to the mayor as well.

Mr. Mark Sisson, a young black American, recalls that when Prince Charles visited Los Angeles, and was invited to one such club, he had to extend a personal invitation to the mayor. The latter, of course, declined the invitation as he did not want to visit a place to which he was otherwise denied entry as a citizen of Los Angeles. Then Prince Charles also backed out of the commitment.

"The discrimination against the blacks is a very major issue and we are still far from finding a solution to it", says Mr. Sisson, who is a TV producer and has been associated with several popular TV serials, including "Different Strokes" which was shown on Delhi Doordarshan also.

He says that while it is good that serials like "Different Strokes" are trying to focus on the issue, reality is far from what is being depicted in these TV shows. "Different Strokes", which tells the story of a white widower who adopts two black children, is not a true picture of the actual state of race relations in the USA, and, according to Mr. Sisson, did not evoke a very favourable response from the black community.

Similarly, another successful TV programme with which Mr. Sisson was associated, "Jeffersons", tends to paint a rather rosy picture of the conditions of the blacks when it shows a black family graduating from a slum to Fifth Avenue. This

sort of distortion occurs because most of these shows are written and produced by whites, who are not able to relate to the problems of the blacks to the same degree as the blacks themselves.

He points out that he is keen on producing programmes which raise vital social issues affecting not only the blacks but society in general. "For example, I worked on a TV programme 'Gloria', which shows how a divorced woman with a child struggles for survival. Since more and more single parents are becoming the norm in USA, problems of such people must be highlighted through the media."

Mr. Sisson, who has come up from the ghettos, says that he faced racism every day. He has been refused jobs because of the colour of the skin, though officially other reasons were given. "American society is quite hypocritical, for while it professes to be very progressive and liberal, it practises racism openly. In fact, prejudice against blacks has become a part of American life."

Even in a place like California, which is regarded as the most modern and progressive State, the Ku Klux Klan is active. Much of the prejudice, according to him, is due to ignorance about other cultures. "There is a lot of ignorance even about India and some people still think that people here fly around on magic carpets."

Mr. Sisson has produced and directed a number of TV programmes on various issues and was given the American Legion Award for his contribution to community work. He has also been active in the civil rights movement.



## India Warned Of Ecological Disaster

According to the Second Citizens' Report on the Indian environment, in each aspect of the environment—land, water, forests, dams, atmosphere, habitat, health, energy and living resources—India is heading for disaster, even when, with a proper management of the environment, this country has the capacity to feed three times the present population.

Prepared by the Centre for Science and Environment, New Delhi, in collaboration with 24 voluntary organizations and 54 environmentalists, social workers and scientists from all over the country, the report deals with a number of specific environmental issues, criticizes Government policies, and attempts to suggest alternative development strategies.

From the point of view of land, the report says that "the Government itself now admits that between one-third and one-half of the country can be described as wasteland. The wasteland areas have an extraordinary potential to boost food, fibre, fodder and fuel production to unprecedented levels. A very substantial part of the wasteland is under Government control. The poor will specially benefit from efforts to increase the productivity of the wasteland only if they have control over them. Unfortunately, few attempts are being made to involve the landless in afforestation. Some 5 to 10 million landless families could be involved in the afforestation of Government-controlled forest lands. This could become the country's largest anti-poverty and employment creation programme."

The report points out the effects of failure to check land degradation. Soil erosion is extremely serious in many parts of India. Ravines have gobbled up and depopulated over 10% of the Chambal valley villages in this country.

The serious problem of nomads and grazing lands have been specially mentioned in the report. With just a fortieth of the world's land, India supports over half its buffaloes and over a seventh of its cattle and goats. As more and more grazing land is brought under the plough, often as a result of Government programmes, overstocking results leading to eco-disaster.

The effects of deforestation on the water cycle has been described in detail. Re-charge of the groundwater is being reduced, and as a result villagers are finding it increasingly difficult to get drinking water during the dry months. The flood-drought cycle is getting accentuated. Global statistics show that the largest number of drought victims, over 80% of the world's total, lived in India in the sixties and seventies. It is only in the current decade that environmental destruction has reached such a peak in Africa that it has surpassed India.

In this connexion, new approaches to water management have been suggested. The dams under construction threaten to displace and impoverish millions of people and surface irrigation systems in several parts of India have failed to boost crop productivity. In many cases, they have led to extensive water-logging and land degradation. It has been pointed out that today India uses only a tenth of its annual rainfall, and 40 years from now the fraction will improve to a quarter.

In this scenario, the report has made a plea for storing water once more by the ancient Indian system of tanks all over the country, and using that water for irrigation purposes, among others.

On the question of deforestation, the report has pointed to the disparity between Government data and the data subsequently revealed by satellite photographs, by which

it was shown that India is losing 1.3 million hectares of forests a year. Among the effects of deforestation the report mentions one that is not normally focussed upon, the dying out of many traditional crafts due to shortage of raw materials.

About atmospheric pollution, while the report devotes an entire section on industrial pollution with special emphasis on the Bhopal disaster, it points out that wood-smoke inhaled while cooking is today the "world's worst air pollution problem".

In fact, one of the conclusions of the report is that the major sufferers of environmental destruction are women, since it is they who have to spend much longer hours collecting fuelwood and fodder, and then cook in inefficient stoves which ruin their health. It has also been pointed out that probably for this reason, whenever there is an afforestation programme, the maximum cooperation is received from women.

On the question of the habitat, the rapidly growing urban decay has been focused upon in the report. India's urban population is today the fourth largest in the world. By the turn of the century, it will be the largest between 350 and 400 million people. Most of them would be slum residents.

Talking about health, the report has criticized the Government for showing little will to control dangerous pesticides. India uses nearly 100,000 tonnes of pesticides annually, and at least 70% of these are pesticides banned or severely restricted in Western nations. The over-use of pesticides is the main reason for the re-emergence of diseases like malaria, the report points out. It has also said that the spread of irrigation without proper drainage is creating excellent conditions for mosquitoes to breed.

Coming to the question of living resources, the report says that while



it is essential to protect wild animals, the creation of reserve forests should not be such as to antagonize the entire local population. On the question of plant resources, it has deplored the standardization of all genes of crop plants, and warned that unless this process is reversed, one epidemic could wipe out a large portion of the country's food supply.

While saying that, in general, Governmental efforts at stopping environmental destruction have not amounted to much, the report has lauded the efforts made by voluntary agencies' movements started by the people themselves and called for an increase in this kind of activity.

### ALARMING LOSS IN FOREST COVER

Satellite photographs of the Indian landmass have revealed that the country is losing its forest cover at an alarming rate of 1.5 million hectares per year, and the total area under forests today may be as low as about 40 million hectares.

A study by the Department of Environment and Forestry has revealed that during the period 1972-75, the area under forest stood at 54 million hectares and when a similar study was carried out in 1981-82, it stood at 46 million hectares.

While none can dispute the accuracy of the satellite photographs, the statistics of the Forest Department show that the area under forests is 74.74 million hectares, but official sources concede that the actual figure would be far less than that.

The existing forest policy prescribes that 33 per cent of the country should be forest. On paper, today, it is put at 23 per cent, but in reality good forest cover is perhaps only 11 per cent. And this 11 per cent is under continuous pressure to supply the population with forest produce, way in excess of its capacity.

There is a yawning gap between demand and availability of firewood. With over 400 million head of cattle, the demand for fodder is far in excess of what the forests can

sustain. So is the demand for the forest materials for industrial and agro-based needs in excess of the supply. This has led to over-exploitation of forests and further destruction of the country's forest and ecological wealth.

In ecologically sensitive areas, such as the Himalayan region, the results of deforestation have been disastrous. It leads to a cycle where the soil cannot hold water and the run-off leads to the loss of valuable top soil and the siltation of rivers, dams and to floods in many parts of the country.

For 1985-86, a total of Rs. 250 crore has been earmarked to be spent as part of the approved Annual Plan of the Central and the State Governments on social forestry schemes outside forest areas, covering communally owned lands and farm forests. In addition, 20 per cent of the various schemes under the Department of Rural Development, amounting to nearly Rs. 200 crore, would be available for social forestry.

For 1986-87, the programme has been enhanced to conform to the national objective of planting five million hectares per year. This is aimed at not only halting the march of deforestation, but to enhance the existing dwindling area under forests.

### CHECKING DEFORESTATION AND ENERGY PRODUCTION IN HIMACHAL

A hybrid micro hydroelectric demonstration project is ready for commissioning on the Chhaki (Himachal) nullah. Pre-commissioning tests have been on for the past two months.

The project with a capacity of 200 kw has been funded by the Department of Non-Conventional Energy Sources of the Union Government and executed by the Himachal Electricity Board. The research work has been done by the Alternate Hydro Energy Centre, University of Roorkee.

According to Mr. R.S.S. Chau-

han, Chief Engineer (Electrical), the Rs. 38.10 lakh project was taken up for execution in 1983. It is one of three such projects, the other two being at Jubbal in Simla district and the Kakroli Falls in Haryana.

The Chhaki project has two generators of 100 kw each. One of its machines is an induction generator coupled with conventional turbines, and the other is a synchronous generator coupled with centrifugal pumps in place of turbines. The pumps have been used as these are cheap and readily available.

An electronic controller has been specially developed for diverting the surplus power to a bypass loading system. The surplus power can be hybridised with solar and biomass energy, renewable resources in rural areas, to produce gaseous and liquid fuels and fertilisers.

The H.P.S.E.B. proposes to use the surplus power for heating water, preparing fuel briquettes from agro-based materials and produce fertiliser. Eight water heaters of 12 kw capacity each have already been installed at the project to produce hot water for domestic use.

Naggar and the adjoining areas have large orchards. Sawdust (packing wood waste) and forest residues are important biomass sources in the area, which has been facing an increasing shortage of fuel.

Studies have revealed that pine needles are an excellent raw material for producing smokeless solid fuel. The briquetted fuel could meet about 24 per cent of the State's demand for firewood for domestic purposes. The utilisation of micro hydro and solar biomass system for the production of briquetted fuel and other purposes may turn out to be the answer to deforestation.

### COLD DESERTS IN HIMACHAL HALTED

The march of the massive cold deserts in Spiti and Pooh tribal areas of Himachal Pradesh has been halted, as a result of the successful efforts of the Centre-State Anti-Desertification Project, launched in 1977 and 1982. The main feature of



the Project was an integrated development of desert areas for increasing productivity, income level and employment opportunities, through optimum use of human live-stock and other biological sources. The Project covered different sectors, including afforestation and soil conservation, development of irrigation, live-stock development, pasture development, agriculture, horticulture and fisheries. Rs. 1.71 crore outlay has been provided for the current financial year.

### HILL RESORTS ARE DYING

Current trends indicate that 75% of Bombay's population will be living in slums by the turn of the century, according to the Second Citizen's Report, prepared by the Delhi-based Centre for Science and Environment.

Drawing attention to the rapidly-growing urban decay, it said Bangalore, Pune and Dehra Dun, for long praised as idyllic—cool, green and quiet—are today noisy, dusty and hot.

Hill stations are dying everywhere: Udhagamandalam in the South, Mahabaleshwar-Panchagani in the West, Darjeeling, Gangtok and Shillong in the East, Mussoorie and Shimla in the North.

With tourists pouring in, forests have been destroyed, watershed destruction is extensive and water crisis common, the report said.

### GANGA CLEANING PROJECTS

The Uttar Pradesh Jal Nigam has prepared projects for cleaning Ganga of pollution in Kanpur and Allahabad regions, costing about Rs. 2,46,00,000, recently cleared by the Ganga Project Directorate. The pumping capacity of Jagamaur Sewage Pumping Station at Kanpur is to be augmented, inasmuch as at present about 4.6 million gallons of raw sewage is flowing daily directly into the river. This sewage is proposed to be diverted to the sewage farm.

## Thar Desert to be transformed into pastures

Dr. Shankar Narain, Director of Central Arid Zone Research Institute (CAZRI), assured the Prime Minister Shri Rajiv Gandhi that over seven lakh hectares of the arid Thar desert is poised to be transformed into protein-enriched sewan grass pastures, the only irrigated fodder grassland of its kind in the world.

Mr. Gandhi had flown to the remote border village Sultana to see one of three such natural sewan grasslands.

The development of the biggest and the only irrigated natural grassland is the brainchild of the Rajasthan Canal Minister, Shri Narendra Singh Bhati.

The sewan grass, popularly known as the king of fodders, is a natural necessity for this region in order to tackle the spreading of the desert and the underground hard pan in the area which create further problems of water-logging and salinity on application of traditional crop irrigation.

According to a recent study, in one hectare sewan grass growth quadrupled by merely 120 mm irrigation of the area with sprinklers.

The Prime Minister was also informed about the new schemes in dairy development which would transform the western Rajasthan into the biggest milk and dairy products exporter of the world. The CAZRI Director sought help from the Prime Minister to undertake the project.

The quantum of water to be provided to these hitherto deprived areas would be discussed at a meeting soon.

### INDIRA GANDHI CANAL PROJECT

The Thar desert in western Rajasthan is also described as Marusthali—the Land of Death. The desert covers about 60 per cent of Raj-

asthan, lying north-west of the Aravalis, spread over eleven districts, on an area of about 2,35,000 square kilometres, with a population of 135 lakhs. For the project to conquer this waste-land, a total expenditure of Rs. 560 crores has been provided in the Seventh Plan. A substantial part of this outlay shall be on afforestation and provision of drinking water facilities for the live-stock, the main wealth of the region.

The efforts to harness the desert were initiated during the British regime when Maharaja Ganga Singh of Bikaner, with his remarkable foresight and resourcefulness, managed to secure the Sutlej waters to Ganganagar district. Gang Canal was a great boon to this part of Rajasthan, but for Rajasthan as a whole it was like a drop in this dry ocean of the Thar. After independence, these efforts to conquer the Thar continued with Rajasthan Canal Project, now called Indira Gandhi Canal Project, which is one of the biggest irrigation projects in the world. The Indira Gandhi Canal has already advanced upto Jaisalmer district. The total cost of the Project may well be Rs. 1500 crores, including irrigation schemes. Stage I is nearly complete, at a cost of Rs. 227 crores. Some progress has been made on Stage II. This has resulted in large yields of wheat, rice, sugarcane, groundnut, cotton and other crops, of the annual value of Rs. 250 crores. However, there is a big question mark as to whether and to what extent the entire Project will be adversely affected by the recent Punjab Accord. The Prime Minister, Rajiv Gandhi, has given a welcome assurance in this behalf. The citizens of Rajasthan must realise that the war against the Thar is going to be a long drawn out affair.

### DEVELOPMENT PLAN FOR ARAVALIS

A comprehensive project is being prepared for the development of



Aravali range, 700 kilometres in length, traversing through 16 districts of Rajasthan. The Prime Minister Shri Rajiv Gandhi has taken keen interest in the matter and has been greatly impressed by photographs portraying the emergence of numerous new sandy belts in the State. The Project envisages co-ordinated efforts in tribal development, animal husbandry and forestry, etc., which is expected to change the face of the desert State. The cost of the Project is estimated to be about Rs. 100 crores. The Prime Minister has assured 90 per cent assistance by way of a grant from the Centre. The Project will involve "shelter belt", plantations, stabilisation of sand dunes, development of pastures, exploitation of available water resources and development of employment potential for the tribals. The Project is a 'must' for the overall development of the State. The Aravalis, which had thick forests at one time, have been so greatly exploited in recent years that there is a perpetual shortage of fodder, fuel and medicinal plants and large areas have been declared drought-prone.

#### AGRICULTURE UNIVERSITY FOR NORTH-EAST

Indian Council of Agricultural Research (ICAR) has decided to establish a Central Research Institute in the Eastern Region. One of the main difficulties to be faced is to attract scientists from other parts of the country to work in the interior areas of the Eastern Region. As a matter of fact, at Barapani complex of the ICAR, fifty per cent of the scientists' posts are vacant. It is one of the reasons that, despite good potential, agricultural development was not making expected progress there. Forest denudation, shifting cultivation and peculiar socio-economic problems have also to be faced.

## Animals Multiplying : Grasslands Receding

The animals are multiplying rapidly in India. There are more than 250 million heads of cattle and 130 million other animals already if one goes by the last livestock census in 1982 and adds to their number proportionately for the past three years.

The 1972 livestock census, conducted in every village and town of the country, placed the number of all kinds of animals—cows, buffaloes, bullocks, horses, goats, sheep and pigs—at 344 million. In 1977 the figure rose by 11 million to 355 million and in the next five years it rose by about 15 million to 369.5 million. It would be safe to assume that at the present growth rate the livestock would be upwards of 380 million and when the next census is taken in 1987 it could well be 390 or 395 million.

Some unofficial estimates are that there may be as many as 500 million animals already, considering that the enumeration leaves out a large number of animals, like rats, cats and dogs which are not livestock, besides failing to count many cattle. But there are few takers for one belief that India's animal population is already more than that of human beings—700 million.

While the animals do not always compete with humans for food, the competition could become grave in the decades, if not years, to come. While there is some family planning effort by the human race, there is no identifiable drive for animals. Goats and sheep, and pigs are sent to abattoirs—many of them are reared in the first place for that purpose. But there is little or no birth control for even poor quality stock—as little, if any, thought has been given to the problem.

As things stand today, the country can adequately feed just about half its livestock and, according to one estimate, if the best efforts are made and these succeed, the country can feed 320 million of its livestock at some distant future date.

The result is obvious : the Indian livestock, most of it anyway, is in poor shape—ill-fed, if not on a starvation diet. Much of it survives somehow—as do humans in parched land. Stabilization of livestock to acceptable levels could be one solution but any such proposal is likely to stir up lobbies that oppose mercy killing, leave alone culling, of cows.

According to a revealing study done by Mr. J.B. Lal, a former Deputy Director of Forests (Planning and Development) in Madhya Pradesh and now a Deputy Inspector-General of Forests at the Centre, the large livestock of India could denude many of the remaining grasslands in a few years,

What often happens is that in a year of drought a portion of grassland that can feed 100 animals is invaded by say 1,000. They will cut deep into the ground with their fairly sharp teeth and eat up even the roots. The grass will not grow again. In fact, the grassland will become very hard, if not rocklike ; so hard that no water will seep down and groundwater levels recede. That is the scenario of more droughts, followed by lack of rain and land without even a shrub, leave alone trees.

Mr. Lal writes : Of the four major biological systems—fisheries, forests, croplands and grasslands—grasslands have been the most neglected, most casually managed, and most overtaxed. Their degradation has been nearly total.

In most regions of the country grasslands are not even properly identified. Any waste or barren land is a grassland as though a grassland needs no management, no inputs, and no care.

Grasslands not being even identified, not to speak of being managed properly, it is no surprise that over the years forests have borne the brunt of the grazing needs of the cattle and other domestic animals. That grazing should at all be allow-



ed in forests is against the scientific principle of forest management; that it should be allowed free or at concessional rates is almost ecological harakiri.

To put a halt to the distressing process of multiplying cattle, receding forests and deteriorating grasslands, and to avert the impending ecological calamity, it is imperative that, first, forests are totally closed to grazing; second, grasslands are identified, rejuvenated, and scientifically managed; and third, some device is evolved to stabilize the population of cattle and other domestic animals.

Of the 75 million hectares of existing forest lands in the country, roughly 12 million hectares could be classed as grasslands. And of 43 million hectares of currently barren lands, 8 million hectares could be converted into grasslands. These 20 million hectares added to 14 million hectares classed as permanent pastures and grazing lands, make a total of 34 million hectares, the maximum stretch of grasslands the country could have.

A well managed grass farm yields on an average 16.8 tons of green fodder per annum per hectare. These 34 million hectares would yield 571 million tons of fodder, which could adequately sustain only 320 million heads of livestock against the total livestock population in India of nearly 370 million in 1982.

### INDIA'S AGRICULTURE MUST DIVERSIFY

India's Government must take serious note of the warning by the eminent son of India, Dr. M. S. Swaminathan, at present Head of the International Rice Research Institute, Manila, that food exports from India must shift from grains to vegetables, fruits, processed fruits, etc. Most of the solvent nations, and in particular India and China, are becoming self-sufficient in food. Many of the African countries are in dire need of grains, but have no money to pay for the purchase. The Government of India is already sitting on a mountain of 29 million tonnes of

grain. Even if there is a modest success in achieving the targets of Seventh Five Year Plan in this behalf, the accumulation of grain shall become much greater, presenting a most serious problem. Dr. Swaminathan's dream of horticulture sheds and agricultural refineries to process such products gives a definite direction, in which the Green Revolution must diversify. India's climate is most suitable for the production of vegetables and fruits, which yield much higher income per hectare. This should be the objective of agricultural extension in the years to come, with emphasis on quality control.

### STUDY OF POLLUTION OF GANGA : SCIENTISTS AND UNIVERSITIES INVOLVED

The Union Department of Environment has initiated a comprehensive study on the deep pollution of Ganga river by over 250 scientists from 25 universities of the country. The rate of pollution in the river will be assessed as also its impact on the bio-productivity with a view to recommend steps to cleanse the river.

For this purpose the entire stretch of the river has been divided into three parts and entrusted to different universities. The area between Gangotri, the source of the river, and Narora has been allotted to four universities. They will also assess the magnitude of pollution in the Alak-Nanda and the means of conservation of its banks and biological parameters of the Ganga at Narora and the impact of the Hydroelectric and Atomic Power Station. There will be joint study by the Aligarh Muslim University and Dharam Samaj College at Agra. The University of Patna and C.S. Azad Agricultural University will study crop patterns and advise regarding utilization of waste in agriculture. The area from Balia to Hooghly has been allocated to the Universities of Calcutta, Jadavpur, Burdwan and Kalyani and the B.C. Roy Agricultural University.

### 'TRAVEL BETWEEN GALAXIES NOT POSSIBLE

#### Claim by Soviet Scientist

A Soviet physicist has theorised that humans will never travel between galaxies because a spaceship would disintegrate as soon as it leaves the galaxy, according to Tass News Agency.

"A flight to reach other galaxies will be possible if cosmonauts take along a volume of substance commensurate with the mass of our galaxy", Tass said.

The Soviet physicist, Dr. Yuri Mikhailov, has determined that without the impossibly huge mass both the starship and its human occupant would disintegrate as soon as they leave the milky way galaxy of which earth is a part.

Dr. Mikhailov said the density of matter depends on its distance from the centre of the galaxy. The farther from the centre the more the elements that make up matter tend to fall apart.

He said the phenomenon explains why earth continents have drifted apart. According to his theory, the planet expanded as it travelled farther from the centre of the galaxy. The expansion cracked earth crust and forced the continents apart.

"The density of earth's substance has changed as a result of a permanent drift of earth from the centre of the galaxy and now the earth's substance occupies a bigger volume", he said.

### FIRST RAIN IN 10 YEARS

Mauritania, a drought-ravaged West African country, has received its first rain in 10 years and the Government is taking measures to ensure that water is harnessed.

The Government has appealed to peasants to return to their lands and farms.

The State will transport people from the capital and other cities which have been choked with displaced farmers. It has also promised to provide them with seeds, vaccines, sanitary materials and free food.



## Social Service Activities of the D.A.V. Trust

### Deserve help for work in backward areas in Bihar

Swami Shraddhanand Seva Ashram, Khunti has been the centre of Dayanand Foundation's social service activities. The following projects have been taken up so far :

(1) Sankalp 3-Rs for every Child.

(a) Running One - Teacher Schools in villages for the benefit of children who do not go to schools.

(b) Helping children of these villages in studies so that they do not drop out of regular schools.

(c) Picking up talented children and sending them to residential schools for schooling. 25 children, including five girls, have been sent to Arya School Ferozpur Cantt for education upto class X. Their expenses are borne by donor families.

(2) Sankalp Netra Jyoti aims at restoring eyesight to every one living in these villages, where the temporary blindness is curable. These Camps will be a regular feature of this project. Camps of 3-4 weeks duration will be held in June-July and December-January every year.

The Khunti block of Ranchi District is a very poor area, inhabited by Adivasis. These individuals are very primitive people, who have hardly any access to civilisation. They have a sub-human standard of living. Both men and women hardly have a small piece of cloth on their bodies.

The incidence of curable blindness is very high amongst them. They believe that blindness in old age (around 40-50 years of age) is a curse from God, and nothing can be done for it. These blind persons have to be coaxed and convinced that they can see again

An eye-camp was held in this area from 27.85 to 30.7.85. Dr. A.D. Grover of Chandigarh and Shri Bansi Lalji, a social worker of Kalka, with a team of assistants served in this camp. The patients were examined at their door steps in each village. The team went from house to house, asking for patients. The blind patients were picked up from their homes and after operation were brought back at places of residence, but with a different world of their own as they could now see again. The team had to travel, at some places on foot or by a mobile van, for over 2000 km to collect these patients. 579 patients were treated for various eye ailments and 117 cataract operations were performed. All these patients were provided free transport, medicines, diet, and spectacles. 78 patients with defective vision were also given free spectacles. Others were given ointments and drops. July is a very busy season for the Adivasis in their fields as they have only one crop (of rice) in the whole year. Many patients, who had one blind eye but could see a little with the other eye, refused operation as they wanted to get it done in the next camp.

This camp evoked very high hopes in the area as a lot of people have already started enquiring about the next camp. The local authorities have also taken note of it and promised a lot of help in the future camps.

The next camp will be held from 3rd January, 1986 for four weeks.

We seek blessings of all for this noble cause. We are conscious of our limited field of service and the modest means at our disposal, but we feel encouraged that we have good wishes of all for this noble venture. All donations to D.A.V.

Trust and its institutions are exempt from income tax under the rules. Cheques and drafts should be made in favour of Dayanand Foundation, New Delhi. Voluntary services of doctors and social workers will be of immense help and will be most appreciated. Drugs and clothes and blankets etc. are also welcome.

N.D. Grover,

Director, D.A.V. Public Schools,  
Rajendra Nagar, P.O. HEHAL,  
RANCHI, 834005.

### NEW LANDMARKS IN D.A.V. MOVEMENT

#### D.A.V. Centenary College, Faridabad

Seventh August, 1985 was a glorious day in the history of education in Haryana. It was the day when D.A.V. Centenary College Faridabad was formally inaugurated by Dr. Ram Gopal, Vice-Chancellor M.D. University Rohtak, amidst chanting of Mantras from the Vedas. It was one more landmark in the series of achievements by D.A.V. Society during its centenary year.

Welcoming the Chief Guest and the elite of the town, Principal P.K. Bansal assured that D.A.V. Centenary College Faridabad would strive to help the students grow into responsible citizens who could face the challenge of times. He was confident that the College would be second to none in any field of education in Northern India.

In his inaugural address, Dr. Ram Gopal remarked that he was proud of his long association with the D.A.V. institutions that produced the best men of India and who were heads and shoulders above others in every field of life.

Prof. Veda Vyasa, President, D.A.V. College Managing Committee, was all praise for Prin-



Principal Bansal, with whose untiring efforts, the College could come up in a record short span of time. He said, "Principal Bansal is a man of action. He is, perhaps, the only principal who is credited with the experience of being founder principal of as many as three colleges." Prof. Veda Vyasa also announced the opening of management classes, for the benefit of industrial town of Faridabad, from the current session.

Admiring the services of Principal Bansal, Shri Darbarilal, Organising Secretary, remarked, "The DAV Management is proud of its missionary stalwarts like Principal P.K. Bansal. He is one of the main stays of D.A.Vs. We never found him wanting."

Shri A.C. Chaudhary, M.L.A., said that the people of Faridabad were indebted to the D.A.V. Management Committee for acceding to their request of opening a college at Faridabad. He was also grateful to the Chief Minister Ch. Bhajan Lal for allotting 10 acres of land for the College. He said that but for his help the College could not have come up.

In his presidential address, the Education Minister, Shri Jagdish Nehra, praised the yeoman services of D.A.V. Management Committee in the field of education. He hoped that the College would grow into a major institution in the years to come under the able stewardship of Principal P.K. Bansal. He assured all help from the Haryana Government for the College.

### **D.A.V. PUBLIC SCHOOL DURG ANNUAL DAY FUNCTION**

The annual day function of the D.A.V. Public School, Jamul Cement Works, Durg (M.P.) was celebrated with great enthusiasm. The school was formally inaugurated on 7th October, 1983. This year the school enrolment has increased from 170 to 250. At present, classes from Nursery to 6th are being run in the school and it is proposed to add one class progressively each year till class 10th starts running.

Like other schools run under the

management of D.A.V. Managing Committee, this school also imparts religious and moral education. There is a distinct accent on preserving Indian culture and heritage by a series of lectures. In order to accomplish this task the school has a well trained and well versed teacher for Dharma Shiksha. An attempt is made to bring about all-round development of children studying in the school. Considerable emphasis is placed on the physical activities and sports as well.

Welcoming the Chief Guest, Prof. Veda Vyasa, on this occasion, the Principal of the school, Shri K.L. Seth, stated that Prof. Veda Vyasa watched selflessly over the great network of D.A.V. Institutions in the country. He is a great Sanskrit scholar and renowned lawyer of the Supreme Court. Under his leadership the Committee has decided to impart quality education by starting public or model schools. In the last 3 years, innumerable new schools have been started. The Principal observed that Prof. Veda Vyasa is an institution in himself, whose advice and guidance are sought by all the educationists of India from time to time.

Shri Seth observed that two years' period was not a very long period in the history of a school. The noble step which the A.C.C. Management has taken to open the school was a rare service to this fast developing area. All of us should join hands to develop this Public School into one of the finest institutions of M.P.

In the end, the Principal expressed his grateful thanks to Prof. Veda Vyasa and other distinguished persons who graced the occasion.

### **ACHIEVEMENTS OF D.A.V. MODEL SCHOOL, DURGAPUR, (West Bengal)**

The All India Cultural Council organised Inter-School Hindi Speech Competition and Recitation Contest on 25th August 1985 at Durgapur to celebrate 'Tulsi Jayanti'. Fourteen schools of Durgapur participated in the said competition. Out of twelve prizes declared by the Council, eight

were bagged by the students of D.A.V. Model School, Durgapur, as detailed below :

#### **IX & X : (Speech Competition)**

Sushmita Roychoudhry: 1st prize  
Rajiv Agrawal : 2nd prize  
Piyush Ranjan : 3rd prize  
Alok Kumar : 4th prize

#### **VII & VIII : (Speech Competition)**

Manish K. Singh : 2nd prize  
Ranjan Mustaphi : 3rd prize

#### **V & VI : (Recitation)**

Ruchi Agarwal : 3rd prize  
Nurjahan : Consolation prize

B. Bhattacharya  
Principal

### **D.A.V. PUBLIC SCHOOL SURAJPUR**

#### **Centenary D.A.V. Whispering Oak Gallery**

The D.A.V. Public School (Shivalik Hills), B.C.W. Surajpur, near Kalka, is setting up a "D.A.V. Centenary Whispering Oak Gallery". Dr. M.S. Randhwa, I.C.S., very kindly planted the first sapling on 10th September, 1985.

The school building is being constructed on the hills. All along the school building, on the top of the hill, it is planned to grow 100 Silver Oak trees. The Oak trees will be grown in three rows. Each row will be 60 feet in length, 10 feet in width. This plantation will be nurtured by D.A.V. students. This will give them a sense of belonging, love for trees and will also help in preserving the environment. When the trees grow, it is planned to have a Zoological Garden, and on each tree will be depicted the history of the DAVs with the help of murals.

### **ARYA ANATHALAYA FEROZEPUR—NEED HELP**

Arya Anathalaya at Ferozepore is a very old orphanage, promoted by Maharishi Swami Dayanand himself in 1879-80, on behalf of Arya Samaj, Ferozepore. He continued to take active interest in the progress and welfare of this institution. In an



appeal, dated 29th March 1883, Swamiji stated to this effect: "I hereby inform all kind-hearted Aryas that the Orphanage at Ferozepore, established by Arya Samaj a couple of years ago, has been doing a great sacred work. The Orphanage needs help however. Therefore, help it." In his letter dated 4th March, 1883 to Samarthadan Chittor, he refers to the various donations of Maharana of Udaipur given to him, including Rs. 500/- for Orphanage at Ferozepore and Rs. 100/- for the girls doing work there.

### GOPICHAND ARYA MAHILA COLLEGE, ABOHAR

Like previous years, students of this college have maintained the tradition of showing excellent results. Km Anita Rani and Km Durga Devi brought laurels to the college by bagging top positions in the University. Km Anita Rani secured 77.4% marks in B.A. Part II and obtained 5th position in Punjab University and 2nd position in Punjab State. Similarly, Km Durga Devi obtained 75.7% marks in B.A. Part III, secured 9th position in Punjab University and 5th position in Punjab State. 3 other girl students of the college secured marks between 68% to 74% in B.A. part III and were placed in merit list. Similarly, in B.A. part III five other girl students obtained from 66.3% to 67.6% marks and were placed in merit list.

In pre-University class, five students obtained marks between 66% to 71.7% and in B.A. part I, 16 students obtained marks between 65.3% to 78%. In B.A. part II also the result shown by the students has been no less shining where students obtained marks from 65.4% to 76.5%.

### DAV MULTI-PURPOSE HIGHER SECONDARY SCHOOL AMRITSAR

The result of the DAV Multi-Purpose Higher Secondary School of Amritsar in the examinations of Hr. Secondary, Matriculation has

not only been in keeping with the high traditions but also the students have shown this year a distinct improvement in their performance by bagging the maximum number of First Divisions ever secured by a single school in the State. The total number of students appeared in 1985 Higher Secondary Examination was 429, out of which 364 successfully passed maintaining the pass percentage of the school at 84.84. The pass percentage of the Board remained 65.92 and 12 students secured positions in the merit list which was highest in the district. One student, Munish Nagpal, secured 722 marks out of 800, thus obtaining 7th position in the State and 2nd position in the district.

Similarly, 663 students appeared in 1985 Matriculation Examination, of which 571 passed, keeping the pass percentage of the school and pass percentage of the Board at 86.12 and 80.37 respectively. 8 students appeared in the merit list and 10 students obtained 1000 marks, while 74 students secured 75% marks and 328 students obtained first division which was highest in the State.

Likewise, the result of Middle Standard Examination 1985 has been equally satisfactory.

### ARYA GIRLS HIGH SCHOOL AMRITSAR

Students of the school successfully retained its glorious position in the field of academic achievements. 177 students appeared in the Matriculation Examination of the Punjab School Education Board in 1985. With the exception of one, all the students successfully passed, keeping the pass percentage of the school at 99.43. Miss Seema secured the highest marks (1011). 23 students secured more than 75% marks, while 110 were placed in the first divisions. The number of students placed in the second and third divisions was 56 and 10 respectively.

### BBK DAV COLLEGE FOR WOMEN, AMRITSAR

Following is the Report of special activities, held during the period from June to August 1985, on the occasion of DAV Centenary Celebration Year :

1. A free Child Care Camp was organised under the supervision of NSS Unit of the College in the month of June 1985. More than 100 persons were benefitted.

2. Blood Donation Camp was held in College on 29th August, 1985. 100 students voluntarily donated blood. Deputy Commissioner of Amritsar announced generous help in the form of milk, butter and paneer to donor students.

3. 100 participants took part in Cross Country Race flagged down on 1st September, 1985.

4. A team comprising of the following persons collected a sum of Rs. 77,000/- for College Building Fund :

- (i) Miss Satnam, Lecturer in English.
- (ii) Miss Amargreet, Lecturer in Art & Painting.
- (iii) Mr. Shashi Paul Kohli, Office Suptd.
- (iv) Miss Deepti, TDC Part II.
- (v) Miss Renu, B. Com. Part-III.

5. Home Science Department of the College organised Embroidery Contest sponsored by Maduri Coats Embroidery Thread manufacturers. 100 students participated.

(Mrs.) S. Ahlawat  
Principal

### CHAMAN LAL D.A.V. SENIOR PUBLIC SCHOOL, PANCHKULA (HARYANA)

36 students of the School appeared for the first time in the All India Secondary School Examination, 1985. It was a happy debut of the School students in 10th class examination 35 students passed this examination successfully and the over-all result of the class remained 97.2%. 38 students of the School obtained marks ranging from



73.4% to 81.2%. In all, 18 students obtained distinction in English, Maths, Social Science, Sciences, Sanskrit and Hindi.

### MEHR CHAND POLYTECHNIC JALANDHAR

Mehr Chand Polytechnic, Jalandhar, is one of the prestigious institutions of the D.A.V.s. It is one of the best Polytechnics in north India, both for its brilliant academic record and other extra-curricular activities. It has completed 30 years of its service to the nation. It celebrated its Silver Jubilee in the year 1979-80. It is running Diploma Courses in Civil, Electrical, Mechanical and Communication Engineering. It has the privilege of having produced a large number of technicians to serve the motherland. The Polytechnic publishes an Annual Magazine called 'The Builder' which has already maintained a high standard of excellence.

### KASHI VIDYAPEETH

Kashi Vidyapeeth was set up at Varanasi with the active support and blessings of Mahatma Gandhi, Shri Moti Lal Nehru and Acharya Narendra Dev. It had made excellent progress and contribution as a quality academic institution. Unfortunately, now it has become a "den of intrigue and scandal that is simply shocking". The University Grants Commission appointed a Panel in 1984 to report on the present condition of the Vidyapeeth. There exist to contending lobbies in the Vidyapeeth, divided along caste lines and fighting an academic caste war. The controversy was discussed recently in the Vidhan Sabha of Uttar Pradesh.

### COMPLIMENTS TO HANS RAJ MODEL SCHOOL, PUNJABI BAGH, NEW DELHI

Maj. Gen. P. D. Sharma, A V S M, Director of Army Education, visited the School on 26-8-1985. In a letter to the Principal, Shri Tilak Raj Gupta, General

Sharma writes :—

"Of a large number of institutions that I have had occasion to visit, yours certainly stands out to be one of the best. I could sense all members of your staff bearing the impact of your personality. The academic, the co-curricular and the extra-curricular activities, in which I found the children participating, presented a very rich fare indeed. The intense involvement of the children and the staff was at a level never witnessed by me before. I must congratulate you for leading such a happy and competent team of staff. I mentioned to you before leaving, the visit to the Hansraj Model School was for me an eye-opener.

"May I also make a particular mention of the Eyesight Improvement Project, run under the able guidance of Dr. Manchanda? The School dispensary really impressed me.

"The dedication, zeal and vigour witnessed in the Campus of Hans Raj Model School should be a source of inspiration to all other schools in the town."

### QUALITY EDUCATION BY DAV INSTITUTIONS

In his letter (dated August 30, 1985) Shri T.V. Kunnunkal, Chairman of the Central Board of Secondary Education, writes to Prof. Veda Vyasa, President of the D.A.V. College Managing Committee :—

I pray that the Lord may richly bless you and yours, as you involve yourself ceaselessly in the cause of spreading quality education to all categories of people in our country.

"With my regards and all good wishes."

### D.A.V. SECONDARY SCHOOL BAIRD ROAD, NEW DELHI

Result of the 10th class of the school in the current year has been much better than that in eight previous years. The total number of

students who appeared in the examination was 37. Out of them, 19 passed and 3 students obtained distinction in Hindi (A Course). One student secured 88% marks in Hindi, 3 students passed the examination in first position. As is known to the public of Delhi, this school was in doldrums for the last so many years, but ever since it has come under the management of D.A.V. College Managing Committee, due mainly to the concerted efforts made by Shri Darbari Lal, Organising Secretary, it has made rapid progress and is being steadily put back on the rails. In fact, the 1985 result of the school is decidedly better than that of seven other schools of the Zone.

### WORLD ARYAN CONFERENCE IN DURBAN (SOUTH AFRICA)

In the Apartheid-afflicted and racially riot-torn South Africa, the International Aryan League of Delhi, the supreme Arya Samaj body, is organising the World Aryan Conference in Durban, in the middle of December. A large number of delegates of various national and state bodies are going to participate in this august conference to chalk out a well-documented and action-oriented programme to spread and propagate the message of universal brotherhood based on the Vedic teachings.

The Representative Assembly of the South African Aryas (Arya Pratinidhi Sabha of South Africa) is the host body and is making arrangements of conference on a large scale and various Hindu and other organisations from India and Europe, U.K., U.S.A., Carribean, African and South Pacific countries would meet on this occasion.

From Fiji, a team is participating under the leadership of Barrister Surendra Prasad, former Mayor of Lautoka.

His Holiness Swami Satya Prakash Saraswati (75), formerly Head of Chemistry Department in Allahabad University, will chair the conference. Pandit B.D. Snatak, a former mediaman in the Infor-



mation Ministry is leaving next month for Durban to supervise and coordinate and conduct the deliberations on behalf of the world body of Arya Samaj. A team of Mr. Rabharos, Pt. Nardev and others of South Africa are already working to make the conference a success. The External Affairs Ministry of India has agreed to endorse passports on entry and stay in South Africa for delegates of the conference on individual basis.

## SECOND HINDU CONFERENCE AT KOPANHEGAN

Second Conference of Hindu Parishad, representing 16 countries, was held at Kopanhegan (Denmark) from 26th to 28th July, 1985. About 450 delegates participated therein. Shri Vishnu Hari Dalmia and many other distinguished scholars addressed the Conference. It was a historic event for the Hindus from many European countries. The main emphasis of the Conference was on the ancient Indian ideal of "Vasudhaiva Kutumbakam"—the whole world is one family.

## ARYA SAMAJ MANDIR AT NEW YORK

Arya Samajes of New York have arranged to acquire a large building for housing Arya Samaj Mandir at 150-22, Hill Side Avenue, Jamaica, New York, at a cost of U.S. dollars 2,30,000. This building is located in the central commercial area on one of the main avenues of New York. It consists of two halls measuring 25' x 75' one each on second floor. It also has a basement. The building has open roads both at the front and at the back. Apart from providing facility for monthly meetings and weekly Havan, there is adequate space for a children's school and Hindi and Yoga classes. Lodging arrangements will also be made for the guests.

## DR. SATYAVRATA HONOURED

On August 15, 1985, India's Independence Day, the Nation's Roll

of Honour carried the name of Dr. Satya Vrata who got on that day the President's Certificate of Honour in Sanskrit. The National Honour has been conferred on one who belongs to the Arya Samaj. Dr. Satya Vrata is an old alumnus of the D. A. V. High School, Lahore and presently is President of the Managing Committee, D. A. V. School, Urmar. The honour conferred on Dr. Satya Vrata is an honour conferred on the Arya Samaj and the DAVs.

## DEMISE OF CH. PRATAP SINGH

### An irreparable loss to Arya Samaj and DAVs

Ch. Pratap Singh, worthy son of worthy father Rai Bahadur Narain Singh of Shujabad near Maltan, belonged to an illustrious family, famous for their generosity to all charitable institutions.

Rai Bahadur Ch. Narain Singh Pratap Singh Dharmarth Trust Karnal was set up for the publication of quality literature on Vedic religion and culture. A large library was established at Karnal. Ved Bhawana, large collection of Vedic literature, was constructed at Lajpat Bhawan, Lajpat Nagar, New Delhi. Pt. Vishva Nath, the eminent Vedic scholar of Dehradun was given an award for Vedic research at the Convocation of Gurukul Kangri Vishwavidyalaya, Haridwar, two years ago. In his brief address on the occasion, Pt. Vishva Nath said that he had been a Vedic student and a teacher of Vedas and a research scholar of Vedas all his life and writing on Vedic literature was a part of his life. However, he doubted whether what is written by Vedic scholars would be published by any institution. With a pause, he further added that, of course, whatever shall be sent to Ch. Pratap Singhji shall certainly be published. This was the eloquent tribute paid by the illustrious author to Ch. Pratap Singhji.

During the celebrations of Maharishi Dayanand Nirwan Shatabdi at Ajmer in November 1983, Ch. Pratap Singh gave several hundred awards to eminent Arya Samajists,

Arya Samaj authors and Upadeshas throughout the world. Indeed this was a performance of which any person can be justly proud. He has aptly been described as a "Dan veer" (Hero of Charities).

Ch. Pratap Singh had very simple habits and great humility. He commanded highest esteem from the entire community, irrespective of religion, caste or creed. He was Vice-President of Arya Pradeshik Pratinidhi Sabha, New Delhi and President of its Upa-Sabha of Haryana. He was a member of Ram Lal Kapur Trust. His death is an irreparable loss to the country and Arya Samaj, and the DAVs in particular. The entire Aryan community pays its sincerest homage to the noble departed soul.

## DEATH OF SHRI RAGHUNATH PRASAD PATHAK

Shri Pathak was a dedicated Arya Samajist, who devoted his entire life to the cause of Arya Samaj in general and Sarvadeshik Arya Pratinidhi Sabha in particular. He was joint editor of Sarvadeshik Patrika and was a respected author. He was not only an Assistant Secretary of the Sarvadeshik Arya Pratinidhi Sabha, but was much more and spent his entire life in the service of the Aryan community. The entire Aryan community and its institutions have paid homage to his sacred memory.

## DEATH OF PT. BRAHMA DUTT SHUKAL

Pandit Brahma Dutt Shukal was the son of a learned Aryan scholar Shri Nand Kishore Dev, Acharya, Gurukul Vrindavan. His younger brother Pt. Ram Dutt Shukal, M.A., Advocate, was a respected scholar of Vedic literature and was President of Arya Pratinidhi Sabha for many years.

Pt. Brahma Dutt was educated at Gurukul Vrindavan and was highly respected for his dedication and sacrifices in the cause of Arya Samaj. He was a practitioner of Ayurved and his services were always availa-



ble to the suffering humanity. He performed daily Yagya without fail. He died on 1st July, 1985, at the ripe age of 95 years.

#### DEMISE OF SHRI AMAR NATH VIDYALANKAR

Shri Amar Nath Vidyalkar, 82, former Education Minister of

Punjab, and Member of Parliament, and a Trustee of Servants of People Society, died on 21st September, 1985. Shri Vidyalkar was suffering from the trouble of prostate gland for which he was operated upon in the All India Medical Institute, New Delhi. He did not survive the surgery. Next day, he was cremated at Nigam Bodh Ghat, Delhi, according to Vedic rites.

A condolence meeting was held on 23rd September in which Prof. Salya Vrata Siddhantalankar, Dr. Satya Ketu Vidyalkar, Prof. Veda Vrata, Comrade Ram Kishan, Rana Jang Bahadur Singh and others paid glowing tributes to the noble departed soul and detailed his contributions as a social worker, minister, parliamentarian, and a human being.

## DAVs Honour the Chancellor and Vice-Chancellor of Gurukul Vishwavidyalaya

By

Prof. Veda Vrata Vidyalkar

The D.A.V. College Managing Committee and Arya Pradeshik Pratinidhi Sabha arranged a Reception, on 13th September 1985, at Arya Samaj Anarkali, Mandir Marg, New Delhi, to felicitate Dr. Satya Ketu Vidyalkar and Dr. Satya Kam Varma, the new Chancellor and Vice-Chancellor respectively, of Gurukul Kangri Vishwavidyalaya, Haridwar, and also Dr. Satya Vrata, a renowned Sanskrit scholar, who had recently been honoured by the President of India.

It was large and representative gathering of all sections of Arya Samaj. The unique scenario of so-called D.A.V. College section honouring senior authorities of Gurukul section sent a wave of hope and enthusiasm among the Arya Samajists in general. It is a step in right direction to strengthen and consolidate Arya Samaj movement in the country in the present day context. The credit for bringing two streams nearer goes to Professor Veda Vyasa, who, though President of the D.A.V. College Managing Committee as well as Pradeshik Pratinidhi Sabha, is held in high esteem in Gurukul section also and was Chairman-Convenor of the Panel of Educationists, formed to suggest names for the Vice-Chancellorship

of the Gurukul Kangri Vishwavidyalaya. In organising this Reception, Shri Darbari Lal, Organising Secretary of the D.A.V. College Managing Committee, and Shri Ram Nath Sehgal, Secretary of the Arya Pradeshik Pratinidhi Sabha, had a prominent role.

In introducing Dr. Satya Ketu Vidyalkar, Dr. Satya Kam Varma and Dr. Satya Vrata to the audience, Prof. Veda Vyasa eulogised their services to Arya Samaj and Indological studies and their scholastic achievements and wished them long life for further service to Arya Samaj. He emphasised that ancient Indian ideal in the field of education is the Gurukul system of education.

Shri Ram Gopal Shalwale, President of the Arya Sarvadeshik Sabha, congratulated the dignitaries and cautioned them of the hard and difficult work ahead. He hoped that new team of authorities would restore the pristine glory of Gurukul Kangri and thanked organisers of the function for bringing all well-wishers on one platform.

Prof. Ratan Singh said that whole Arya Samaj loves and respects Gurukul Kangri and hoped that new dispensation would put an

end to the unpleasant developments faced by the institution lately. The retiring Vice-Chancellor Shri Balbhadra Kumar Hooja threw light on the present condition of the Gurukul Vishwavidyalaya and wished new incumbents all success.

Prof. Veda Vrata congratulated Dr. Satyaketu Vidyalkar and Dr. Satya Kam Varma on behalf of all old graduates of Gurukul Vishwavidyalaya and assured them of whole-hearted support of the Snatak Mandal. He appreciated the gesture of the D.A.V. authorities. He hoped that the two movements started by Swami Shraddhanand and Mahatma Hans Raj should be complementary to each other and, if combined, can make a good impact when leaders of the country are groping in dark for re-orientation of education.

Shri Som Nath Marwaha Advocate, who presided over the function, expressed delight on take-over of Gurukul Management by the learned and experienced graduates of the Gurukul.

In the end, the recipients of honour thanked the organisers for the Reception and assured that they would do their best to fulfil the expectations of the well-wishers of the Gurukul Vishwavidyalaya.

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## STATUS OF INDIAN WOMEN REVOLUTIONARY CHANGES REQUIRED

In order to improve the status of women in the society, revolutionary changes should be created in social thinking. Mere legislation was not enough. It has to be backed by proper implementation and a strong public opinion and will to eradicate the evils of dowry, etc.

This was stated by the Hon'ble Chief Justice of Supreme Court of India, Shri P. N. Bhagwati, while inaugurating a workshop in New Delhi on the "relevance of law to women—an introspection of action and future perspective".

Shri Bhagwati observed that to remove the evil of dowry, women must be educated and their economic dependence reduced. A woman must be made to think that she is an equal partner to her husband.

The two-day workshop was organised by the Mahila Dakshata Samiti. The topics under discussion were the inadequacy of existing laws for the protection of women, the insensitiveness or otherwise of litigation procedure to the needs of justice, domestic violence, abortion, constitutional issues and personal laws, family courts, etc.

Speaking on the occasion, Shri S. N. Kapoor, Additional District and Sessions Judge, Delhi said the family courts laws did not give any powers to a woman and the father was still being preferred in matters of custody. Why should not the first right be with the mother, for, in most cases, divorced women seldom remarried and their only security was in terms of their children for the future. Shri Kapoor further pointed out that all cases of maintenance, divorce, custody of children, retrieval of dowry could be settled in one proceeding. The family courts will have to deal on a more humane plane and not strictly on the basis of the abstract constitutional law.

Smt. Promila Dandavate, President of the Samiti, desired the subject of family courts to be thrown open for a public debate so that it is for the benefit of a larger good.

Smt. Kapila Hingorani, a prominent lawyer, speaking on constitutional issues and the personal law stated that at least the women of this country should be given legal equality as guaranteed by the Constitution. There were no Indian women in the country today. They were either Hindu, or Muslim or Christian women before the law.

## SUGAR CRISIS

On account of reported offer of very high prices for sugarcane to growers by the Khandsari owners the scarcity of sugar is likely to further aggravate in the first few months of the new season. Sugar at present is already selling at about Rs. 9 a kilogram inspite of the Government's assurances to the contrary. With the start of the new sugar season from October the country may find itself in a greater mess than ever before and the sugar prices may soar higher still.

It is very necessary that steps are taken from now on to prevent the diversion of sugarcane to Khandsari manufacturers so that the sugar factories may be able to receive sugarcane in ample supply to start crushing operations in the winter months.

It is very difficult to pinpoint who is responsible for the present shortage and high prices of sugar—the industry or the Government. But the fact remains that the Government was fully aware of the fact that the sugar production would certainly be less than the high levels achieved in 1981-82 and 1982-83. Since then, the area under the sugarcane crop had considerably decreased. Both the years 1981-82 and 1982-83 were the good years so far as the sugar production was concerned. As a result, the country had

enough sugar and to spare, so much so that it was more than 81 lakh tonnes. The industry gave repeated warnings to the Government about the likely fall in the production of sugar in 1983-84. The production of sugar further declined, but the Government did not heed the warnings and it had assured again and again in the Parliament that the country would easily meet the situation with the help of the huge carry-over and buffer stocks of sugar. However, we are in the midst of real crisis of sugar; even the Prime Minister had to declare that sugar will be sold in the open market at Rs. 7 a kilogram which, judging by the market trends and the present position of sugar, seems to be a mere pious thinking.

## INDIA'S EXPANDING EXPORTS

Export Trade is most important for a developing nation. Exports help to meet imports of industrial and capital goods and required raw materials. They meet the shortage of petroleum, petroleum products and foodgrains. Similarly, exports also help to make up the adverse balance of payment position of foreign trade. They help the country to become self-sufficient and have a self-generating economy. They help create new markets for various products in the country.

In 1947, the value of our exports was about Rs. 400 crores. After independence, the Government of India took keen interest to promote and expand its export trade. Various Export Promotion Committees were set up in 1949, in 1957 and in 1962. These Committees made many valuable suggestions and recommendations for the growth and promotion of exports. As a result of implementation of the recommendations, exports increased at an average of three percent annually from 1950-51 to 1970-71. But from 1971-72 to 1977-78, the average increased by over 25 percent annually,



with a record 31.9 percent in 1974-75.

The Government of India has taken many concrete steps to eradicate several obstacles in our export trade and is gradually removing other impediments like low quality of goods, foreign competition, lack of information and publicity, defective policies of businessmen, etc. In addition, the Government has established many Institutes for export expansion and institutional arrangements have been made in the form of Boards of Trade, Directorate of Export Promotion, Export Promotion Councils, etc. Moreover, export houses have been established for the promotion of export trade, besides fiscal and other incentives being given for the promotion of exports. The Government is also helping exporters by quality control schemes and in solving disputes in foreign countries. All these measures adopted by the Government have led to the expansion of our exports and foreign exchange earning capacity. Our exports, therefore, are no longer confined to a few countries and the items on India's export list today are about 3000 as against 50 at the time of Independence. It is expected that, in the years to come, the volume of our exports will keep on increasing. But, in order to keep pace with the ever expanding international trade, we have to expand our exports at a much faster rate than the present level.

### RESTORATION OF ANGKOR VAT—LARGEST HINDU TEMPLE IN WORLD

Angkor Vat in Kampuchea (ancient Cambodia) is the most magnificent and largest Hindu Temple in the world. Nearly 70 years ago, Dr. L.L. Finot, one of the greatest French Indologists, aptly stated that "time is not far off when elite of young India shall come to worship at Angkor—one of the brightest flowers of their great culture." This great monument of ancient Indian culture is in a serious danger of collapse, owing to the growth of

huge tropical forest and damp climate. The vast structures have been deteriorating during the course of over 1000 years and needs immediate attention.

Taking inspiration from the miraculous restoration of Borubudur, the greatest Buddhist stupa in the world, in Indonesia, with the help of finances raised by the United Nations and the financial and technical assistance of India, at a huge cost of 20 million dollars during the last 15 years, the Project for the restoration of Angkor Vat has been prepared. The Government of the Republic of Kampuchea has shown keen interest in the offer of the Indian Government to help it in this gigantic restoration work. It is proposed to start the restoration work from the western side of the monument. The Kampuchean authorities feel that the Indians would be able to understand the soul of Angkor Vat and the nature of restoration work better. France and other countries have also offered help by way of finance and technical skill.

At a seminar, held recently in Phnom Penh, which was attended also by a delegation from Indian Centre for Studies on Indo-China under the leadership of Shri T.N. Kaul, the above offer of help in restoration of this great monument was made.

### PUNJAB AND HARYANA PRE- PARING THEIR CASES

Under the Punjab Accord, a Commission and a Tribunal for determining the territorial readjustments and sharing of Ravi-Beas waters are being appointed. The Punjab Government has set up an outstanding team of eminent lawyers under the leadership of Mr. Soli Sorabji, a senior advocate of the Supreme Court of India.

The Government of Haryana set up a committee of 11 influential citizens, on 28th August, to prepare and submit Haryana's case before the Mathew Commission, under the chairmanship of Mr. Sultan Singh, President of the Haryana Pradesh Congress Committee(I). The Committee has amongst its member Mr.

Jagdish Nehra, Education Minister, Mr. Virender Singh of Lok Dal, Dr. Mangal Sain of B.J.P., Prof. Sher Singh and other leading Haryanavis. The next meeting of the Committee is to be held at Dabwali and shall also be attended by the Chief Minister, Shri Bhajran Lal. to expedite the claim of Haryana being finalised and file papers before Justice Mathew.

A committee consisting 12 members has been constituted to prepare Haryana's case to seek Fazilka, Abohar and other Hindi speaking areas of Punjab in exchange of Union Territory of Chandigarh, under the presidentship of its Irrigation and Power Minister Shri Shamsher Singh Surjewala. The Government of India has not yet appointed the Commission for determining the apportionment of Ravi-Beas waters amongst Haryana, Punjab and Rajasthan.

### INQUIRY AGAINST MARUTI DEALERS UNDER CONSIDERA- TION OF MRTPC

The Monopolies and Restrictive Trade Practices Commission (MRTPC) is considering the desirability of initiating an inquiry into various Maruti dealers issuing advertisements to push up their sales and to find out whether the dealers violate the MRTP Act and as to whether these dealers of public sector undertaking are outside the purview of MRTP Act. Recently there has been a spurt in the number of advertisements released by many Maruti dealers offering attractive cash and other prizes to those booking Maruti Van and Gypsy vehicles. It is believed that about 140,000 Maruti Vans and Gypsy have been booked, resulting in a total deposit collection of Rs. 140 crores. It is a matter for MRTPC to decide whether such advertisements amount to unfair or restrictive trade practices.

### STATUE OF ITALIAN INDOLOGIST IN KANPUR

The foundation-stone to instal the statue of the first Italian research scholar, Dr. L. P. Tessitorie, who



wrote and published a comparative analysis of "Ramayana of Valmiki and Ramacharit Manas" in Hindi was laid by the U.P. Minister for Food and Civil Supplies, Prof. Vasudev Singh, at Kanpur.

The funding for the statue of the scholar was jointly taken up by the Rajasthan Association, Manas Sangam and Bharat-Italy Maitri Sangh, Kanpur.

Glowing tributes were paid to Dr. Tessitorie and Tulsi Das on this occasion.

### 385 INDIAN EMIGRANTS JAILED IN WEST ASIA

As many as 385 Indian emigrant workers are reported to be serving various terms of sentences in jails in eight countries of West Asia, according to figures available from the Indian embassies.

Another 207 Indians, including emigrant workers, are reported to be in Kuwait jail.

Of the 385 workers in jail, 265 are in Saudi Arabia, 54 in Bahrain, 25 in Doha (Qatar), 15 each in Oman and Iraq, 6 in Libya, 4 in Amman (Jordan) and one in Aden (People's Democratic Republic of Yemen).

Indian missions normally do not interfere in the local legal process. But the embassies keep in touch with the local Foreign Offices and whenever information about detention of an Indian national is received through the host country's Foreign Office, the facts of the case are ascertained. Permission is also sought to meet the Indian detenus. Simultaneously, the foreign employer is requested to institute legal action for the release of the detenus. The representatives of the Foreign Office visit the workers in jail and also those detained before trial.

Where the embassy is satisfied that justice has not been done, the matter is taken up with the Foreign Office of the Government concerned and their intervention sought to take a lenient view of the case.

It is also true that some foreign Governments do not inform the

Indian embassy about the arrest of Indian nationals and the Indian missions come to know about it from such sources as friends, relatives and sponsors of the arrested people. Even after getting the information, the embassies are often handicapped because some foreign Governments do not like intervention by diplomatic missions.

The emigration division arranges public hearings. Also intending emigrants are informed about the do's and don'ts so that they do not violate the law of the country where they intend to work.

### TRANSPLANT FROM THE DEAD

#### Death Definition has to be changed

Organ transplants from dead bodies were far more practical and cheaper than from living persons, claimed a team of three American doctors, specialising in organ transplants—Dr. T.K.S. Rao, Dr. Gobind Launghani and Dr. Khalid Butt, the same team who had operated on the Tamil Nadu Chief Minister, Mr. M.G. Ramachandran in New York recently. They told reporters that cadaver organ transplants had now become an accepted practice in all developed Western countries.

In this process, the organ transplanted is taken from a neurologically dead person, that is a person whose brain activity has ceased, but whose heart has been kept beating, the doctors explained. Such transplants, however, would require certain changes in the present legislation in the country, Dr. Launghani pointed out.

Though the present law allowed for "living donors" to give their organs for transplanting, cadaver transplants would require the legal definition of death to be changed as cessation of brain activity and not only of heart or breathing, as defined at present, he said.

It was important in cadaver transplants for the heart to remain functioning in the donor's body, Dr. Launghani said. The concept of "neurological death" was now

accepted all over the West, he added.

### COMPUTER TECHNOLOGY AND INDIA

India's young Prime Minister, Shri Rajiv Gandhi, is committed to see his country catapulted into the 21st century. He has assured all Government help for the development of Science and Technology. He has laid special stress on the development of Computer Technology. Japan is already a leader in this field and America has also started work on its Fifth Generation Computer. It is, therefore, quite pertinent to ask if India, till now considered a nobody in Computer Technology, will be able to develop a Fifth Generation Computer, independently of other advanced nations.

What is meant by "generation" in computer parlance? It is actually a step in technology. The First Generation Computer was based on vacuum tube valves. The Second Generation emerged with transistors being the brain of the computer. The Third Generation was based on integrated circuit technology. The Fourth Generation Computer has large-scale integrated chips which form its brain.

The Fifth Generation Computer will be drastically different from all past generations. It will be totally new. Can India make it?

India has made a beginning and a team, led by National Informatics Centre, has come up with an initial grant of Rs. 14 crores. The Tata Institute of Fundamental Research, Indian Statistical Institute, Indian Institute of Science, Madras IIT and Electronics Corporation of India Ltd. have been asked to work on different projects necessary for the development of the Fifth Generation Computer.

There are many serious handicaps and limitations from which the requisite research work suffers. However, the developers of the project are fairly optimistic about the result of their labours, particularly in view of the Japanese and American



collaboration that is forthcoming for the development of the latest computer.

## ETHIOPIANS DIE WHILE IMPORTED PHILOSOPHY FLOURISHES

An observer writes :— Viewers of television in India and abroad were exposed recently to heart-rending scenes of famine that has been stalking Ethiopia for the last six months. On the screen were shown hordes of tiny tots, suckling babes, wide-eyed but with sunken cheeks, reduced to skeletons, mere bundles of bones, gasping for last breath. Weak, emaciated, dried up, almost dehydrated women, dressed half in tatters and half only in their taut, black and parched skin, formed the backdrop of this tragic optical nightmare. Also, alongside were sprawled on vast, scorching, shimmering, endless desert thousands of men hungry, hopeless, helpless, with concave chests and bellies, their faces drawn, pinched and haggard, eyes shineless almost sightless, just like broken reeds, where prolonged sighs of starvation subsided into eternal silence of death.

Can there be anything more tragic, more moving, more unHINGING than this televised image of misery? And with all the progress that Science and Technology have in recent years made, outsiders, in their anxiety, can attribute this famine in Ethiopia to many causes ranging from failure of crops to failure of men and machinery. Observers of Ethiopian affairs, however, are unanimous in their impression that the Marxist military government of Ethiopia, headed by 44-year old military ruler Mr. Mengistu, utilised all the resources of the government to fight the rebels more than the famine in the north. According to a relief official, famine relief in the north must always give way to fighting.

Not that the human conscience was not deeply stirred by the calamity of Ethiopia; donor nations and private relief agencies have given more than two million tons of food to Ethiopia since January last. Rock

and Roll super stars, touched by the tragedy, sang for the unity of man and raised millions of dollars for food and development aid for famine victims of Ethiopia.

But all this free food and allied relief gifts, rushed to famine areas, have failed to cure what ails Ethiopia. At the main port of the country on the Red Sea—Assab—huge quantities of donated supplies have rotted in the sun. Thousands of bags of grain exposed to dessicating heat have gone waste. The army trucks could easily have transported this grain to affected areas in time and saved it from ruin. Instead, the army was busy in launching an offensive against the rebels in the north in the dry season.

Moreover, Ethiopians feel that their Government has not sprung from their own soil but is based on a Marxist philosophy imported from the Soviet Union. They feel that a philosophy is not like a Toyota car. You cannot import it and drive it in the streets. Agriculture specialists hold the farm policies of the Government as solely responsible for the famine conditions in the country. Shackled by the odd, artificial shibboleths of an alien, unrealistic economic ideology, the Government is pursuing policies that give no incentive to farmers to use the improved seeds and fertilizers that produce more food. As a result, most of the farmers do not produce more than they need for themselves and their families.

What further acts as a positive disincentive to farmers is the eleven years old land reform programme of the Revolutionary Government under which small farmers cannot be sure from one year to the next if they will be farming the same piece of land. Hence they do nothing to improve their farm-land.

If the Government of Ethiopia deflects itself from the pre-occupation of war in the north and arranges distribution of mountains of foodstuffs accumulated at the ports, if rebels allow food to reach famine victims unhindered, and if both U.S.A. and Russia cease, for the time being, playing their game of famine and one-upmanship, some

hope, however frail and fragile, could be held out to starving millions in Ethiopia.

## AHMEDIYYAS BEING KILLED IN PAKISTAN

The headquarters of the Ahmediyya community in Qadian disclosed to the Press that Mahmud Ahmad Athwal, a member of the Ahmediyya community, was killed on July 29 in Punnu Akil village in Sukkur in Sind. He was going to the market along with his minor son when a Maulvi shot him dead. A report was lodged with the police and though names of three persons were mentioned, no arrest was made.

The Ahmediyya headquarters said that this was the eighth murder of an Ahmediyya in Sind province alone where mullahs, backed by the Pakistan Government, had launched a regular crusade against them, describing them as non-Muslims.

The Ahmediyya community has appealed to the civilized world to help save the lives of the Ahmediyyas in Pakistan.

They also said that there was a deep-rooted conspiracy among the Pakistani nationals to kill prominent Ahmediyyas settled in foreign countries. According to their information, Maulana Mohammed Aslam Qureshi, an Ahmediyya missionary in Trinidad, was shot dead while he was returning home in his car on August 10 in Norway. There was a bomb blast in an Ahmediyya mosque, resulting in several casualties, while Dr. Muzaffar Ahmed, a noted surgeon of the USA, was also shot dead recently.

## CHINA OPENED TO TOURISM

For centuries, China has been a closed world. It has been gradually opening its doors to international tourism from 1978. The number of foreign tourists has increased rapidly to six millions in the first half of the current year. It is expected to accelerate still more by recent further liberalisation of procedures for foreign tourists.



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# ARYAN HERITAGE

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# Challenge of Education—A Policy Perspective

THE Prime Minister, Shri Rajiv Gandhi, had soon after the General Elections in December 1984, declared that the entire system of Indian education needed a complete overhaul and that the re-orientation of the Indian education would be taken up by the Government at the earliest. Pursuant thereto, and under the directions of Shri K.C. Pant, former Union Minister of Education, the Ministry of Education published a document "Challenge of Education—A Policy Perspective", which, as stated in the foreword by Shri K.C. Pant, deals with analysis, review and re-shaping of the education system of India, to enable the country to meet the challenge of the future and also to improve its efficiency and quality with a sense of dedication.

The document contains an over-view of the state of education and sets out the inadequacies of the present system, the resource constraints and other relevant factors. It also deals with open, non-formal, part-time and adult education to reinforce formal education. Express objective of the document is to initiate a national debate on all aspects of education and, thus, to enable the country to hammer out a dynamic system of education, with a sense of purpose and integrity of the participants.

Although the document contains a lot of flourish of language and generalisations, it does not spare the exposure of the shortcomings and does not hesitate in disclosing the alarming state of vital aspects relating to education. For example, while dealing with the constitutional mandate to provide free and compulsory education upto the age of 14 by 1960 and its impressive implementation in spite of the paucity of resources to the extent that 11 crore children, constituting 76 per cent of the population of the relevant age group, are in elementary stage (93.4 of the primary level), it nakedly discloses the startling fact that 40 per cent of the schools have no pucca buildings and have no black-boards and chalks, and about 60 per cent have no drinking water. It reveals the most disturbing facts relating to the drop-outs. Of 100 students enrolled in Class 1, only 23 children reach Class VIII. In the face of this staggering drop-out, the country cannot boast of any implementation of the constitutional mandate. In most of the primary schools, 94 per cent is spent on teachers' salaries and administrative expenses, leaving practically nothing to buy even a black-board or chalks.

Some of the alarming facts about the present system of education, as disclosed by "Challenge of Education" document, are briefly set out below :

(a) In implementing the mandatory provision in the Constitution to provide free and compulsory education upto the age of 14 by 1960, our achievements have been far short of the target, by reason of inadequacy of resources and sheer lack of strategy. The figures set out above hide tremendous disparities

between States, sections and sexes. The enrolment of girls is particularly unsatisfactory in rural areas and among Scheduled Castes and Scheduled Tribes. There are districts where enrolment of girls is as low as 17 per cent.

- (b) The most disturbing fact besides high drop-outs is that a large per cent of them shall not have an opportunity to seek formal education thereafter.
- (c) In view of the paucity of resources, non-formal education has a vital role to play, but has not been given the high priority it deserves. As a result, even today, only about 36 per cent of the population is literate. The potential of the educated population, especially college and university students, has not been exploited in eradication of illiteracy.
- (d) Though a fourteen-fold increase has taken place in the number of schools and a twenty-fold increase in enrolment from seven lakhs in 1947 to 140 lakhs in 1982-83, there has been a deterioration in the teacher-pupil ratio.
- (e) Although vocationalisation of higher education was a major objective of the reforms envisaged in the Education Policy adopted in 1968, the progress in this behalf has been marginal. The current prejudice against vocationalisation has not disappeared and the lack of skilled manpower in the middle level is a major obstacle in raising productivity and economic growth.
- (f) A large number of drop-outs and failures in the higher education system, accounting for 59 per cent of the students enrolled, represents a colossal waste of resources.
- (g) Technical education has a high priority, especially as a major contribution to Rural Development. It is deplorable that a substantial number of the graduates of technical institutions have migrated overseas. The quality of technical education is adversely affected due to obsolescence of machinery and equipment and shortage of trained teachers.
- (h) Management education, so vital for raising productivity, especially in agriculture, rural development, education, health and social welfare, has made only a modest progress and has been lacking in a major thrust.

To hammer out a New Education Policy to meet the urgent needs of the country requires a national debate on a vast scale, so that it can provide dynamism to the society and prepare the manpower of the nation to participate vigorously in technological revolution sweeping the world. It is hoped that "Challenge of Education" results in threadbare and comprehensive discussion on this vital subject of highest priority. All educationists, and in particular the DAVs, are invited to send their considered suggestions for publication in the *Aryan Heritage*.



# Reminiscences of an Eminent Aryan Scholar

## SCATTERED FLOWERS OF LIFE

### (Some Sweet and Bitter Memories)

**Dr. Satyavrata Siddhantalankar**

Dr. Satyavrata Siddhantalankar (b. 5 March 1898), who was nominated in 1964 to the Parliament (Rajya Sabha) by President Dr. Radhakrishnan, holds the doctorate degree of Gurukula University. He had been its Vice-Chancellor for ten years. Since 1980, he is its Visitor. He was awarded Mangalprasad Prize of *Hindi Sahitya Sammelan* in 1960 for his outstanding book on Sociology. In 1962, he was honoured by the Punjab Government as a litterateur by holding Public Darbar at Chandigarh, where Rs. 1,200/- along with a Dushala were presented to him by the Chief Minister. In 1976, he was awarded Rs. 1,200/- by Gangaprasad Upadhyaya Puraskar Samittee, Allahabad, for his book '*Scientific Basis of Vedic Thought*' (in Hindi). In 1977, Uttar Pradesh Government also awarded him Rs. 2,500/- on the same book. In 1979, Delhi Administration honoured him for his literary attainments by presenting him Rs. 2,001/- with a Dushala. In 1981, Bharatiya Vidya Bhawan honoured him by giving him Rajaji Award of Rs. 10,000/- on his Hindi book '*Scientific Basis of Vedic Thought*', declaring it as the best book written during the last several years. The same year, President of India honoured him as an outstanding Vedic Scholar by awarding him Rs. 5,000/- per annum till life. In 1978, he presided over the International Aryan Conference at Nairobi. In 1982, he was invited by Dutch Indians to give lectures on 'Indian Culture' in Holland, Belgium, Germany and England.

He is a freedom-fighter and went to jail in 1930 during Mahatma Gandhi's movement. His wife, Shrimati Chandravati Lakhanpal (deceased), also an M.P., went to jail as Dictator of U.P. Congress Working Committee in 1932. She also was awarded Mangalprasad prize for her book on Educational Psychology.

He is a voluminous writer of great eminence. His books on the Vedas, Upanishads, Gita and Vedic Culture have made a mark in literary circles and these works number more than 35. His total writings cover more than 12,000 printed pages. He is now running 88th year of his life and is still benefiting the literary world by his writings. His interests are varied. His books on Homoeopathy have won him laurels.

I was born on 5th of March 1898 in a village known as Sowaddi in District Ludhiana, Punjab. My father's name was Balak Ram and mother's name was Ishwari Devi. We were 5 brothers and 3 sisters. The name of the eldest was Dharmadatta, two years younger to him am myself, two years younger to me is Somadatta Sharma, two years younger to him was Devadatta Lakhanpal. The youngest of the brothers was Brahma-datta. In between Devadatta and Brahma-datta, there were 3 sisters—Savitri Devi, Shanti Devi and Kaushalya Devi. Of these, Dharmadatta died in 1969, Devadatta died in 1977, Savitri Devi and Brahma-datta also died. At present, Somadatta, Shanti Devi, Kaushalya Devi and myself are alive. By caste we are Saraswat Brahmins. Dharmadatta and Somadatta used the

or cold; we never used shoes; our hair-cut was short and combing hair in a fashionable manner was forbidden. At 8 P.M. we used to sit and recite Veda Mantras before going to sleep. We had to get up early in the morning at 4 A.M.; sit in prayer and go to the jungle to ease ourselves. There were no bathrooms, no toilet-like latrines. We used to bathe in cold Ganges water, during summer or winter. We never bathed in hot water even in the severest winter. We used to broom our rooms ourselves. Having finished our daily programme, we used to do home-work under the supervision of a teacher. So long as I remained in the Gurukula—full 14 years—I never tasted tea or coffee; none of us had any money. That was the time when there were no radios, no televisions, no cinemas, no comics, no videos.



# Challenge of Education—A Policy Perspective

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drinking water. relating to the drop-outs. Of 100 students enrolled in Class I, only 23 children reach Class VIII. In the face of this staggering drop-out, the country cannot boast of any implementation of the constitutional mandate. In most of the primary schools, 94 per cent is spent on teachers' salaries and administrative expenses, leaving practically nothing to buy even a black-board or chalks.

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# Reminiscences of an Eminent Aryan Scholar

## SCATTERED FLOWERS OF LIFE

### (Some Sweet and Bitter Memories)

[ Dr. Satyavrata's present book "In Search Of Truth", which is being serialised in *Aryan Heritage* is fascinating and thought-provoking on many subjects of vital importance for Aryan culture. Its First Chapter "Memories, Sweet and Sour" is his brief autobiography, and will be an inspiration for Aryan youth. Born in a devout and dedicated Aryan family, but without financial resources, how Dr. Satyavrata completed his studies at Gurukul Kangri with remarkable success and carved out a career literally packed with high achievements of which any person can be justly proud. The entire DAV community is grateful to him for having entrusted the work of its publication to us. —Editor ]

I am now running 88th year of my life. By this time, I have written more than 40 voluminous books. I have written on numerous subjects, e.g., Education, Psychology, Sociology, Social Thought, Upanishads, Sanskaras, Vedic Thought, Gita, Homoeopathy—any subject that came my way. These are not small pamphlets; these are big volumes, and every book is treated as authentic on the subject. These books are in Hindi as well as in English. Morarji Bhai, after seeing the collection of books written by me, remarked : You have written a library. While writing one book, when it came to its end, I had an inspiration to write another book, and I started writing it on a subject that came uppermost to my mind. Now, when I am writing this book, the voice comes from within : Stop, this should be your last book, for you must put a brake somewhere to the chariot-wheel of your writing.

As soon as this thought overwhelmingly came upon me, another thought also appeared which murmured into my ears that this book should begin with the story of your life, so that your descendants may remember you in their moments of leisure and may come to know what a strenuous and also easy life of sweet and bitter memories you have lived. While reading this life story, your people will also come across your thoughts, put in writing. While reading these thoughts, a desire may awaken in them to acquaint themselves with the philosophical views you have held and have been propagating.

I was born on 5th of March 1898 in a village known as Sowaddi in District Ludhiana, Punjab. My father's name was Balak Ram and mother's name was Ishwari Devi. We were 5 brothers and 3 sisters. The name of the eldest was Dharmadatta, two years younger to him am myself, two years younger to me is Somadatta Sharma, two years younger to him was Devadatta Lakhanpal. The youngest of the brothers was Brahmadatta. In between Devadatta and Brahmadatta, there were 3 sisters—Savitri Devi, Shanti Devi and Kaushalya Devi. Of these, Dharmadatta died in 1969, Devadatta died in 1977, Savitri Devi and Brahmadatta also died. At present, Somadatta, Shanti Devi, Kaushalya Devi and myself are alive. By caste we are Saraswat Brahmins. Dharmadatta and Somadatta used the

appellation 'Sharma' with their names, Devadatta and Brahmadatta used the appellation 'Lakhanpal' with their names, but I never used the caste designation with my name. I used my degree 'Siddhantalankar' after my name, as caste designation does not fit in with the name of an Aryasamajist.

#### 1. MY LIFE IN THE SCHOOL

The movement of Aryasamaj was at its height in the period I was born in. My father was a staunch Aryasamajist. During those days the idea of Gurukula was being talked all over the country, but I have not the least remembrance of it. How I was brought to the Gurukula, how I was admitted, how my parents left me there without meeting me—I have not the faintest idea of these occurrences today. By going through the old records of the Gurukula I have come to know that I was 7 years old when my admission in the Gurukula took place. From that record only I came to know that my birth-date is 5th March, 1898. Those were days when one never told lies regarding age. Hence I am sure that my recorded age is the correct one. Computing otherwise also, it comes to that date.

I studied in the school section for ten years and so I was seventeen years old when I completed school life. There are some glimpses of that life which I can still recollect. Our daily programme was well set. Our life was very hard. We used to walk bare-footed, heat or cold; we never used shoes; our hair-cut was short and combing hair in a fashionable manner was forbidden. At 8 P.M. we used to sit and recite Veda Mantras before going to sleep. We had to get up early in the morning at 4 A.M.; sit in prayer and go to the jungle to ease ourselves. There were no bathrooms, no toilet-like latrines. We used to bathe in cold Ganges water, during summer or winter. We never bathed in hot water even in the severest winter. We used to broom our rooms ourselves. Having finished our daily programme, we used to do home-work under the supervision of a teacher. So long as I remained in the Gurukula—full 14 years—I never tasted tea or coffee; none of us had any money. That was the time when there were no radios, no televisions, no cinemas, no comics, no videos.



All the 14 years of Gurukula life were spent in Gurukula; no relations, no parents, no brothers, no sisters. The relations used to visit us only once in a year on the occasion of the annual function. The meeting between us and the relations was governed by rules and regulations. The relations had to take permit from the office, stating the relationship with the ward, and the time of meeting was not for more than one hour. Sometimes it so happened that we could not recognise our relations. I still remember that, on one occasion, we were sitting in Yagyashala, performing Havan. I saw that a boy came and sat behind me, continuously looking at me. Those were annual function days. When I saw that the boy was taking unusual interest in me, I turned round and confronted him with the question : Who are you and why are you constantly watching me ? He started laughing and told me that he was my younger brother—Somadatta—and had come with parents to meet me. This incident I am narrating to bring home the fact in what seclusion we lived our life, so much so that sometimes we even did not recognise our dear and near ones. After all, all relationships are imaginary and self-created. To forget one's parents and to regard some others as parents is a new and strange conception. But something like this has been suggested by Rishi Dayanand in his Satyarth Prakash. In the fourth chapter, he says : (*Question*) If one has only one son or daughter, and he or she, according to his or her nature, takes to some other caste (varna), then who will look after the parents in old age whose progeny they are ? (*Answer*) By changing the caste (varna), there could be no question of the service of the parents in old age, nor their lineage will be broken, because the State could provide them with other sons or daughters, in place of their own, who will be suitable to their profession. By this, Rishi Dayanand means that all relationships should be decided according to the proclivity of the children. It is not necessary that Brahman's children should be Brahmans. If Brahman's children are money-minded and trade-conscious, then they should be passed on to one who is commercial-minded by nature, and if children of a commercial-minded man are spiritual in nature, then they should be handed over to a Brahman by the State. All relationships should be based on personal nature and not on the lineage one is born in. Plato has propounded the same theory. He says that children should be exchangeable from the point of view of their innate nature. What I mean to say is that our life in the Gurukula was moulded to such an unnatural principle that we could even forget our parents. Such a principle is possible if it were applicable to the whole State or to the whole world. To apply this principle to a select few families is unnatural and impracticable.

Another incident of those days, that comes to my mind, is when the Maharaja of Nabha visited the Gurukula. All of us were sitting in a hall. Mahatma Munshi Ramji, whom we used to address as Pitaji, brought the Maharaja to that hall. The Maharaja questioned Mahatmaji : Do you keep all children alike ? Don't you make any distinction between the children of the Brahmans and those of the untouch-

ables ? Mahatmaji replied : We treat all children alike. We don't make any distinction between the Brahman and the Shudra, between the touchable and the untouchable. They are all brothers and treat among themselves as brothers. Here they forget their caste distinctions. Upon this Mahatmaji confronted the Maharaja with a question. He asked the Maharaja : Can you point out, by seeing the face, as to who is Brahman and who is non-Brahman ? The Maharaja replied : Yes, one can find out one's caste from seeing the face. It was a matter of chance that amongst the boys sitting there, one was from the South, jet black, and another from the North of fair colour. Pointing out his finger on the dark-coloured boy, Mahatmaji asked the Maharaja : What caste he belongs to ? And similar question he put to him while pointing out his finger towards the fair-coloured boy. Actually, the dark-coloured boy from the South belonged to a Brahman family, and the other one belonged to a so-called untouchable family. The Maharaja utterly failed in his estimate as his reply was the reverse of the actual fact. Realizing the correct position, Mahatmaji and the Maharaja had a hearty laugh and Maharaja was converted.

One more incident happened those days, which I would like to mention in brief. This incident happened probably when I was 7th or 8th class student. A telegram was received from Moga that my father had been operated upon for a bladder stone by Dr. Mathura Das of Moga and he is seriously ill. Dr. Mathura Das was known for cataract operations, and not for stone operations. However, as he was a friend of my father, and assured him that the operation would be successful, he submitted to his pleadings. Those days surgery had not so much advanced and the stone operation used to be done by an instrument through the generative organ and break the stone there. This process could create complications inside. The same thing happened. Stone was crushed but it resulted in bleeding and pus. Father had thought that by this operation his trouble would be over, but the unsuccessful operation took his life. I had reached Moga by that time. The whole family was there. Father's sudden death was a bolt from the blue. All children were teenagers. The youngest child was Brahmadata and he was only 6 months old. The whole family was in shatters. Father used to send money to our grandfather, Pt. Atma Ram, who used to spend it away. Our father had built a small house in the village, too small to accommodate the family. Our father was a railway employee—a sub-plate-layer. He was entitled to a gratuity of Rs. 5000/-, but who would run about to get it ? I was simply blank regarding these matters. Somadatta amongst us was the cleverest chap. He undertook to do all this. I do not know if mother had some money. Any way, we children were pulling along and mother used to look after us. The eldest amongst us was Dharmadata. He was doing typing work at Ferozepur. He also must be contributing something. Our grand-father was a spend-thrift and he had incurred debt, taking loan from a Jat of the village. As the loan with interest went mounting on, the Jat filed a



recovery suit against us all children. In such a critical situation, Pt. Brahmanand, who was married to our father's sister, came to our rescue. He was a reputed lawyer at Ludhiana. His son Shri Jagdish Agnihotry went to England and came back as a barrister. After the partition of India, he became Registrar of Chandigarh University. He had several sons, one of whom was Roop Agnihotry, whose daughter Rati Agnihotry became a well-known cinema star. Pt. Brahmanand, his son Jagdish Agnihotry, and his son Roop Agnihotry have all died.

Pt. Brahmanand once related to me an incident regarding Swami Ram Tirath. He told me that he was a student of Swami Ram Tirath while studying at Lahore. Pt. Brahmanand was a practising lawyer at Ludhiana. It so happened that once the Swami visited him and stayed in his guest house. The Swami had a fine, beautiful Kashmiri shawl. Pt. Brahmanand admired this shawl. Next day Pt. Brahmanand, on a visit to the Swami, found the Swami gone and the shawl left behind as a present to Pt. Brahmanand. Panditji was so sorry for having admired the shawl, but it showed the spirit of detachment of Swami Ram Tirath.

After the death of my father, the question haunted me as to what to do. Pt. Brahmanand was a reputed lawyer. He suggested that I should pick up Urdu and work as an Arzinavis in the court. I was only a child. I never knew what Arzinavis was. I wrote down the whole position to Mahatma Munshi Ramji, who was the founder of the Gurukula. Those days the Gurukula fee was only Rs. 10/- p.m. but there was none to arrange even that much for me. I was despondent and had given up all hope to return to Gurukula. To my letter came Mahatmaji's reply: "Son, come back. No fee will be charged from you." The love-drenched letter of Mahatmaji changed the whole career of my life. That letter of Mahatmaji always remained as a debt in my life, to discharge which I offered my life in the service of the Institution. We used to address Mahatmaji as Pitaji, and after receiving his letter I returned to Gurukula. I forgot my brothers and sisters and they forgot me. I became part and parcel of the Gurukula family.

I was never a brilliant student, but I used to seek the company of students who were brilliant in their subjects. For example, for Sanskrit grammar I had made friends with Pandit Ram Chandra. For English, my classmate Devadatta was an excellent companion; he used to top the list in English. For Mathematics, Devavrata was a keen mathematician. At this moment, when I am narrating the story of my life, all these friends have quit the world. I was particularly inefficient in mathematics. I could not understand nor solve the intricate problems of mathematics. As soon as I reached the 10th class, my anxiety grew as to how I shall pass in this subject. At that time, a miracle happened. Prof. Ramdevaji was the headmaster then. He suddenly revised the scheme of studies, and for the college introduced a new subject known as Arya Siddhant. The curri-

culum of this subject contained all the other subjects of world except mathematics. The object of introducing this subject was to attract students whose aim of life was to become preachers of Aryasamaj. The students were taught all the different religions of the world along with their criticism—Christianity, Islam, Zoroastrianism, Buddhism, Jainism, and also different languages—Pali, Bengali, Urdu, Gujarati, etc. so that they could go as preachers to areas where these languages were spoken. Along with all this, they were taught Law, Medicine, Ayurved, Allopathy, etc. so that they could alleviate the sufferings of the people. It was a god-send event for me when this subject was introduced, for by taking this subject I got rid of the terror of mathematics. Those who took this subject were to be given the degree of Siddhantalankar instead of Vidyalankar. As I took this course, I passed creditably the 10th class and was admitted in the College. Some of my classmates of those days earned great reputation in different fields. For instance, Jayachandra Vidyalankar became a well-known historian, Ishwardatta Vidyalankar became Professor of Sanskrit in Patna University, Swami Abhay Deva Sharma became a yogi and a saint and he had made a permanent place among the top disciples of Shri Aurobindo at Pondicherry. Unfortunately, all of them are no more. After my school life for 10 years, I was admitted to College.

## 2. MY LIFE IN THE COLLEGE

By the time I reached college I was 17 years old. By nature and upbringing, I was ascetic. In college we formed a group of likeminded boys, whose main object was to emphasize the principles of life which are the fountain-head of Gurukula system of education. Our leader was Shri Yudhishtir, who later founded the Gurukula at Chittor and after taking Sanyas was known as Swami Vratnand. Other members of this group, besides myself, were Deveshwar and Dharmachandra, both brothers, and some others. Our agitation centred around one thing. We agitated that pickles, sweets, etc. should not form part of Brahmachari's diet as they are excitants and harmful for Brahmacharya. Gurukula, being primarily a Brahmacharya institution, should take note of it and these things should not be served to Brahmacharis. Our group was named as Syami-Mandal. Syami was a derivative and derogatory form of Swami. Instead of calling us Swamis, they used to call us Syamis. At that time, the practice was that one student from a class, turn by turn, looked after the management of preparation and service of food. The whole supervision used to be under the control of one of the students of upper class and he used to select 3-4 associates to help him in this task. These people used to save some sugar, some Mava and make Gulab Jamans, Jalebees, etc. and used to distribute them once a week and used to enjoy cream, butter etc. during their tenure of office. I stood up against this practice of saving material from daily ration for the formation of sweets. Once it so happened that the store-keeper, while distributing sweets to other students, refused to give sweet-meat to me on the plea that



it was against my principle. I swallowed this insult while the distribution was taking place, but after finishing my food I straightaway went to the Bhandar where sweets were kept and picking up my share of sweets threw it away in my eating plate and got out of the Bhandar. Retrospectively considering my behaviour, I think I acted foolishly, but at that moment it appeared to me just and proper. Those were not the days when one acted with reason, it was an emotional outburst of revolt. I used to read Cowen's book in which it was written that the sweets, pickles, etc. are excitants and should be avoided by celebrities. In meetings I used to get up and start quoting from this book. To agitate against the eating of sweets had practically become our main opposition programme. We used to fight against the Gurukula authorities on this issue. Remembering all this, I laugh at myself today, but youth in revolt knows no reason.

While I was studying in the college, my main subject was Arya Siddhanta. I have already mentioned what the curriculum of this subject was. Emphasis was laid on topics which elucidated the Vedic view of thought. There were three books which were treated very important for elucidation of these thoughts. Two of them were by Dr. Flint—one was Flint's Theism and the other was Flint's Anti-theistic Theories. The third important book was Varieties of Religious Experiences by psychologist William James. There were other books also but the above were very important. I had committed to memory various quotations from these books and I could repeat these quotations for hours without referring to the books. I used to go on quoting by memory and my friend Ram Chandra went on comparing them with the book. There used to be no mistake. At that time my memory was very sharp. Learning by heart English quotations helped me in mastering English language so much so that in any English debate I could not fall short of an M.A. in English. Once Prof. Ramdevaji was told by Prof. K.K. Malhotra that Gurukula graduates were deficient in English. Prof. Ramdevaji asked him if he had ever met Mr. Satyavrata. Malhotra replied that he was an exception. I refuse to admit that I was or even am an exception. Intellectually, I am not above the average. I am only industrious. There is a special reason why my knowledge of English is better than most of my comrades. When I entered college I came across the Superintendent of the Office whose name was Murarilal. Murarilal was one of those persons who were exiled from Patiala along with Shri Nandlal and Raja Jwalaprasad because they were Aryasamajists, and Aryasamaj was treated as a revolutionary body by the British Government. Murarilalji came to Gurukula and was put in charge of the main office. To all intents and purposes, he was an office superintendent, but his knowledge of Vedic thought was deep. He did not know Sanskrit, but through English translations of Indian philosophy books along with Aurobindo's literature he had acquainted himself with Indian philosophy completely. He was always on the look-out of promising students with whom he could discuss Ancient Indian Thought

and initiate them into his way of thinking. He spotted me and thought he could very well develop me and initiate me into the knowledge he possessed. I used to visit him every day and we used to discuss Sankhya philosophy, he from his English translation and I from the original Sanskrit text. He prompted me to study Herbert Spencer and all his works. They were so terse that some portions I could understand, some not, but I made it a habit to study with notes. Studying with notes helped me to develop my philosophical expression in English, and then I found my knowledge of English improve more and more. I preserved these notes till I was eighty, but after that I destroyed them as most of them I had assimilated and had vividly expressed in my books on Vedic Thought.

I was greatly influenced by Murarilalji in my life. He did not influence only my mental life, he contributed immensely in the development of my spiritual life too. I used to sleep in the Ashram till late in the morning. He used to come at 4 A.M. and wake me up, standing behind my window, as he used to come from his house. At that unearthly hour both of us used to go to the dry river bed of Kangri village and sit there in meditation. We used to sit in meditation for two hours. Whatever he taught me in spiritual life is known as Swar Vidya, on which Shri Gangaprasad has written a book called 'Nature's Finer Forces'. I practice Swar Vidya since then, even upto the running age of 88. The basic idea of Swar Vidya is that as there is the sun and the moon phase in the outer world, similarly these two phases exist in the body also. The breath that flows from the right nostril represents the sun, the one that flows from the left nostril represents the moon. For proper functioning of the body and the world of matter, there should be coordination between the sun phase of the earth and the moon phase of the body. Likewise should be the coordination between the moon phase of the earth and the sun phase of the body. When there is sun outside, there should be moon inside; when there is moon inside, there should be sun outside. Sun inside and sun outside could create heat; moon inside and moon outside will create cold. To neutralize heat outside, it is necessary to have cold outside, and vice versa. I do not know how far this philosophy is right, but I can say this much that it has helped me in the maintenance of health. Swar Vidya goes a little further and it describes the Earth, Water, Fire, Wind and Akash as 5 fundamental elements of which everything is made. But I need not go into these niceties at this place.

When I came in contact with Murarilalji, a desire of taking Sanyas took possession of me. One day I coloured in ochre (Gerua colour) my clothes and revealed my plan to my friend Deva Sharma (later known as Swami Abhay Deva Sharma), stating that I wanted to turn Sanyasi. We collected and bundled up the coloured clothes under our arm-pits and went 3 miles away from Gurukula, where we had to cross a boat-bridge to go to Haridwar city. There I changed my clothes, put on Sanyasi robe and gave my usual



white clothes to my friend, taking an oath from him that he would not reveal this incident to anybody. After changing my clothes, I crossed the bridge, passed through Kankhal and Haridwar and was set on the road to Rishikesh. On the way, there was and still is a halting place known as Satyanarayan's temple. By this time shades of evening were falling and it was clear that night was near at hand. I had to spend the night at the Satyanarayan's temple. In the morning the Pujari seemed to have found out that I was some runaway from home as he started questioning me as to which branch of Sanyasis I belonged. I never knew that there were branches and sections amongst Sanyasis. Seeing me dumb-founded, he told me that he knew that I was not a Sanyasi, and was a Brahmachari, because I had a Shikha on my head. Sanyasis don't have Shikha. Having come to know that all was out, I confessed before him that I was a Brahmachari from Gurukula and was anxious to meet some yogis at Rishikesh. Having understood my quest and desire, he gave me eight annas with the remark—Go my boy, this may help you in need; but forget, you will not find any real saint wherever you go. With this treasure of eight annas in my pocket I went to Rishikesh and visited every hut, but found none who could initiate me even in Pranayam. Having failed in my quest, I returned to Gurukula after a wandering of 3 days, utterly exhausted and sick in stomach. Before reaching Gurukula, at one place I tried to vomit artificially all what had gone into my stomach.

An extra-ordinary incident happened during the days when I was a student in the college. Our Science teacher was Mr. Lahiri. One day Shri Lahiri took me to a solitary place in the jungle, which we used to call Anand Vatika. Lahiri asked me to sit in front of him. And then he started giving me a lecture. He started saying in eloquent language : "Bharat Mata is shackled in bondage. Young men like you should come forward to cut asunder her bondage and make her free. You are the son of the motherland. She has great hopes of you and the like of you. You should come forward to free the motherland from the bondage of the British. Don't be afraid or anxious about your studies. We shall make all arrangement for your study and upkeep in the Hindu University. There would be no break in your studies." For half an hour he delivered his lecture before me and I was emotionally overpowered by his speech. Next day I went to Mahatma Munshi Ramji, whom we used to regard and address as Pitaji, and told him that I wanted to leave the Gurukula to devote myself for the liberation of the motherland. Mahatmaji was surprised at my request, but told me that he was happy at my way of thinking. He said that Gurukula was established with this very object, to prepare young-men as soldiers in the freedom struggle, but at the same time asked me as to who had put these ideas into my head. I named Lahiriji and the next day he was relieved from service. Later on I came to know that he belonged to a revolutionary group, was arrested and hanged. I think sometimes, if I had followed Shri

Lahiri I also could have been arrested and met with the fate Lahiri met. Different are the ways of destiny.

### 3. AFTER GRADUATION—IN POONA

After having completed my education at Gurukula, and having lived a life of austerity for 14 years, I became a Snatak of Gurukula and was awarded the degree of Siddhantalankar. No sooner than I was a full-fledged graduate of Gurukula, the question confronted me : Where shall I go, what shall I do ? So long as I was in the Gurukula there was no question of livelihood. Gurukula looked after me. I had the Ashram to live in, used to get food at the usual time, I had no worry of any type. Now, when I had to leave the Gurukula after completing my education, all these questions confronted me. I had no father; mother could not afford to keep me and look after me; all brothers were unearning members of the family, some too young, some only studying as students. Then suddenly came a relief. Prof. Ramdevaji, who was our Acharya, used to live in the first floor of the main gate. He called me and said that as a student of Arya Siddhant I had been specially trained to become a preacher of the Aryasamaj. Now that I had become a Snatak and completed my education, I should lend my services to the Gurukula and work as a preacher. He had one room vacant in the first floor and he offered me to live there. I was offered Rs. 25/- per month which I could spend for my meals at the Bhandar. I at once agreed to this proposal, for this was a god-send for me. Fifteen days had not passed when an invitation came from Poona Aryasamaj, requesting Prof. Ramdevaji to come and attend the anniversary of the Aryasamaj and deliver lectures. Prof. Ramdevaji called me and advised me to go to Poona Aryasamaj for the occasion as he was too busy to go. I at once accepted the suggestion. First I left for Delhi from Haridwar. By that time, Munshi Ramji had taken Sanyas and now was known as Swami Shraddhanand. I went to Delhi and stayed with him and informed him that I was going to Poona to attend the Aryasamaj function. Swamiji asked me—Have you ever gone to Poona before ? I replied—No. Then Swamiji asked me how I will reach Poona when I had not travelled in train before I will have to pass through crowds. Then it struck Swamiji that he could make arrangements through a professor of mine, Prof. Sevaram Sherwani, who was on the staff of Gurukula when Swamiji was there and had left it and settled in Bombay. Swamiji sent a telegram to Prof. Sevaram to the effect that I was coming from Delhi and that he should receive me in Bombay and entrain me for Poona. Swamiji made arrangements for my seat in the Bombay-going train and I was now well-seated for Bombay. Station after station passed through but I could not see any station known as Bombay. After a long journey the train stopped at Victoria Terminus and all the passengers got down. Seeing everybody getting down, I asked some passengers : Where is Bombay ? They told me : This is Bombay. I also got down but the question was how to catch the train for



Poona. At this moment, when I was about to leave the platform, I saw a youngman running towards me and catching hold of my arm asked me : Are you Satya-vrataji ? I replied—yes, and asked him, how could he recognise me. He said, his father Prof. Sevaram had sent him to pick you up, but as when the train stopped at Dadar and you never got down, I got in the train thinking that you will get down at the terminus. But how could you recognise me when you had never seen me before, I asked. He replied that in a city like Bombay, only a simpleton, with Dhoti and without shoes, could be a person from the Gurukula and so there could be no difficulty in locating you. My worry was over and I was taken to Prof. Sevaram's house without much difficulty.

Now the problem was for Poona, but I took it that it was Prof. Sevaram's problem. He put me in the Poona train next day and sent a telegram to Poona Aryasamaj to receive me at the station. Within 5-6 hours the train steamed in Poona station and I saw hundreds of Aryasamajists with garlands, waiting to receive me. After reaching Poona I came to my own and became confident that I had reached the destination.

There was a particular reason why Aryasamaj function was being held at Poona during those days. There was a State near Poona known as Kolhapur. The Maharaja of Kolhapur had come under the influence of Aryasamaj ideology of disregarding the caste system based on birth. This was the main reason for the Maharaja to be attracted to Aryasamaj. The Maharaja had handed over the management of Kolhapur College to the Arya Pratinidhi Sabha of Uttar Pradesh. Till then the college was of an Intermediate status. It had to be raised to a Degree College. For this purpose the President of Arya Pratinidhi Sabha, U.P., Shri Hukam Singh, had come to Kolhapur with all his entourage. To create an Aryasamaj atmosphere, it was thought advisable to hold Aryasamaj meeting in Poona and establish an Aryasamaj organisation there. To fulfil this scheme, stalwarts of the Aryasamaj had gathered there. Swami Onkar Nath, Pandit Balkrishna Sharma, Prof. Kripa Shankar Hajela, Master Malkhan Singh and some other Aryasamajists had made their head-quarter at Poona to make the function successful. Prof. Nehpal Singh, an Oxford graduate, was to be made the Principal of this Degree College. All distinguished scholars gave their lectures. I was also asked to speak. As I was new from the college and had committed to memory innumerable quotations from Flint's Theisen and few from Varieties of Religious Experiences of William James I went on quoting from these books and the audience was very much impressed by the delivery. After hearing my lectures, Kunwar Hukam Singh, the President of the Arya Pratinidhi Sabha, U.P., requested me to accompany his team to Kolhapur to enable the audience there to hear my lectures delivered in English.

#### 4. FROM POONA TO KOLHAPUR

It was surprising that after becoming Snatak, within

one month I reached Kolhapur. Destiny was working out its scheme. As mentioned above, when circumstances led me to Kolhapur, recruitment of Raja Ram College staff was taking place, as the administration of the college was handed over to the A.P. Sabha, U.P. Shri Nehpal Singh was a fresh graduate from Oxford. He was B.A. of Oxford University. While speaking he stammered but, being a foreign graduate, he was appointed as Principal. Shri Kripa Shankar Hajela was very fluent in English speech, but as he was an M. Sc., he was appointed professor of chemistry. Thakur Malkhan Singh became headmaster of the school section. Mr. Pauranik got the post of English teacher, and so on and so forth. Kunwar Hukam Singh appointed the staff of the school and the college, most of them Aryasamajists. There were some others whom I did not know, like Mr. Solomon and Mr. Godbole, who were not Aryasamajists but were found fit for the job. Kunwar Hukam Singh wanted that I should also be absorbed in the staff and so he offered me the job of religious teacher for the college, my duty being to speak and explain in English some Vedic text before the gathering of students and teachers for at least 15 minutes. For this I was offered a remuneration of Rs. 75/- a month. This job was the easiest one I could perform and so I gladly accepted it. I was also allotted one hour for the B.A. class with whom I was expected to discuss religious topics and place before the students the Aryasamajic point of view.

For my residence I hired a room at Rs. 10/- per month. The name of the building was 'Bhusari Wada'. From Kolhapur I wrote a letter to Swami Shraddhanandji on which my address was as 'Bhusari Wada'. Swamiji sent his blessings but asked me since when I had become 'Bhusari'. He thought that Bhusari was my caste. I replied that 'Bhusari Wada' was my address, not caste, I was simply Siddhantalankar of Gurukula. Swamiji was very much pleased by my reply. When I used to live in Bhusari Wada, one day I fell seriously ill. I was practically in coma. By chance, Kunwar Hukam Singh came to see me and finding me in such a critical state, took me to the house of the Civil Surgeon, Dr. Shinde, who was very sympathetic to the Aryasamaj. He diagnosed that it was typhoid. He was so kind that he kept me in his house till I was cured. I cannot forget the service his wife rendered to me. She nursed me to health. To fall ill in a foreign place, where nobody knows you, is a calamity, the tortures of which are unpredictable. It was by the grace of God that I could get such help when there appeared to be no help. Such moments in life bring home to you of the graceful supreme power which presides over our destiny. After I got well, I started going to the college.

This time I changed my residence, though the rent was practically the same. Two months had hardly passed for my having shifted to another house, I saw a royal carriage drawn by two strong and sturdy horses stopping at my residence. A superbly dressed gentleman stepped the stairs of my house and conveyed the



message of the Maharaja that I was called by him. I sat in his carriage and it took us to the palace. I was presented to the Maharaja of bulky shape, stretching himself on a Billiard table. Maharaja proposed that he wanted to engage me as a tutor to the Yuvaraj. My duty was to live with him, accompany him wherever he went. He had 4-5 boys who were receiving convent education at Bangalore and they also would be part of the Yuvaraj-group. I had nothing but to accede to Maharaja's command. All my belongings were brought to the place and I was put up in a well-decorated room, provided with all facilities necessary for a decent living. A cook was engaged for me for my vegetarian diet and a conveyance was provided to bring me back from the college. It was also ordered that a new cycle should be purchased for me for my use. This sudden uplift and change in my life, which I never expected nor wished for, surprised me and I thanked God that He was so well looking after me.

There was nothing that the Yuvaraj could learn from me. He was fond of races and shikar. They were children of the Principalities of Kolhapur. One of these boys was Survey, who later became a Minister, and also perhaps the Chief Minister when the Yuvaraj took over as Maharaja of the State. At the time when he was Chief Minister I had joined the Gurukula as a Life Member. He sent me a telegram inviting me to Kolhapur for some high post, but I replied that I could not come as I had become a Life Member of a society which was devoted to the service of mankind and which work was to my heart's liking.

Yuvaraj and his companions had no taste for study. Yuvaraj used to visit me every day in the morning in his Buggi and was full of praises for his race-winning horses. Race-playing was his hobby. Every horse had a speciality which he used to describe but which I could never understand. His companions used to take me to their Tennis Court or Billiard Table and persuaded me to play, about which I was totally ignorant. I used to tell them, I shall sit and watch, you play. They never came to know my ignorance about these games.

Once this party of youngsters went on an expedition of Shikar in a mountainous region. They used to shoot birds and suck their flowing blood in my presence. This operation hurt me so much that I thought of running away from this scene rather than to watch it. Perhaps God was listening to my inner voice. As we reached home, I had a letter from Gurukula, inviting me to attend the annual function which was going to be held shortly. I was invited to deliver a lecture.

I do not remember if Swami Shraddhanandji had come back to the Gurukula then, but I was so much disgusted with life at Kolhapur that I at once decided to leave for Gurukula to attend the anniversary, with a hidden hope that it would afford me an opportunity to meet Swamiji, which might change my course of life. Anyway, I wanted to get rid of Kolhapur.

## 5. FROM KOLHAPUR TO BANGALORE

As stated above, I had hardly been at Kolhapur that an invitation was received from Gurukula to attend the annual function. When I reached there, Swami Shraddhanandji was there. At that time he was the President of All India Aryan League. He proposed that I should shift to the South to run one of the Hindi-teaching centres, which Sarvadeshik Sabha wished to start there. The Sabha would pay Rs. 100/- per month and the rent of the residence. The first centre was to be opened at Bangalore where Swami Satyanand, who later became martyr in Hyderabad Satyagraha, was in need of a worker. He was anxious that a worker should be immediately sent to Bangalore. As I was fed up with Kolhapur atmosphere, I readily accepted this proposal and requested Swamiji to write a letter to Maharaja Kolhapur to relieve me from service so that I may join the Sarvadeshik Sabha for propagating Vedic Dharma in the South. Swamiji gave me the letter and armed with that letter I left for Kolhapur after the Gurukula annual function was over. When I showed Swamiji's letter to the Maharaja, his response was: If Swamiji wishes you to go to Bangalore for the Vedic mission, do go; I cannot come in the way. Having obtained Maharaja's consent, I did not stay in Kolhapur for a day and left for Bangalore by the next train available.

Swami Satyanand, at whose invitation I was sent to Bangalore, was not much educated, but had made acquaintance with some important persons of non-Brahmanic class on account of anti-caste system ideology of Aryasamaj. In Bangalore there is a non-Brahmanical caste known as Vakkaligars. They are mostly Lingayats. Swamiji used to live in Vakkaligar hostel and I was also put up there.

After coming to Bangalore I had to chalk out my own programme. My work was two-fold—propagation of Hindi and propagation of doctrines of Aryasamaj. For the propagation of Hindi, I made out a scheme. I contacted the headmaster of National High School, Shri Kalyansundaram, and arranged with him that after the school time was over, all teachers and students should assemble in a hall where I could teach lessons in Hindi everyday. As it was a National High School, this programme which cost nothing was appreciated by these persons very much. As the local language was Kannad, I gave the lessons in English. This programme continued for one month. The lessons I prepared at that time were put in a book form, and the book was printed under the name and style 'How to learn Hindi'. The book was published by Messrs Javerchand & Co. It was published by them, mine was only a contributory effort. It was printed in a local press. Unfortunately, I do not possess even a single copy of it now.

Besides the propagation of Hindi, my second mission was propagation of Vedic Thought of the Aryasamaj. For this purpose I used to print and distri-



bute a handbill every week, stating the subject, time and place of the meeting where my lecture would be held. Generally the meeting used to be held on Sunday and the topic of the lecture used to be some social subject. I personally had to arrange for the table, the chair, durrees to sit on, and deliver the lecture myself in English. The venue of the meeting used to be Dodanna Hall, the management of which was kind enough to accommodate me without charging any fee. My audience comprised of the electorate of the town from whom some came forward to lend me support. On other days, my time was spent in establishing contacts with eminent persons of social standing and discussing social topics with them.

There was a weekly paper in Bangalore, edited by Mr. Gundappa, who was later known as the grand old man of Karnataka. The editor invited me to write some articles on Gurukula System of Education in his paper. Then gradually people began to know what Aryasamaj was and what it stood for. While writing on Gurukula System of Education, I had to mention about the educational views of the Aryasamaj. To help me in my work, Swami Shraddhanandji deputed my classmate Deveshwar Siddhantalankar to come to Bangalore. Both of us rented a house in Bavanguddi and used to live together. Deveshwar was not much interested in this field, and after some time he left Bangalore. I hear that he migrated to Burma and for some unknown reason died there.

During this period Swami Satyanand and myself chalked out a plan for starting a small Gurukula. We contacted some influential people, collected some subscription and took on rent a small bungalow. The boys who were admitted in this school were sent to nearby government schools, but their daily life was regulated on the lines of Gurukula System of Education. They had to get up early in the morning, their routine of life began with recitation of Vedic Mantras, they used to sit together for performance of Sandhya and Havan. After going through their abovementioned routine they used to go to the school. It was a school-cum-Gurukula. The number of those who co-operated with us in the fulfilment of this scheme was very small and so ultimately we had to put a stop to it. One of the boys of that Ashram was the son of Shri Iinge Gowda who became the Chairman of the Bangalore Council and after enquiring my whereabouts visited me at Khar (Bombay) where I was living after retiring from Gurukula.

In the vicinity of our Ashram and adjacent to that lived a gentleman whose name was Krishna Rao. He was an athlete and a gymnast. He had very well-built body. When exercising, you could see every shade of his muscles. He told me that he was a government official and was deputed to spread physical cultural education. One day he revealed to me that he proposed to start a circus with big canopy and will move from city to city, exhibiting his physical feats.

He would levy tickets on his shows and will thus earn money. I could not reconcile this proposition with his being a government servant, but that was no business of mine. He suggested that I should accompany him and after the show was over I should regale the audience with a lecture on the Aryasamaj. It appeared to me a good proposition for spreading the Aryasamaj view among the audience. I had to make no arrangements; the shamiyana was there; the audience was there. What better proposition could I have for spreading the mission of the Aryasamaj! I accepted the proposal and made up my mind to accompany him. At our first halt we met the headmaster of the local school. Mr. Rao explained to him the benefits of physical exercise. The first show was free for the school children. Mr. Krishna Rao exhibited his muscular development; I lectured on physical education. But from financial point of view, this plan was a failure. After one or two shows, we returned disappointed. Of course, there was no gain. The headmaster arranged for my lecture in which all teachers had to be present. There was one teacher among them whose name was Ramachandran. He was so much impressed by my thoughts on Gurukula System of Education that he resigned from his post and joined Gurukula Indraprastha as a teacher. Years later, when my wife Shrimati Chandravati Lakhanpal had become Member of Paliament and was organising the activities of Bharat Sevak Samaj, Ramachandran met us as he had taken up the All India Organisation of Bharat Sevak Samaj under the guidance of Gulzarilal Nanda, and the simple Ramachandran had become Colonel Ramachandran. Even as a Colonel, he used to live like Gandhi, with Dhoti at the knees, bare body, hanging chain of watch tied to the waist and a smiling face.

Those were the Khilafat days when I was at Bangalore. Mahatma Gandhi along with Ali Brothers was touring round the country, collecting funds with a promise that he would get the country Swarajya if one crore was collected. Great preparations were underway to receive Mahatma Gandhi and Ali Brothers as they had to visit Bangalore. Volunteers were being recruited. Every volunteer was being provided with a uniform on behalf of the local Congress Committee. My duty was to look after Mahatmaji. I recollect the day when Mahatmaji's party visited Bangalore. There was so much crowd that one could not move. One found himself sandwiched by the crowd. We surrounded Mahatmaji by a sort of ring of volunteers so that we could bear the impact of the incoming crowd. Mahatmaji auctioned his garlands which brought a lot of money. People were anxious to part with money—cash, jewellery and everything valuable. Donation of valuables and their auction were going on side by side.

(To be continued)



## BABA AMTE—A Dedicated Man

### Discovering “Beauty amidst the Ruins of Man”

By

Shri K. Subbarayan

**M**urlidhar Devidas Amte was born on December 26, 1914, in a Brahman family of landlords in the Hingaghat, Wardha District of Maharashtra. His father, Devidas Harbaji Amte, was a Jagirdar in British India.

Honours and awards are nothing new to “Baba”, an endearing term in Marathi for father. The latest award to come to him is the Ramon Magsaysay Award, the Asian equivalent of Nobel Peace Prize, named after a Philippine President who died in an air crash in 1957. Two years ago, he received the Damien-Dutton Society Prize for leprosy aid—the highest international acclaim anyone working in the field can aspire for. Barbara Ward, noted British economist and founder of the International Institute for Environment and Development, turned over to Baba Amte the entire amount of Rs. 1 lakh she received as Nehru Award. The Jamnalal Bajaj Award went to Baba Amte in 1979.

The citation of the Magsaysay Award, announced on August 3, 1985, says significantly: “Amte is recognized for his work-oriented revitalisation of Indian leprosy patients and other handicapped outcastes.”

Indeed, leprosy patients under Baba Amte's care and lead created history in 1964 when they gifted a college to the healthy people around Warora, 120 km from Nagpur. The degree college, affiliated to the Nagpur University, has four faculties—arts, science, agriculture and com-

merce—and all the requirements for the upkeep of the college are met by leprosy patients through their labours at “Anandawan” (literally, “Forest of Joy”), one of the many projects started by Amte. Nearly 1,500 students benefit by this college.

“My basic concept is that charity destroys and only work builds a person. These outcaste people needed a chance, not charity, and you can see the tremendous use they have made of the opportunity given to them,” says Amte.

The utter identification of Baba Amte with the lowliest and the lost, who once used to wear only suits stitched by Rasario, tailor by “Special Appointment to the British Governor”, and speed along the roads in his plush twin-carburettor sports car with panther-skin upholstery, is a story of human transformation one rarely comes across.

Though medicine was the calling that was dear to Amte's heart, an astrologer's forecast made his father insist that his son should study law. Young Amte obeyed, without demur.

Even during his early childhood, compassion for the suffering was part of Amte's nature, something that did not stop with the wringing of hands and escaping in sighs and tears.

After his graduation, Amte set up his legal practice at Chattisgarh,

and, as a concession to his compassionate nature, the father counselled that he need take up only civil cases.

Amte had nearly reconciled himself to the placid life of a well-to-do lawyer when a chance visit to his father's vast estate at Goraja brought about a sea-change in his outlook. He was appalled by the poverty and suffering of the people. A strong revulsion from the luxurious life he was leading came to him. Amte the social reformer was born. His visits to the estate increased, and one of the first social reforms he undertook was to throw open the wells in his father's estate to Harijans in the teeth of opposition from the orthodox.

He began organising various groups of workers—weavers, sweepers, scavengers—and began to fight for their rights. As a lawyer, his services were free for them. Soon he was elected Vice-President of the local Municipality.

Freedom struggle found him in jail in 1942, and Mahatma's exhortation for service and sacrifice, Seva and Tyaga, moved him deeply. In 1946, at a friend's marriage, Amte happened to observe the bride's younger sister quietly finding time to lend a helping hand to an old servant-maid in washing the clothes. Her name was Sadhana and she belonged to the Guleshastri family, an intensely orthodox family that had produced Sanskrit scholars through seven generations. When Amte was staying with the Guleshastris as a



family friend, the house was burgled by a band of ruffians. Athletic Amte grappled with one of them and was stabbed 16 times. But he did not let go the burglar. On the day of his marriage with Sadhana, Amte came to the Mandap swathed in bandages. Two compassionate and heroic hearts had come together. Soon enough, Amte got Sadhana's consent to disown all property, tear up his Sannad, and dedicate their lives for the welfare of the oppressed and the downtrodden.

In 1950, Amte was allotted, in Warora, 50 acres of inhospitable, rocky and forest area, infested with wild animals, for beginning his welfare work, and there he has lived ever since.

His two sons are both doctors and so are their wives. The eldest son, Dr. Vikas, is the medical director of the colony, and he is assisted by his wife Dr. Bharati. The second son is Dr. Prakash and his wife is Dr. Mandakini. Amte's daughter Renuka and son-in-law Vilas Manohar are also social workers.

Baba Amte's interest in the field of leprosy eradication work stemmed from a revolting sight in the forties.

Once, during his Vice-Presidentship of the Municipality, the scavengers went on strike. Amte wanted to study their problems for which he decided to work as a scavenger for one whole year, shovelling night soil from pits under latrines into baskets and disposing it off.

While transporting night soil one day—it was a day of torrential rain—he noticed a heap of clothes near a gutter. Prompted by curiosity and compassion, Amte went near. A ghastly sight and a terrible stench nearly made him faint. Amte ran. What he saw was a struggling leprosy patient, all resigned to death in the final stage of the disease. The vision haunted Amte's mind and tormented him for six long months. He discussed it with Sadhana. And the die was cast. Their lives were meant for seeing the beauty amidst the ruins of humans.

How to go about it? His latent desire for medical education sprouted once again. But he was 35 then, a difficult age for learning medicine. Finally, he succeeded in getting admission to the Calcutta School of Tropical Medicine. This is reminiscent of Schwieitzer who went for his medical education long after he had taken doctorates in theology, music, and philosophy.

So much was Amte moved by the plight of the leprosy patients that at the Calcutta institute he offered himself as a guinea pig—a human host for the culturing of leprosy germs. The experiment failed. By the time, a Sulphone drug, DDS, was discovered for combating leprosy.

Today, some 2,500 leprosy patients—a good many of them cured—and hundreds of physically handicapped people are leading lives of self-respect and joy under the leadership of Baba Amte, Mother Sadhana and other family members.

The Maharogi Sewa Samiti, Warora, Pin-442 907, District Chandrapur, in Maharashtra State, has many projects. Anandwan, the first project, has nearly 1000 indoor and 1050 outpatients. There are workshops, farms, dairy and craft centres where work is provided for the inmates. They work in fields, gardens, orchards and cottage industries and build for themselves accommodation without help from any outside architects.

Somnath Prakalpa, established at Somnath on 1,300 acres of land in the thickest forest of Chandrapur District in 1965. It is literally a workers' university. Intensive modern farming techniques are demonstrated for the benefit of landless labour and tribal communities.

Ashokwan, on the outskirts of Nagpur city, is a project for treatment and rehabilitation of leprosy patients.

Lok Biradari Prakalpa, started in 1972 in a backward tribal tract, covers nearly 250 districts at the

trijunction of the States of Maharashtra, Madhya Pradesh and Andhra Pradesh. The project site is cut off from the outside world by rains for six to eight months in a year.

In 1979, Baba Amte underwent a major surgery on his lower spine. Despite the crippling disease of spondylosis—which does not permit him to sit up—he can walk. Baba Amte, at 71, is still a pilgrim on the path of service to fellowmen.

(Courtesy, *Bhavan's Journal*, August, 1985)

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## DISCOVERING BEAUTY IN RUINS OF MAN

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Baba Amte used to be a film critic in his thirties with his reviews appearing in Indian and foreign film journals. This brought him in touch with many well-known stars. One such was Norma Shearer.

When Baba Amte wrote to her about his decision to devote his life for work among leprosy patients, she could hardly believe it. From a world of beauty and charm, he was moving into an entirely different world.

But Baba sent her, by way of answer, a quotation of G. K. Chesterton: "*It is strange that man seeks sublime inspiration in the ruins of churches and temples but sees none in the ruins of man.*"

Indeed, Amte was bent on trying whether it would be possible to discover beauty by living amidst the massive ruins of man, symbolised by leprosy patients.

It was Norma who sent Amte the first donation for such a creative-artistic work.

## REPLY TO DETRACTORS

Speaking of his detractors, Baba says: "Nobody pelts a barren tree with stones. But let the tree stoop under the weight of sweet fruits, you will have many people wanting to bring them down."

He was conferred the title "Abhay Sadhak" (Fearless Sadhaka) by Mahatma Gandhi.

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# India—The Home of the Aryans

By

Shri Karam Narain Kapoor

[ Did Aryans come to India from outside? Renowned thinkers and writers have scoffed at the theory of Aryan invasion of India, a myth created by the European historians and assiduously held by their Indian heirs. Shri Karam Narain Kapoor brings forth authentic arguments in this article to expose the myth and stresses the need to re-write Indian History. —Editor ]

IT is stated in the Mahabharata that man made his first appearance on the Meru in the Himalayas.<sup>1</sup> Towards the South of the Meru is the great lake, 'Manasa Sarovar', which is 15,000 feet above sea level, 54 miles in circumference and 15 miles south-east of Kailash mountain.<sup>2</sup> Vivaswan Manu of the Seventh Manwantara lived in his capital high up near the Manasa Sarovar lake,<sup>3</sup> which appears to have been named after Manu.

According to Swami Dayananda, Trishtup (Tibet) is the cradle of humanity.<sup>4</sup> Tibet is a country of the Central Asia; it is the most extensive and loftiest plateau in the world. It is called the skyland of Asia.<sup>5</sup> It has ten months of extreme cold and two months of mild summer. It overlooks India, China and Central Asian regions.

Taylor enumerates "conditions of climate, of soil, of greater geographical extension and of proximity to the region now occupied by the Aryans" as criteria for selecting the probable cradle of the Aryan race.<sup>6</sup> Evidently, Tibet fulfils all these requirements. The Himalayas, which includes Tibet, has been part of Aryavarta from the very beginning. Manu describes Aryavarta the region between the eastern and western seas and the two mountains, the Himalayas and the Vindhya-

chala. The Himalayas is not only the original place of the creation of human beings but also the place where Vivaswan Manu took refuge along with his associates at the time of the Great Flood which engulfed the earth at the close of the Sixth Manwantara. After the flood subsided, Manu and his comrades came down from the Himalayas. His son Ikshvaku founded his kingdom at Ayodhya, which is not far off from the Himalayan border.

The early human beings comprised highly evolved souls as they were subjects of special creation and were spared the rigours and hardships of a confined life in the womb of the mother. They were known as 'devas' or 'aryas', i.e., noble, good and high born. In course of time, however, baser elements also came into existence. They were called 'asuras' or 'dasyus' on account of their being slaves to their passions and propensities. With the emergence of this type of human beings, the peace and calmness of the original settlement was disturbed and the society ceased to be a homogeneous or a compact one. There ensued constant quarrels and feuds between the 'aryas' and the 'asuras'.

When quarrels and differences between the aryas and asuras reached the stage of revolt, the aryas came down to this place which they considered best on the earth and

settled here. It is for this reason that this land is called Aryavarta.<sup>7</sup>

The Himalayas had been the 'homeland' of various peoples from the dawn of history. According to Sanskrit epics, like the Ramayana and the Mahabharata, and the Puranas, which are store-house of the values that sustain India's life and culture, the Kalindas, Kiratas, Kinnaras, Khasas, Dardas and other tribes inhabited the Himalayas in the ancient India.<sup>8</sup>

The connections between Persia and India date back to the very dawn of the period of Indo-Iranian unity when the Aryan ancestors of the Hindus and the Persians still formed an undivided branch of Indo-European stock. The Vedas and the Avesta, which are the earliest literary monuments of India and Persia respectively, contain sufficient evidences for the fact of such connection.<sup>9</sup> Similar views have been expressed by Zenaide A. Ragozen in the following words :

"Behold them, our forefathers, the Aryans in their early inland home which, let it be at once understood, is neither India nor Iran of the Zoroastrians, but some region not yet ascertained though eagerly and patiently sought—where the ancestors of both these and many more nations have dwelt as one undivided race for many ages before



that ever-spying, ever-prying spirit of inquiry first stirred in their settlements."<sup>10</sup>

The Avesta knows the beginning or source of the Aryans as 'aryana vaego' which was a region of extreme cold and which became "overcrowded".

A close study of the religious beliefs of Indian Aryans and Iranian Aryans would spell out a clear case of cleavage. At this distance of time, it is not possible to know the real cause of difference between them, but it is certain that both moved in contrary directions which ultimately led to their separation. The gods of the Vedas (and presumably also of Iran before Zoroaster's reform) became demons of the Avesta and indeed the very words for "god" and "demon" themselves—the Vedic 'deva', Zend 'deva', Vedic 'asura', Zend 'ahura'—each pair came to have contrary meaning. It is concluded that a certain difference must have already existed between the 'asuras' and 'devas' in the Indo-Iranian period.<sup>11</sup> Sanskrit literature contains innumerable references to wars between the 'devas' and the 'asuras'.

Many eminent Indian and foreign scholars have expressed the opinion that Aryans were autochthonous of India. The views of some of them are reproduced below :

- (a) "The original home of the Aryans was in the region of the Himalayas and the seven sacred rivers and it is from this area that they travelled eastward and westward."—Kalyanaraman<sup>12</sup>
- (b) "There is no indication whatsoever in history that Aryans came to India from outside."—Dr. Sampurnanand<sup>13</sup>
- (c) "All the scholars have admitted that within the Vedic literature itself there is no hint of any migration of the people from a foreign land."—Kunhan Raja<sup>14</sup>
- (d) "We have plenty of strong evidences to show that the original home of the Aryans was in the valleys of the Himalayas"—Indra Vidyavachaspati<sup>15</sup>

(e) "Nowhere in Sanskrit literature or in historical works it is mentioned that the Aryans came into India from Iran and, after conquering the aborigines, became rulers of the country."—Swami Dayanand<sup>16</sup>

(f) "And what your European Pundits say about the Aryans swooping down from some foreign land, snatching away the lands of the aborigines and settling in India by exterminating them, is all pure non-sense, foolish talk! Strange that our Indian scholars too say amen to them and all these monstrous lies are being taught to our boys. This is very bad indeed.

"In what Veda, in what Sukta, do you find that the Aryans came into India from a foreign country."—Swami Vivekananda<sup>17</sup>

(g) "Land of Ancient India—Cradle of Humanity."—Louis Jacolliot<sup>18</sup>

(h) "Indians stand alone among the nations in never having migrated from their own country."—McCrindle<sup>19</sup>

(i) "So far as I know, none of the Sanskrit books, not even the most ancient, contain any distinct reference or allusion to the foreign origin of the Hindus."—J. Muir<sup>20</sup>

(j) "The original home of the Indic (Hindu) society lay in the Indus and Upper Ganges Valleys from which it spread over the whole sub-continent."—Toynbee<sup>21</sup>

(k) "At the first dawn of traditional history, we see these Aryan tribes migrating across the Snow of the Himalayas southward, towards the 'Seven-rivers' and ever since India has been called their home."—Max Muller<sup>22</sup>

The Central Asia theory about the original home of the Aryans was first propounded in 1820 by J. C. Rhode. His argument was based on the geographical indication contained in the first chapter of the 'Vendidad', which pointed to Bactria as the earlier home of the Iranians.<sup>23</sup> It was abandoned as early as 1892

when Taylor wrote his book "The Origin of the Aryans". He observes: "There is hardly a more instructive chapter in the whole history of scientific opinion than that which deals with the arguments on which the conclusion was based and with the counter arguments which have led during the last few years to its general abandonment."

This theory has to face and meet the following objections :

- (a) The suggested homes of the early Aryans are Arctic region, Baltic region, Danube basin, Central European steppes including the Carpathian plains, Siberia, Ukrainian steppes, Lower Volga area (between Altai and Kazakhstan), Southern Russia (between Caucasus and the Eastern Europe), Turkmania, North-Western Kirghiz steppes, Pamir, Asia Minor, Bactria or Sogdiana and the great plateau of Central Asia.<sup>24</sup> None of them can be accepted as the original home of the Aryans.
- (b) No archaeological or literary evidence has been adduced to prove that the Aryans lived at any such place in ancient times.
- (c) An element of continuity in change from area to area must be demonstrated through actual artefacts if the case for the original home of Indo-Aryans in Central Asia has to be meaningful and accepted.<sup>25</sup> But so far the archaeological finds in Central Asia, Turkey, Iran, Afghanistan and India have not shown any such element of continuity.
- (d) The date or dates of the Aryan invasion of north-western India are largely a matter of guess (Wheeler).<sup>26</sup> Some depict them as invaders, while others show them as immigrants.

'Cambridge History of India' states on page 20 of vol. I: "For the chronology of the Aryan conquests, which may well have extended over many generations or even centuries, we possess no certain dates." But on page 38, it states: "The



Indo-Aryans came from Bactria over the passes of Hindu Kush into S. Afganistan and hence by the valleys of the Kabul river, the Kurram and the Gumal. In all probability, the migration of people from the primitive habitat, which we have located in the areas which we now call Hungary, Austria and Bohemia, did not take place at a very remote period. It is indeed probable that all the facts of migration, so far as we know them, can be explained without postulating an earlier beginning for migration than 2500 B.C."

(e) There is plenty of independent, unimpeachable evidence to prove that long before 2500 B. C., which is the earliest date propounded for the alleged entry of the Aryans into India, Aryan rule was well established in India. This evidence can be summed up as under :—

(i) Megasthenes was given at the court of Pataliputra a list of kings who had preceded Chandra Gupta on the throne, 153 in number, covering by their reigns a period of over 6000 years.<sup>27</sup> McCrindle<sup>28</sup> gives a slightly different version as under :

"From the days of father Bacthic to Alexander the Great, their kings are reckoned at 154 whose reigns extend over 645 years and 3 months."

Thus the chronology of Indian history goes back to 6326 B. C. or 6777 B. C.<sup>29</sup>

Cunningham has started the Saptarishi (era) cycle from Ashvin in 6777 B. C. Extract from his chart is given below :

	B.C.	B.C.	B.C.	A.D.
1. Ashvin	6777	4077	1377	1323
10. Magha	5877	3177	477	2223

Note : Saptarishi completes one cycle in 2700 years.

(ii) The last Pandu King named Nilaghati was the king of Delhi when 3000 years of Kaliyuga had expired, that is in 101 B.C.—Sir Cunningham.<sup>30</sup>

(iii) In the beginning of the

fourth or present yuga, Yudhishtira was the universal monarch and the commencement of his reign became the epoch of an era of which to this time being the fortieth year of reign, there have elapsed 4696 years."—Ain-i-Akbari 1263. quoted by Cunningham.<sup>31</sup> Now the fortieth year of Akbar was A.D. 1595 which, deducted from 4696, gives B.C. 3101 as the period of Yudhishtira as well as of Kaliyuga.

(iv) The Aihole Jain temple was constructed in the year 3735 of Kali era and after passing of 556 years of Saka Kings. Since Saka era started in 78 A.D., this inscription fixes the commencement of Kali era at 3101 B.C.<sup>32</sup>

(v) A Chola inscription from Gramam (South Arcot) is dated as Kali year 4044 or Kali Day 14, 777, 37 corresponding to Saturday, January 14, A.D. 943.<sup>33</sup>

(vi) The Calendar Reforms Committee, appointed by the Government of India, in its Report of 1954, held that Kali era started 5555 years ago.

Jawaharlal Nehru had observed in the 'Glimpses of the World History' that the history of India that he learnt was largely wrong and distorted and written by people who looked down upon our country.

It is, therefore, a great pity that even thirtyeight years after attainment of Independence, students are still being taught that Aryans came from Central Asia and, after vanquishing the aborigines, became the rulers of this country, sometime between 2500 B.C. and 1500 B.C.

It would not be out of place to mention here that the latest edition of the 'Oxford History of India' has purposely omitted discussion concerning the original home of the Aryans, because no hypothesis on subject seems to be finally established.

Our Government would be doing a great honour to its first Prime Minister if the teaching of distorted history is stopped. It should, as a first step, appoint a high-powered commission, comprising eminent persons holding independent views,

to go into this and allied questions. The sooner this is done, the better it would be for the country.

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# The Dynamics of Swami Dayanand's Philosophy

By

Prof. R. N. Kaul

1983, the death centenary year of Swami Dayanand Saraswati, the founder of Arya Samaj, belongs to the past, but not so the people's awareness of celebrating the centenary. Throughout the country, and even abroad, the centenary is being celebrated, though we are past the Orwellian year. And it is in the fitness of things to recall the teachings of the Swami, because these are relevant even today, if we are to make India the country of our dreams, freed from the rituals and the superstitions, adjustable to modern technology and yet retaining, as its philosophical infra-structure, the Vedic heritage of our Rishis.

And it is in this context that Swami Dayanand's message is relevant even today. Hinduism survives in all its strength, but not without its weaknesses. No doubt, it is not exactly what it was when Swami Dayanand raised his banner of revolt against its retrogressive drawbacks and though, owing to political freedom and industrialization, changes have occurred, these are as yet confined to urban localities and are only superficial. Swami Dayanand's greatest contribution has been to generate the realization of the need for a radical change. The Swami's target was the mind of an average Hindu, but though peripherally successful, he could not change the mentality of the rural population of India, and it is this population that matters most. The greatest bane of Hinduism had been the grip of the strong tentacles of numerous gods, holding within their

grip the simple and credulous minds of the Indian population. This fossilization of faith within the Hindu brain had been going on for thousands of years and had made reform almost impossible.

Let us remind ourselves of what obtained in Swami Dayanand's time. For the 11-year old lad, it was a revolting sight to see rats playing havoc with Shiva's image while his father and the priest had fallen asleep, because they had failed to awaken their Lord from sleep. Swami Dayanand at once became an iconoclast and bade good-bye to his blind faith in the teachings of his father. He pursued knowledge and truth by wandering about like a Sanyasi in the Himalayas, where he learnt Sanskrit and the Vedas at the feet of great scholars. His mind revolted at the sight that the Brahmin who presided over the rituals was considered to be almost a god, though he was ignorant of what the Vedas contained. And yet he alone was supposed to know the scriptures.

"A Brahmin was neither selected, nor appointed nor ordained. He was so by mere birth, and his authority as a priest had nothing to do with his education or other qualifications. He alone could lay down for every man what he was to believe and to do." So writes Lajpat Rai in his admirable book on Arya Samaj and Swami Dayanand's missionary work.

What was worse, various rites

and ceremonies had been invented, whereby the forgiveness of sins and redemption, coupled with the guarantee to pass to heaven after death, were brought about. Aptly remarks Lajpat Rai: "The simple and spiritual religion of the Vedas, the philosophical teachings of the Upanishads, had been superseded by what was only an affair of temples and material sacrifices, of festivals spread over the whole year in honour of innumerable deities." Mr. Blunt writes: "The medieval Popes were spiritual despots, but compared with the autocracy of the Brahmins, they were mere constitutional monarchs. The Brahmin may not be God, but he is at all events God-like, a subject not only of veneration but of actual worship."

Swami Dayanand found that the authority of the Brahmin was the central point of the Hindu religion. The authority controlled the whole pattern of Hindu life—its plethora of gods and goddesses, its dogmas, its rituals. And does it not do so still? It still dominates the Hindu life with its bells and candles and vestments and ceremonials and incantations and tunes, unintelligible to those who hear them and in some cases to those who utter them. Swami Dayanand had full faith in Vedic hymn—

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं,  
पुरोक्षः ।

अभयं नक्तमभयं दिवा नः सर्वा आशाः मम  
मित्रं भवन्तु ॥

"May we be fearless from friends

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and from the unfriendly; fearless from those we know and from those that are strangers to us; fearless in the night and in the day time. May all the directions be friendly to us!"

And, so, Swami Dayanand, hitting the nail on the head, squarely put the blame on the ignorant and selfish tribe of priests and on the ignorance of the masses. He questioned the authority of those who were Brahmins by mere birth. To be a Brahmin, one must be well-versed in the Vedas and be an ideal citizen of personal integrity. Swami Dayanand raised the slogan: "Go to the Vedas". He preached their message and, interpreting them correctly, proved that the Vedas never taught blind faith in numerous gods. There is only one God, one Parmatman, one Ishwara.

Swami Dayanand launched the movement, called the Arya Samaj, to divest Hinduism of the inroads of superstition and mythology and restore it to its pristine glory that resides in its philosophical doctrines. His message was to go back to the philosophy contained in the ancient Vedas. What he took pains to establish was the eternal glory of Hinduism and that was possible only if it was shorn of the ritualistic nonsense that the selfish priests had heaped around it, obscuring its true grandeur and beauty.

To do so, he began to preach

the message of the Vedas in the vernacular and succeeded in making a dent in the superstitious attitude of the middle and educated classes. He laid emphasis on education, particularly of women, who form about half of India's population and who, he felt, must be emancipated. He denounced the British for continuing their political strangle-hold on India, because it were their tricks that had made India lose its ancient glory.

Swami Dayanand did not want to be rigid about his message. He widened its horizons by imbibing some of the principles of the Brahmo Samaj and of the Theosophists. There is perceptibly a kind of dynamism about his attempts to reform Hinduism. In the beginning there was a Shaivite tinge to his monotheism. Later on, it was purged of its Puranic and Shaivite elements. Gradually he arrived at the basic tenets of his monotheism: God is the Transcendent Entity, distinct from the world and the souls, the original Creator of all and, through His power, immanent in all creation. In Satyarth Prakash he clarified the details of his theism and of the concept that God is both Saguna and Nirguna. As J.T.F. Jordens has rightly pointed out in his book "Dayanand Saraswati—His Life and Ideas", the main force influencing the Swami's thinking was "his concern to develop an idea of God that would rule out even the

slightest imperfection and yet safeguard God's personality." Ultimately, "he ended up with a God Who, in a certain way, needs the world as much as the world needs Him."

In his attempt to reform Hinduism and prevent other proselytizing faiths from winning converts because of its weaknesses, Swami Dayanand directed the minds of the Hindus towards the ancient roots of Hinduism, that is, the Vedas. That took him seven years after his departure from his guru, Virjananda, and by 1870 he had certainly steered Hinduism clear of all the Tantras, Puranas, the Smritis, etc. and invested it with the philosophical glory of the Vedas, the four Samhitas: the Rig, the Yajur, the Sama and the Atharva. According to him, the Vedas contained the totality of all knowledge—spiritual, moral, social and political. This conception Swami Dayanand explained in his Vedabhashya. This classic is a major contribution in our century towards reforming Hinduism, but the pity is that it has yet to play a major and vital role in the regeneration of Hinduism. The Hindus pay only a formal tribute to the ideals preached by Swami Dayanand. The greatest homage we can pay him during the centenary we are celebrating would be to infuse the same dynamics into propagating his thoughts as was so eminently possessed by Swami Dayanand Saraswati himself. □

## Need to Rewrite Indian History

"How can foreigners, who understand very little of our manners and customs, or of our religion and philosophy, write faithful and unbiased histories of India? Naturally, many false notions and wrong inferences have found their way into them. Nevertheless, they have shown us the way how to proceed making researches into our ancient history. Now it is for us to strike out an independent path of historical research for ourselves, to study the Vedas and Puranas and the ancient annals (Ithihasas) of India, and from them make it our life's Sadhana to write accurate, sympathetic and soul-inspiring histories of the land. It is for Indians to write Indian History."

—Swami Vivekananda



# Western Indologists' Jewish and Christian Bias

By

Late Pt. Bhagavad Dutta

(Continued from the previous issue of September 1985)

At the time when Max Muller was busy besmirching the glory of Bhāratīya literature and religion in England, Albert Weber was devoting himself to the same ignominious task in Germany. We have already referred to the unstinted praise of the Bhagavad-Gītā by Humboldt. Weber could not tolerate this. He had the temerity to postulate that the Mahābhārata and Gītā were influenced by Christian thought. Mark what he writes :

"The peculiar colouring of the Krishna Sect, which pervades the whole book, is noteworthy; Christian legendary matter and other western influences are unmistakably present."<sup>1</sup>

The view of Weber was strongly supported by two other western scholars, Lorinser<sup>2</sup> and E. Washburn Hapkins.<sup>3</sup> Yet the view was so blatantly absurd that most of the professors in European Universities did not accept it in spite of their Christian leanings. But the propagation of this wrong view played its mischief and was mainly responsible for the hesitation of the western scholars (including the antagonists) to assign to the Mahā-

bhārata a date, earlier than the Christian era.

I am not alone in holding this view. This is what Bankim Chandra Chattopadhyaya, the well known Bengali scholar, has to say about Weber in his Krishna Charita :

"The celebrated Weber was no doubt a scholar but I am inclined to think that it was an unfortunate moment for India when he began the study of Sanskrit. The descendants of the German savages of yesterday could not reconcile themselves to the ancient glory of India. It was, therefore, their earnest effort to prove that the civilization of India was comparatively of recent origin. They could not persuade themselves to believe that the Mahābhārata was composed centuries before Christ was born."<sup>1</sup>

Weber and Boehtlingk prepared a Dictionary of the Sanskrit language called the *Sanskrit Worterbuch*. Prof. Kuhn was also one of their assistants. Being mainly based on the wrong and imaginary principles of philology, the work is full of wrong meanings in many places and is, therefore, unreliable and misleading. It is a pity that so much labour was wasted on account of sheer prejudice. The dictionary was a subject of severe criticism by Prof. Gold-

stucker which annoyed the two editors. Weber was so much upset that he stooped to use abusive language of the coarsest kind<sup>1</sup> against Prof. Goldstucker. He said that the views of Prof. Goldstucker about the *Worterbuch* showed "a perfect derangement of his mental faculties", since he did not reject the authority of the greatest Hindu scholars freely and easily. Replying to their undignified attacks, Prof. Goldstucker exposed the conspiracy of Professors Roth, Boehtlingk, Weber and Kuhn, which they had formed to undermine the greatness of ancient Bhāratavarsha. He wrote :

"It will, of course, be my duty to show, at the earliest opportunity, that Dr. Boehtlingk is incapable of understanding even easy rules of Panini, much less those of Kātyāyana and still less is he capable of making use of them in the understanding of classical texts. The errors in his Department of the Dictionary are so numerous that it will fill every serious Sanskritist with dismay when he calculates the mischievous influence which they must exercise on the study of Sanskrit philology."<sup>2</sup>

He further remarks "that questions which ought to have been decided with the very utmost circumspection and which could not be

1. "The History of Sanskrit Literature", Popular Ed. 1914, p. 189, foot-note : cf also p. 300, foot-note.
2. He wrote an article "Die Bhagavad Gita" in Samvat 1926.
3. "India, Old and New", New York, 1902, p. 146. Also cf. his *Religions of India*, p. 429, Boston, 1895.

1. कृष्ण चरित, तीसरा परिच्छेद. The above is an English translation from the Hindi version.

1. "Panini : His Place in Sanskrit Literature", Allahabad Edition, p. 200, 1914.
2. *Ibid*, p. 195.

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decided without very laborious research have been trifled with in the Worterbuch in the most unwarranted manner.”<sup>1</sup>

Goldstucker was called upon by one of Boehtlingk's men not only to have respect for “the editor of Pāṇini...” (i.e., Boehtlingk), but even for the *hidden* reasons for foisting on the public his blunders of every kind.”<sup>2</sup>

We know that there were no other ‘hidden reasons’ than their Christian and Jewish bias which impelled them to suppress the correct information of the Hindu grammarians and underrate and vilify Āryan civilization and culture, and at the same time to serve as tools of the British Government towards the same end.

Professor Kuhn, who gave his opinion on the Worterbuch, was “an individual whose sole connection with Sanskrit studies consisted in handling Sanskrit books to those who could read them, a literary naught, wholly unknown, but assuming the airs of a quantity, because it had figures before it that prompted it on, a personage who, according to his own friends, was perfectly ignorant of Sanskrit.”<sup>3</sup>

Provoked by the unwarranted flouting of the authentic Hindu tradition, Professor Goldstucker was compelled to raise his *feeble but solitary* voice against the coterie of mischievous propagandists masquerading under the garb of ‘scientific’ scholars. He concludes his laborious work with the following significant remarks :

“When I see that the most distinguished and the most learned Hindu scholars and divines—the most valuable and sometimes the only source of all our knowledge of ancient India—are scorned in theory, mutilated in print, and, as a consequence, set aside in the interpretation of Vaidik texts; when a clique of Sanskritists of this description vapours about giving us the sense of

the Veda as it existed at the commencement of Hindu antiquity; when I consider that this method of studying Sanskrit philology is pursued by those whose words apparently derive weight and influence from the professional position they hold; then I hold that it would be a want of courage and a dereliction of duty if I did not make a stand against these *Saturnalia* of Sanskrit Philology.”<sup>1</sup>

Monier Williams, who revealed the real objects of the purpose of the establishment of the Boden Chair, thus delivers himself :

“Brāhmanism, therefore, must die out. In point of fact, false ideas on the most ordinary scientific subjects are so mixed up with its doctrines that the commonest education—the simplest lessons in geography—without the aid of Christianity must inevitably in the end sap its foundations.”<sup>2</sup>

“When the walls of the mighty fortress of Brāhmanism are encircled, undermined, and finally stormed by the soldier of the cross, the victory of Christianity must be signal and complete.”<sup>3</sup>

Therefore, we are justified in drawing the conclusion that his book, “*The Study of Sanskrit in Relation to Missionary Work in India*” (1961 A.D., London), was written with the sole object of promoting Christianity and ousting Hinduism. In spite of this, some of our Indian Sanskrit scholars call these European scholars unbiased students of Sanskrit Literature, whose sole aim has been to acquire knowledge for its own sake.

Again, expressing his deep rooted veneration for the Bible, Monier Williams writes : “The Bible, though a true revelation...”<sup>4</sup>

Rudolf Hoernle was the Principal of Queen's College, Banaras, in Samvat 1926. At that time, Svāmī

Dayānanda Saraswati, who later on founded the Ārya Samāj, happened to reach Banaras for the first time for the propagation of his mission. Dr. Hoernle met Svāmī Dayānanda on several occasions. He wrote an article<sup>1</sup> on Svāmī Ji from which the following extract is noteworthy, because it reveals the real intention of many European scholars who take to the study of Sanskrit and ancient scriptures of Bhāratavarsha. Hoernle says :

“.....He (Dayānanda) may possibly convince the Hindus that their modern Hinduism is altogether in opposition to the Vedas. If once they become thoroughly convinced of this radical error, they will no doubt abandon Hinduism at once. They cannot go back to the Vedic state that is dead and gone and will never revive; something more or less new must follow. We hope it may be Christianity.”<sup>2</sup>

Richard Garge was a German Sanskritist, who edited many Sanskrit works. Besides these, he wrote in 1914 a book for the missionaries, entitled “*Indian und das Christentum*” His religious bias is quite evident in this book.

Winternitz : The pride of the superiority of their own philosophy and religion and of the infallibility of their own conclusions has become so ingrained in the above-mentioned type of western Sanskrit scholars that they feel no hesitation in giving expression to it brazen-facedly before the public. Reverent admiration of the philosophy of the Upanishads by Schopenhauer, often quoted by Bhāratīya writers, rankled in the heart of the Europeans, and as late as A. D. 1925, Prof. Winternitz thought it incumbent on him to denounce the sincere and heartfelt views of Schopenhauer in the following words :

“Yet I believe, it is a wild exaggeration when Schopenhauer says that the teachings of the Upanishads represent “the fruit of the highest

1. *Ibid*, p. 197.

2. *Ibid*, p. 203.

3. *Ibid*, p. 203

1. *Ibid*, p. 204-205.

2. *Modern India and the Indians*, by M. Williams, third ed. 1879, p. 261.

3. *Ibid*, p. 262.

4. *Indian Wisdom*, p. 143.

1. *The Christian Intelligencer*, Calcutta, March 1870, p. 79.

2. A. F. R. H. quoted in “*The Arya Samaj*” by Lajpat Rai, 1932, p. 42.



human knowledge and wisdom" and contains "almost superhuman conceptions, the originators of which can hardly be regarded as mere mortals ...."<sup>1</sup>

Not content with his invective against the Upanishads, he had the audacity to deprecate even the greatness of the Vedas, by saying :

"It is true, the authors of these hymns rise, but extremely seldom, to the exalted flights and the deep fervour of, say, the religious poetry of the Hebrews"<sup>2</sup>

This vilification did not remain confined to Sanskrit scholars alone, but through them it percolated into the field of Science. Not knowing a word of the exact and multifarious scientific knowledge of the ancient Hindus, Sir William Cecil Dampier writes :

"Perhaps the paucity of Indian contribution to other sciences (than Philosophy and Medicine) may in part be due to the Hindu religion."<sup>3</sup>

The climax of hatred against Hinduism is seen in the highly mischievous and provoking remarks, like the following, even in popular literature :

(a) "The curse of India is the Hindoo religion. More than two hundred million people believe a monkey mixture of mythology that is strangling the nation." "He who yearns for God in India soon loses his head as well as his heart"<sup>4</sup>

(b) Prof. McKenzie of Bombay finds the ethics of India defective, illogical and anti-social, lacking any philosophical foundation, nullified by abhorrent ideas of asceticism and ritual and altogether inferior to the "higher spirituality" of Europe. He devotes most of his book "*Hindu Ethics*" to upholding this thesis and

comes to the triumphant conclusions that Hindu philosophical ideas, "when logically applied, leave no room for ethics; and that they prevent the "development of a strenuous moral life."<sup>1</sup>

It is a matter of serious mistake on the part of Government, which is anxious to win the friendship and sympathy of Bhārata, to allow such heinous type of literature as Ripley's to be published. And, again, it is a matter of regret that such books, whether published in India or abroad, are not taken notice of by our politicians and have not been banned by our National Government. Not only is our Government indifferent to the interdiction of such slanderous literature, but even our Universities not only prescribe but recommend for higher study books on Bhāratīya history and culture written by foreign scholars who lose no opportunity of maligning our civilization openly or in a very subtle way.

Remarks, like those of McKenzie, on the ethics of a country from whose Brahmanas the whole world learnt its morality and rules of conduct,<sup>2</sup> are nothing short of blasphemy and national insult. The irony of the situation is that, instead of being condemned, such persons receive recognition and honour from our educationists and political leaders.

### SVAMI DAYANANDA STANDS UP

We have sufficiently exposed the mentality of this type of Western scholars. They received enormous financial aid from their Governments, also from the British Government in India, which they freely used in writing articles, pamphlets and books, propagating their reactionary views in a very subtle and disguised manner. It was their careful endeavour not to give themselves away and to mislead the world and the people of Bhāratavarsha under the cloak of scholarship and impar-

tiality. They might have pretty well succeeded in their work had not their apple-cart been upset by Svāmī Dayānanda Sarasvatī, who ruthlessly exposed their nefarious designs. Svāmiji was a man of unique personality, indomitable courage, keen intellect and far-reaching vision and imagination. He had come in contact with many European scholars of his time. He had met George Buhler, Monier Williams<sup>1</sup>, Rudolf Hoernle, Thibaut and others who had worked with Christian zeal in the field of Sanskrit research. He was the first man whose penetrating eye could not fail to see through the ulterior motives of their research work, although the common run of people in Bhāratavarsha and even most of the learned men in the employ of the Government here had permitted themselves to be deluded by their so-called profound scholarship, strict impartiality, scientific and liberal outlook. He gave a timely warning to the people of his country and to a great extent succeeded in saving them from the clutches of these pseudo-scholars and clandestine missionaries.

We have studied almost the entire literature produced by generations of Western scholars and have thoroughly examined it with an open mind. We have arrived at the conclusion that there is a definite tinge of Christian prejudice in

1. Monier Williams himself writes of his meeting :—"Dayanand Sarasvati .....I made his acquaintance at Bombay in 1876, and was much struck by his fine countenance and figure. There I heard him preach an eloquent discourse on the religious development of the Aryan race. He began by repeating a hymn to Varuna (IV. 16) preceded by the syllable Om,—prolonging the vowel in deep sonorous tones." *Brāhmanism and Hinduism*, M. Williams, 4th ed., 1891, p. 529.

"In one of my interviews with him, I asked him for his definition of religion. He replied in Sanskrit:—'Religion (धर्मः) is a true and just view (न्यायः) and the abandonment of all prejudice and partiality (पक्षपातराहित्यम्)—that is to say, it is an impartial inquiry into the truth by means of the senses and the two other instruments of knowledge (प्रमाण), reason and revelation.'" Ibid, p. 530.

1. Vide "*Ethics of India*" by E. W. Hopkins, Preface, pp. x and xi, New Haven, 1924.  
2. Manu, II. 20.

1. *Some Problems of Indian Literature*, Calcutta, p. 61, 1925.  
2. *History of Indian Literature*, page 79, 1927.  
3. *A History of Science*, 4th edition, p. 8, Cambridge University Press, 1948.  
4. Ripley's "*Believe it or not*", Part I, p. 14, 26th edition, Pocket-Books Inc., New York.



the writings of most of these scholars, which is responsible for discrediting all that is great in Bhāratavarsha. The ultimate aim of the writers seems to be the proselytization of the people of this land to Christianity, by instilling into their head, in a subtle manner, the inferiority of their indigenous religion and culture.

But truth can never remain hidden for long. Now some modern scholars of Bhāratavarsha have also begun to see, to some extent, though not thoroughly, through the thin veneer of European scholarship. for example :

Prof. V. Rangacharya writes :

"Incalculable mischief has been done by almost all the English and American scholars in assuming arbitrarily the earliest dates for Egypt or Mesopotamia—dates going back to B.C. 5000 at least—and the latest possible dates for Ancient India on the ground that India borrowed from them."<sup>1</sup>

Shri Nilakantha Śāstri, the Head of History Department of Madras University, although a supporter of many untenable western theories, had to write :

"What is this but a critique of Indian society and Indian history in the light of the nineteenth century prepossessions of Europe ? This criticism was started by the English administration and European missionaries and has been neatly focussed by the vast erudition of Lassen ; the unfulfilled aspirations of Germany in the early nineteenth century, doubtless had their share, in shaping the line of Lassen's thought."<sup>2</sup>

Shri C. R. Krishnamacharlu, ex-Epigraphist to the Government of India, having realized the ulterior motives of European writers, has expressed his views more strongly. He writes :

"These authors, coming as they

1. *History of pre-Musalman India*, Vol. II, *Vedic India*, Part I, 1937 A.D., p. 145.
2. *All India Oriental Conference*, December, 1941, Part II, p. 64, printed in 1946.

do from nations of recent growth, and writing his history with motives other than cultural, which in some cases are apparently racial and prejudicial to the correct elucidation of the past history of India, cannot acquire testimony for historic veracity or cultural sympathy."<sup>1</sup>

Prof. R. Subba Rao, M.A., L.T., in his Presidential Address, Sixteenth Session of Indian History Congress, Waltair, (29th December, 1953), writes :

"Unfortunately, the historicity of Purāṇas and their testimony has been perverted by certain western scholars who stated rather dogmatically that the historical age cannot go back beyond 2000 B.C., and that there is no need for fixing the Mahābhārata war earlier than 1400 B.C. They accused the Brahmins of having raised their antiquity and questioned the authenticity of the Hindu astronomical works."<sup>2</sup>

## CONCLUSION

In short, the foregoing pages make it clear that it was this Christian and Judaic prejudice which :

(a) did not allow the real dates of ancient Bhāratīya history to be accepted by the occidental scholars, who were always reluctant to give to the Vedas a higher antiquity than the earliest portion of the Old Testament and to place them beyond 2500 B.C.<sup>3</sup>

Even the school of Paul Deussen, A. W. Ryder and H. Zimmer, which followed Schopenhauer in the appreciation of ancient Indian intellect, but which did not work directly on chronology, could not throw off the burden of these extremely unscientific, fictitious dates.

(b) gave rise to the two inter-related diseases of Western Indo-

1. *The Cradle of Indian History*, p. 3, Adyar Library, Madras, 1947.
2. J.A.H.R.S., Vol. XX, p. 187.
3. Cf. A.L. Basham :—"Few European scholars would agree with Professor Altekar (p. 19) that the Rigveda dates from 2500 B.C." (J.R.A.S., 1950 A.D., Parts 3-4, p. 202).

logists—firstly, the disease of myth, mythical and mythology, according to which Brahma, Indra, Vishnu, Parvata, Narada, Kashyapa, Pururavas, Vasishtha and host of other ancient sages have been declared as mythical. Nobody ever tried to understand their true historical character, apprehending that the dates of Bhāratīya history would go to very ancient periods; and, secondly, as a corollary to the above, the disease of "attribution" and "ascription", under which the works of these and other sages have been declared to be written by some very late anonymous persons who are said to have ascribed or attributed them to those "mythical" sages.

It may be of some interest to note the following examples :

I. Professor Max Muller writes (1860 A.D.) in *History of Ancient Sanskrit Literature* :

(a) "The first prātishākhya is ascribed to Śaunaka," .....p. 135.

(b) 'Anukramaṇi ascribed to Kātyāyana,' p. 215.

II. Professor A. A. Macdonell writes (1904 A.D.) on the title page of a work edited by him : "The Brihad-Devata attributed to Śaunaka."

III. Prof. L.D. Barnett writes (1907 A.D.) in *Brahma Knowledge*, p. II :

"Brahma Sutra, traditionally ascribed to one or the other of the legendary sages Bādarāyana and Vyāsa."

IV. Prof. Maurice Bloomfield writes (1916 A.D.) in *Rigveda Repetitions*, p. 634 :

"The statements of the sarvānukramaṇi ascribed to Kātyāyana."

V. Prof. Julius Jolly writes (1973 A.D.) in his Introduction to the edition of Arthaśāstra, p. 47 :—

"The ascription of the work to Kautilya or Chāṇakya was entirely due to the myths current regarding that fabulous minister, who was looked upon as the master and creator of art of the polity and as the



author of all the *floating wisdom*<sup>1</sup> on the subject of Nīti.”<sup>2</sup>

VI. Prof. A. B. Keith writes (1924 A.D.) in *The Sanskrit Drama* :

“text-books for Naṭas, ascribed to Shilālin and Krishāshva.” (p. 31)

VII. Prof. M. Winternitz writes (1925 A.D.) in *Some Problems of Indian Literature* :

“Arthashāstra ascribed to Kautilya.”

And writes (1927 A.D.) again in his *History of Indian Literature* :

(a) “Songs (hymns of the Rigveda Samhitā), which had been composed at widely separated periods of time, were united at some time in a collection, and ascribed to famous personages of prehistoric times.” (p. 57)

(b) Rigveda Prātishākhya, which is ascribed to Shaunaka, who is supposed to have been a teacher of Āshvalāyana. (p. 284)

(c) Vājasaneyī-Prātishākhyasūtra, ascribed to Kātyāyana. (284)

VIII. Prof. A. B. Keith writes (1928 A.D.), in his article “The authorship of the Nyāya Pravesha”, published in *Indian Historical Quar-*

1. The theory of “floating wisdom” or “floating verses” has been ruthlessly criticized by Johannes Meyer in his *uber das Wesen der altindischen Rechtsschriften*. P.V. Kane, who disagrees with the author on many problems, however, accepts the “non-existence of a floating mass of verses.” (*History of Dharmashāstra, Additions*, p. VII, 1930 A.D.)

2. It is a matter of some satisfaction that despite the repeated insistence of western scholars to the contrary, most of the Indian scholars have begun to accept the historicity of Kautilya and the authenticity of his authorship. We hope for similar awakening regarding other important personages.

terly, Vol. IV, No. 1 :

“Kaṇāda, the author to whom the Vaisheshika Sūtrā is ascribed.”

IX. Prof. W. Caland writes (1931 A.D.) in his Introduction to the English translation of the Panchavinsha Brāhmaṇa, (p. IV) :

“attributed to Drāhyāyana.”

And now a few citations from their proteges :

X. Sir S. Rādhākṛishnan writes (1948 A.D.) in his introductory essay on p. 14 of the *Bhagavad Gītā* :

“We do not know the name of the author of the Gītā. Almost all the books belonging to the early literature of India are anonymous. The authorship of the Gītā is attributed to Vyāsa, the legendary compiler of the Mahābhārata.”

XI. Prof. Altekar writes (1949 A.D.) :

“In ancient India, authors often preferred to remain incognito and attributed their works to divine or semi-divine persons.” (*State and Government in Ancient India*, p. 2).

XII. Shri Manamohan Ghosh writes on the title page of his English translation of Nāṭyashāstra :

“The Nāṭya Shāstra ascribed to Bharata Muni.”

These subtle insinuations against Indian tradition, which has been scrupulously guarded through millenniums, have succeeded in creating a doubt in the minds of many of the educated people of this country about the very existence of their ancient sages and the genuineness of their works. The extent of mischief wrought by this masked propaganda can be estimated from the fact that even responsible men like Sir S.

Radhakrishnan have been led to accept the wholly irrational and unhistorical views of the western orientalist without question; they have rather joined with them in proclaiming that the whole Indian nation was a nation of liars.

Brought to the fore-front the most fanciful and groundless theory of the migration of the Aryans into India, according to which the very existence of Manu, the first Crowned King of Bhārata, Egypt etc.; Ikshvāku, Manu's glorious son; Bharata Chakravarti, the glorious son of Shakuntalā; Bhagirath, who changed the course of the Gangā; Kuru, after whom the sacred sacrificial land is called Kurukshetra; Rāma, the son of Dasharatha; and a number of other kings is being totally denied.

Was responsible for the altogether wrong translations of Vaidika works, and misrepresentation of Vaidika culture.

Did not allow the acceptance of Sanskrit as being the mother language of at least the Indo-European group, as at first very ably propounded by Franz Bopp, and often mentioned by ancient Indian authors.

We are not sorry for all this, for nothing better could be expected from such biased foreign pioneers of Sanskrit studies.

With these brief remarks, we earnestly pray that the light of truth may dawn on every thinking and learned man of Bhāratavarsha, so that in these days of political and individual freedom he may shake off the yoke of intellectual slavery of the West.

(Courtesy, *Vedoddharini*, March 1985)



# Tackling of Children at Home and Schools

By

Dr. D. P. Seth

**H**EALTH Education is a subject which is not confined to a particular age or a particular environment or a particular person. It is an essential education for health which starts from the very day the child comes to the world. Firstly, parents must be educated to care for the new born during his infancy and before the age of going to the school. Then, both parents and teachers become involved in the process upto the time the youngman himself becomes educated to look after his own health and the health of other members of the family and the society.

It is a vast subject and has basic links in childhood with the environments which have a strong bearing on the child's fundamental training. Schooling itself is a part of Health Education in childhood.

We have started pre-Nursery as well as Nursery Schools, and it would not be out of place to mention a few vital factors regarding the children of such schools and thereafter regarding schools for other children as these have basic bearing on their physical and mental health.

The people who started the nursery-school idea said, "All small children need a chance to be with other children, not just the ones whose mothers are working. All young children need space, music, paints and clay to enrich their spirits." Furthermore, they said, "It is not enough that a person who is going to take charge of young children shall just love them; she must understand them, too; and

that means going to a training school for nursery-school teachers."

Most nursery-schools begin with two-year-olds, and this is a good age to start if the child seems ready for it. Some parents have the idea that the only good the child derives from school is skills, like cutting out pictures and counting. I have heard mothers say, "I think I will wait to put him in nursery school till he is 4 years old when he can get more out of it." This is a mistake. Skills are a very small part of what a good nursery school can give. Learning how to enjoy other children's company, to cooperate, to think up projects and work them out, freedom to romp and dance and sing, are much more important. A child needs these experiences at two even more than he needs them at four. The longer they are postponed, the harder it is to pick them up easily.

A well-trained nursery-school teacher ought to be, and usually is, a very understanding person. A mother should not hesitate to talk over the child's problems with her, whether they are connected with school or not. A teacher gets a different slant. She has probably faced the same problems before, in other cases.

## THE FACTS OF LIFE

Sex education starts early whether you plan it or not. It is common to think that sex education means a lecture at school or a solemn talk by a parent at home. This is taking too narrow a view of the subject. A child is learning

about "the facts of life" all through his childhood, if not in a good way, then in a bad way. Sex is a lot broader than just the matter of how babies are made. It includes the whole subject of how men and women get along with each other, and what their respective places are in the world. Let me give a couple of bad examples. Suppose a boy has a father who is disagreeable and abusive to the mother. You cannot educate the boy with a lecture at school, telling him that marriage is a relationship of mutual love and respect. His experience tells him differently. When he learns about the physical side of sex, whether it is from a teacher or from other children, he will fit it into the picture he has of a man being disagreeable to a woman. Or, take the example of a girl who grows up the feeling of unwanted because she thinks her parents prefer her younger brother. She is going to resent men, because she believes that they get all the breaks, that women are always the victims. It won't matter how many books or talks you give her about sex and marriage. Whatever she hears or experiences, she will fit into the pattern she has fixed in her mind: it's the man taking advantage of the woman. Even if she marries, she won't adjust to it.

A child begins to get more exact ideas about the things that are connected with sex around the ages of two and a half to three and a half. This is the 'why' stage, when his curiosity branches out in all directions. He will probably want to know why boys are made different from girls. He does not think of



it as a sex education. It is just an important question. But if he gains the wrong impression, then it will become mixed up with sex later and give him distorted ideas.

Where do babies come from? This question is also pretty sure to come up in the period around three. It is easier and better to begin with the truth rather than tell him a fairy story and have to change it later. Try to answer the question as simply as he asks it. For instance, you can say, "A baby grows in a special place inside his mother." You do not have to tell him more than that for the time being if it satisfies him. But, may be in a few minutes, may be in a few months, he will want to know a couple of other things. How does the baby get in and how does he get out? The first question is apt to be embarrassing to the mother. She may jump to the conclusion that he is now demanding to know about conception and sex relations. Of course, he has no such idea. He thinks of things getting into the stomach by being eaten and perhaps wonders if the baby gets in that way, too. A simple answer is that the baby grows from a tiny seed that was in the mother all the time.

It will be months before he wants to know what part the father plays. Some people feel that the child should be told at the time of his earlier questions that the father contributes by putting his seed in the mother, too. Perhaps this is right, especially in the case of the little boy who feels that the man is left out of the picture. But most experts agree that three or four years is not the age to try to give him the whole picture of the physical and emotional side of intercourse. It is more than the child bargained for, you might say, when he asked his question. All that is necessary is to satisfy his curiosity at the level of his understanding.

To the question how the baby gets out, a good answer is something to the effect that when he is big enough, he comes out through a special opening that is just for that

purpose. (It is just as well to make it clear that it is not the opening for bowel movements or for urine.)

What about the child who has reached the age of 4 or 5 or more and has not asked any questions at all? Parents sometimes, assume that this means the child is very innocent and has never thought of these questions. Most people who have worked closely with children would be inclined to doubt this. It is more likely that the child has got the feeling, whether the parents meant to give it or not, that these matters are embarrassing. You can be on the look-out for indirect questions and hints and little jokes that a child will use to test out his parent's reaction. I think of several examples. A child of seven, who was not supposed to know anything about pregnancy, kept calling attention to his mother's large abdomen in half-embarrassed, half-joking way. Here was a good chance, better late than never, for the mother to explain. A little girl, who is at the stage of wondering why she is not made like a boy, sometimes makes valiant efforts to urinate standing up. The mother then has an opportunity to give reassuring explanation, even though the child has not asked a direct question. There are occasions, almost every day, in a child's conversation about humans and animals and birds, when a mother on the look-out for indirect questions can help the child to ask what he wants to know.

#### HOW THE SCHOOL CAN HELP

If a child's mother and father have answered his earlier questions comfortably, he will keep on turning to them as he grows older and wants more exact knowledge. But the school has a chance to help out, too. Many schools make a point of letting children in the first grade, if not before, take care of animals such as rabbits, guinea pigs or white mice. This gives them an opportunity to become familiar with all sides of animal life—feeding, fighting, mating, birth and suckling of

the young. It is easier, in some ways, to learn these facts in an impersonal situation, and it supplements what the child has learnt from his parents. But what he finds out in school, he will probably want to discuss and clear up further at home.

By the fifth grade, it is good to have biology taught in a simple way, including a discussion of reproduction. Some, at least, of the girls in the class will be entering the puberty stage of development and need some accurate knowledge of what is happening. The discussion from a somewhat scientific point of view in school should help the child to bring it up more personally at home. Further, the scope of this topic can be dealt with by experienced teachers of biology. But sex education must have a place in our institutions to save our youngmen from psychic and venereal diseases.

#### SCHOOLS FOR OTHER CHILDREN

What a school is for and how school-work is made real and interesting? If you start with a topic that is real and interesting, you can use it to teach all manners of subjects. Take the case of 3rd grade class, in which the work of the year centres around Americans. The more the children find out about Americans, the more they want to know. The Reader is a story of the Americans, and they really want to know what it says. For arithmetic, they study how the Americans counted and what they used for money. Then arithmetic is not a separate subject at all but a useful part of life. Geography is not spots on a map. It is where the Americans lived and travelled and how life on the plains is different from forest life. In science study, the children make dyes from berries and dye cloth, or grow corn. They can make bows and arrows and American costumes.

People are sometimes uneasy about the school-work being too interesting, feeling that a child needs to learn, most of all, how to



do what is unpleasant and difficult. But if you stop to think of the people you know, who are unusually successful, you will see that in most cases they are the ones who love their work. In any job, there is plenty of drudgery, but you do the drudgery because you see its connection with the fascinating side of the work. Darwin was a wretched student in all his subjects in school. But in later life he became interested in natural history, performed one of the most painstaking jobs of research that the world has ever known, and worked out the theory of evolution. A high school student may see no sense in geometry, hate it and do badly in it. But if he is in the Air Force and sees what geometry is for, he realises that it may save the lives of the whole crew and he will work at it like a demon. The teachers in a good school know well that every child needs to develop self-discipline to be a useful adult. But they have learnt that you cannot snap discipline onto him from the outside like handcuffs; it is something that he has to develop inside, like a backbone, by first understanding the purpose of his work and feeling a sense of responsibility to others in how he performs it.

A school wants its pupils to learn at first-hand about the outside world, about the jobs of the local farmers and businessmen and workers, so that they will see the connection between their school-work and real life. It arranges trips to nearby industries, asks people from the outside to come in and talk, encourages class-room discussion. A class that is studying food may have an opportunity, for example, to observe some of the steps in the collecting, pasteurizing, bottling and delivery of milk or in the transportation and marketing of vegetables. High school and college students have further opportunities to learn about the world, by attending summer work camps. A group of students and teachers may work in a factory or in a farming area, discuss together, and come to understand better the problems of

various occupations and industries and how they are solved.

Another thing that a good school wants to teach is democracy, not just as a patriotic motto but as a way of living and getting things done. A good teacher knows that she cannot teach democracy out of a book if she is acting like a dictator in person. She encourages her pupils to help decide how they are going to tackle certain projects and the difficulties they later run into, lets them help figure out among themselves which one is to do this part of the job and which one that part. That is how they learn to appreciate each other. That is how they learn to get things done, not

just in school but in the outside world too.

There are children who have problems that the regular teacher and the parents, no matter how understanding, can solve better with the help of specialists in child guidance. Few schools as yet have a psychiatrist. Some, though, have a guidance teacher or a psychologist or both trained to help children, parents, and class room teachers in understanding and overcoming a child's school difficulties. Where there is no guidance teacher or psychologist, or when he or she finds that the problem is deep-rooted, it is wise to turn to a private children's psychiatrist or to a child-guidance clinic, if such is available.

## Ministry of Human Resources Development : A Welcome Move

With the establishment, for the first time, of a separate Ministry of Human Resources Development, our Prime Minister has introduced what can be called as an innovation in executive governance. This new Ministry would have within its ambit Education, Culture, Youth Affairs, Sports and Women. Shri P. V. Narasimha Rao has been designated as the Cabinet Minister in charge of this Ministry. He would be assisted by Mrs. Sushila Rohtagi as Minister of State for Education and Culture and Mrs. Margaret Alva as Minister of State for Youth Affairs, Sports and Women.

The formation of a separate Ministry of Human Resources Development is significant. The Prime Minister has been talking of taking the country on to the 21st century. This means technological leaps in various areas. Steps taken in the fields of Electronics and Communication, Transport, etc. to modernise the existing system are already showing their impact. For any optimisation of physical, financial and other resources, a vital component is human resources. Therefore, the emphasis placed now on human resources development is timely. The history of late starters in the process of modernisation and rapid deve-

lopment, like Germany, Japan, etc., prove amply the vital link between H. R. D. and Development *per se*.

The full-fledged Ministry of H.R.D. will have ample opportunities for coordinating various surveys and methodological studies that may have to be undertaken in a comprehensive way to establish a close relationship between the needs of trained manpower for development and the output of the system engaged in training manpower. Affinity between individual's demands, output and social aspirations is not easy to establish. Neither Manpower Estimate Forecasts nor other projections made on Social Demand and Rate of Return approaches have proved entirely adequate anywhere. The new Ministry will have ample opportunities of initiating rigorous research in areas which will go to our better understanding and ability to forecast needs of trained manpower in relation to actual demand and need.

All in all, the new initiative appears to hold all promise for a brighter future of education in this country.

(Courtesy, *University News, Editorial*, 1-10-1985)



# Literacy Campaign : A World Movement

By

**Mrs. Kathita Hatibaruah**

Head of the Department of Education in Gauhati College

**S**EPTEMBER 8 will remain a memorable day in the history of mankind, because this day is observed throughout the world as the 'World Literacy Day'. The significance of the day lies in the fact that people the world over have become conscious of the need for waging war against mass illiteracy and literacy campaign is viewed as a part of the struggle against poverty and injustice.

Statistics provided by UNESCO indicate that to-day there are 800

the cultural gap will be further widened.

The first international conference on adult education, with representatives from 30 countries, held at Elsinore, Denmark, in 1949, emphasized the need for adult education as a means of driving out mass illiteracy. The second conference, with participation of 60 countries, held in Montreal, Canada in 1960; third conference, representing 79 countries, held in Tokyo, Japan in 1972; and more recently the fourth international

ing countries. The fourth conference unanimously adopted a declaration on the 'right to learn', whose recognition was a major challenge to humanity, for "without it there can be no human development".

Education is a responsibility of the community and society as a whole but, unfortunately, there has been no mobilisation of community effort in this vital sector. Education should be conceived as a process involving the human mind, making education relevant to the diversified needs of the community and the environment in which they live. Education to be meaningful must conform to the social value system and the ethos of the community.

In a democratic country, every individual should learn how to read and write and should have the basic knowledge of 3 R's. But, unfortunately, with the general literacy rate of 36.2%, two-thirds of the population of our country are embedded in illiteracy and ignorance. Out of every 100 children enrolled, only 25 complete elementary education, thereby showing that dropout rate is fairly high, accounting for 75%.

Another factor, inhibiting the educational as also the economic development of our country, is the population explosion. Along with the growth of population, the number of illiterates has also grown enormously in spite of improvement in literacy rates. This is primarily because of the fact that the increasing number of births and improved survival rates have actually increased the total number of illiterates. For example,

DAV institutions can certainly make a great contribution in Adult Literacy Movement in our country. We should accept this challenge and open very active Adult Literacy Centres wherever possible, making use of our infra-structure. Our costs would be marginal which would be more than met by the concerned State Governments. Let us make a determined bid to play our part in this nation-building activity in the DAV Centenary Year.

—Vishwa Nath

million illiterates and an equal number of poor in the world. This means that illiteracy and poverty are inexorably linked. As is well known, illiteracy intensifies the poverty and ignorance leads to a harmful end. Poverty and illiteracy co-exist and in fact they are the two sides of the same coin. If this vast population becomes the victim of the culture of silence, discrimination, oppression and indignity and suffers from deprivation, humiliation and ignorance, then not only will the global progress be hindered but also

national conference on adult education at UNESCO's Paris headquarters held from 19 March to 29 March, 1985, with participation of 800 delegates coming from 122 UNESCO Member States; opined that the priority in educating adults was to enable them to participate more effectively in the progress of their own societies and also to aid them to develop their own personalities with a greater degree of exposure to current social and cultural problems. This fact is being increasingly recognised by both developed as well as develop-



from 1951 to 1981, while literacy rate in India has more than doubled to 36.2%, the total number of illiterates has gone up from 296.3 million to 436.3 million. Of the estimated total number of 814 million adult illiterates (aged 15 years and above) in the world in 1980, 243 million illiterates in this age-group, forming 29.8% of the total, were in India. This means that nearly one-third of the adult illiterates is in our country. This is really very shocking and the situation merits urgent attention.

It is an irony of fate that despite constitutional provision (Art. 45) for providing free and compulsory education for all children upto the age of 14 years, we are nowhere near our objective even after 38 years of independence. The present deplorable condition in educational attainment is attributable to the fact that in the past neither education was given the priority it deserves, nor the appropriate amount of funding that is required for this sector. The statistics speak for themselves. The percentage of outlay on education to total plan outlay was only 8.6% in the First Plan, which declined to 6% in the Second Plan, 6.5% in the Third Plan, 4.9% in the three adhoc plans, 5.2% in the Fourth Plan, and 3.3% in the Fifth Plan, which was further reduced to 2.6% in the Sixth Plan. India spends on education a meagre 2.9% of its Gross National Product (GNP) as against Canada's 8.0%, USSR's 7.4%, U.S.A.'s 6.4%, and Japan's 5.4%, to name only a few.

To improve the situation there is need for revamping the educational policy with increased allocation of funds to education. Adult education should be pursued more vigorously, with greater enthusiasm and missionary zeal, rather than treating it as a palliative for the 'underprivileged' who missed formal schooling in early life. There is need for diversification and vocationalisation of education at the plus two stage. Jobs should be delinked from degrees and recruitment should be made to most government jobs after completion of plus 2 course. This will reduce pressure on higher education on the one hand and save the coun-

try from colossal wastage on education on the other.

There is need for expansion of facilities for broadcasting educational programmes through radio and television and a network of high power T.V. centres should be started to benefit the masses in the far-flung rural areas. The recent introduction of distance education or open learning is a step in the right direction. The proposed National Open University to be set up at Delhi, and named after former Prime Minister Shrimati Indira

Ghandi, would meet the long-felt need of those students, primarily adults, who were denied opportunities for higher education from formal schooling in early life. We should go in for new paradigms of development for the 21st century to achieve our goal of attaining cent per cent literacy by mobilising infrastructure, educational inputs and resources, both human and material. Then only our purpose of observing 'World Literacy Day' will be adequately served. □

(Courtesy, *University News*, October 1, 1985)

## Document on Education criticized

THE All-India Federation of University and College Teachers' Organizations has come out strongly against the document "Challenge of Education - A Policy Perspective", prepared by the Union Education Ministry and on which the new national policy for education is to be framed after a public discussion.

The National Executive of the Federation, which discussed the document at a two-day meeting at Agra, came to the conclusion that the "main thrust of the document was privatization of the entire system of education, demolishing and emasculating the public sector and handing it over to private capitalists."

The National Executive said that while it agreed with the urgent need for changing the education system as presented in the document, it differed sharply with the major directions of change suggested.

Treating primary and higher education separately, the Executive felt that while "talking loudly" about the urgent need for the eradication of illiteracy and increasing expenditure on primary education, what the document suggested was a complete going back on the Constitutional Directive of free and compulsory education upto the age of 14. Substantiating the charge, the Executive said that the document stated that 39 million out of 64 million children coming up for

primary education by 1990 might not find a place in schools and so they would have to go in for non-formal education "conducted by half-educated part-time teachers".

The National Executive criticized the document for welcoming private agencies and educational entrepreneurs in the setting up of private schools and capitation fee, encouraging institutions "where money power and not merit" was the criterion for admission.

The Executive was also critical of the proposed setting up of 700 Central schools in the country, one in each district, and the "pumping of Government resources there", leaving other schools unprovided for. These so-called model schools would increase the existing disparity in facilities as high quality education would be available only for the rich and low quality education for the rest.

As far as higher education is concerned, the document advocates education for only three types of students—first, those who could bear the full cost of education; secondly, those who were meritorious and could earn State scholarships; and, thirdly, those who might be handicapped. The document recommends a moratorium on the opening of new colleges and universities or new courses and discontinuance of subsidization of higher education.



# Sanskrit Vital for Better Education

Education should be a central subject

By

Shri P. K. P. Nambiar

**W**HEN 'education' is much in the news, it may be worthwhile to have a little education on education itself.

Education is a process of improvement of mental faculties, yet many have no clear idea about the nature of faculties to be improved or the ways how. Doctors and Psychologists maintain that an individual's intelligence cannot be improved upon after the age of six or seven. Or, is it that intelligence cannot be increased during the life time of an individual but can be protected from deterioration in the first few years? Hence, education cannot increase one's intelligence. Then, it is the improvement of memory; if that is so, it is better to memorise the Encyclopaedia part by part.

Though many of our educationists, schools, universities, Government and Service Commissions encourage the students and candidates to memorise enormous amount of information by way of tests and examinations, nobody would deny that the purpose of education is not to improve memory alone or the collection of data.

Education really is, or rather must be, a process of improvement of the faculties of observation, memorisation, analysis, conclusion and expression. We have been complaining that the British gave us a system of education to make us good clerks; yet after Independence we made the system worse to make us good for not even that. And now there are not many good clerks; the governmental administration has

slackened. With the increase in syllabus and the availability of notes and guides, we have emphasised the second of the faculties, i. e., memory, that too for a short period, and neglected all others. And if it is for memory of a longer period, Sanskrit verses would have by far made better education. If Sanskrit stanzas, throwing light upon the basic civic sense and consideration for fellow beings (the much needed qualities in the present-day Indian life), are selected for education of the children (fortunately, there is no dearth for such verses in that language), we will have not only better education, but peaceful co-existence too, a by-product in addition to national integration.

Our educational institutions, in their race towards imparting scientific data, have forgotten the importance of "observation". A study of arithmetic, logic, etc. would definitely improve the qualities of analysis and conclusion, yet against the impact of advanced mathematics, arithmetic is brushed aside. It appears even our administrators (IAS aspirants) do not undergo a test in arithmetic or logic, which would gauge better than any other subject, their ability to analyse and conclude.

In the eagerness to create a science-oriented nation, we have forgotten the importance of the improvement of expression as a part of education. Perhaps, that is the field where education can play the most effective role in influencing the personality of an individual. And for that the importance of the

study of languages cannot be underestimated. In the Indian conditions a four-language syllabus will not be a burden on the students if they are relieved of stacking up of informations, scientific or otherwise. Study of English, Sanskrit, Hindi and another Indian language will make the students excel in all, and have a better expression of ideas.

A majority of members in any organisation for reformation of the educational system would be professors, quite naturally too. Yet, professors, especially of technical subjects, unless they take pains to resist the temptation, are inclined to accept a curriculum as if all the students in the universities are going to be professors or research scholars. The question how a large majority of the graduates make their careers in the world outside can never be ignored while thinking of any reformation of educational systems.

The educational system will be better within the control of the Centre than the States as at present. The narrow politics of the various States have already done much harm to the scholars and the nation. Universities have been competing with each other in awarding as many marks to as many students as they could. Anomalies in standards and practices can never be solved completely unless there is uniformity in administration which cannot be achieved unless it is made a Central subject. □

(Courtesy. *The Hindustan Times*, 30-9-1985)

*Aryan Heritage, October 1985*



## Three Generations in Service of D.A.V.'s

### I. PANDIT LAKHPAT RAI

By

**Dr. Shiv Kumar Gupta**

D.A.V. College, Malout (Pb.)

**A**MONG the great patrons of DAVs, the names of three persons from a family stand out pre-eminent. They are Pt. Lakhpat Rai, Pt. Nanak Chand and Justice Prem Chand Pandit.

Pandit Lakhpat Rai was one of the great patrons of Arya Samaj and D.A.V. movement. He was born in a small village named Kathgarh in 1865. His father's name was Nihal Chand. Lakhpat Rai grew up to play a very prominent role in the educational, social and religious history of his province.

Lakhpat Rai had his early education in the village school. He matriculated from Gujranwala. After passing his examination in Law, he started his practice at Hissar. It was here that he came in contact with great patriots like Lala Lajpal Rai and Lala Chura Mani. Soon they turned to be great patrons of Arya Samaj and the D.A.V. movement and made it their common cause.

Pandit Lakhpat Rai was considered to be a great legal luminary in Hissar. Money was no consideration to him. In fact, he never demanded money from the poor. He always tried to compromise cases between the parties. This made him very popular among the masses. The most important case, which brought him to the fore-front, was when L. Bal Raj, eldest son of Mahatma Hans Raj, was implicated in the Delhi Conspiracy Case. It was Pt. Lakhpat Rai who prepared the whole case. It was he who went all the way to Calcutta

to engage Mr. M. E. Norton, who had acquired an all-India reputation as a great criminal lawyer. When Panditji explained the whole case to Mr. Norton, he was much struck by his legal acumen and the mastery of the case.

Pandit Lakhpat Rai was a selfless worker and a great patron of D.A.V. movement. Sain Dass A.S. High School, Jullundur, Chandulal High School, Hissar and the D.A.V. High School at Kathgarh owe their existence to the munificent donations of Panditji. Even D.A.V. College, Jullundur owes its existence to him. It so happened that Pandit Mehar Chand wanted to start a D.A.V. College at Jullundur and talked to Pt. Lakhpat Rai and B. Radha Ram Advocate of Jullundur in April, 1918. They agreed with him, but the Panjab University authorities put a big hurdle in his way. It would not give the sanction for opening the college unless the Managing Committee deposited rupees one lakh in cash with the University as Endowment Fund. To collect this big amount in so short a time was itself a great problem. To his great surprise and joy, Pt. Lakhpat Rai offered him a cheque for one lakh. In fact, it was Rai Fateh Chand's fixed deposit receipt of one lakh rupees which was made over to the D.A.V. College Managing Committee, Lahore. Later on Pt. Mehar Chand and Pt. Lakhpat Rai undertook to collect rupees one lakh to pay off Rai Fateh Chand. They went to Bombay and Calcutta and toured some other places. Important persons in Lahore were also ap-

proached to give donations. Thus, Rs.85,000/- were collected by public donations. Rai Fateh Chand was requested to make a donation of Rs. 15000/-, to which he agreed. Thus, rupees one lakh was made up.

On May 2, 1918, the D.A.V. College Managing Committee, Lahore made an application to the Panjab University to give them sanction to start intermediate classes from May 13, 1918. The University allowed the authorities to open the college at Jullundur. Pt. Lakhpat Rai came to be one of the members of the first Managing Committee of the D.A.V. College and his son Pt. Nanak Chand its first Secretary. Even in his last days, Pt. Lakhpat Rai accompanied Pt. Mehar Chand to Calcutta to raise funds for the chemistry lab for D.A.V. College, Jullundur. He also helped a lot in opening a D.A.V. High School at Delhi.

Besides, he helped in the education of the needy and deserving. He took keen interest in the cause of the orphans. Bhawani orphanage is the outcome of his and his friend Chura Mani's life-long efforts.

Pt. Lakhpat Rai used to take keen interest in collection of donations for his educational and other social activities. He had his own method of collection, which has been described by his son, Pt. Nanak Chand, as follows :—

"First, he and Babuji (Chura Mani) will put down on a sheet of paper their own names as donors; then he would ask his mother and



Babuji's wife to give donations. Then only other persons were approached. Subscriptions were asked for the D.A.V. College, Lahore. Hissar Samaj, next to Lahore Samaj, made the largest contributions to the funds of the D.A.V. College."

Pt. Lakhpat Rai had great faith in D.A.V. education. His son graduated from D.A.V. College, Lahore. Then he was sent to England for higher education. Indians generally went to England to compete for I.C.S.. Very few went for receiving education for the sake of education. To the great surprise of Nanak Chand, when he came back from England, his father wanted him to join D.A.V. College as lecturer. But Pt. Lakhpat Rai never imposed his will on any body. He let his son choose his own path.

Pandit Lakhpat Rai was a great patron of Arya Samaj. It were Pt. Lakhpat Rai and Lala Lajpat Rai, who founded Arya Samaj in Hissar in 1886. Soon it grew to be a very powerful body. In fact, it was with their efforts that Arya Samaj could attract the intellectuals of Hissar. Government servants, lawyers and teachers—all joined the Samaj. Pt. Lakhpat Rai generally used to talk to his friends regarding Arya Samaj, the Vedic Path and about matters connected with the spread of the Arya Samaj. It was under him that Arya Samaj organised Prachar work in the districts of Rohtak, Karnal and Jind. The Upadeshs and teachers, who toured these districts, came and stayed with Pt. Lakhpat Rai whenever they came to Hissar. It was merely due to his initiative that Arya Samaj propaganda work was carried on in the villages amongst the Jat population. Pt. Lakhpat Rai's hospitality was proverbial. On the occasion of

Swami Dayanand's birth centenary, he had his separate camp. Hundreds of visitors were served by his hospitality.

According to Lala Lajpat Rai, "His work will always shine amongst the workers of Arya Samaj. He has served the Arya Samaj with the highest motives and, in my estimation, *every Arya youngman should have Pt. Lakhpat Rai's photo hung around his neck*, so that at every trying moment, by looking at Panditji's photo, he should seek inspiration and thus be saved from such great sins as selfishness, betrayal of one's country and from ignoble actions and false pride."

Lala Lajpat Rai further says, "I am not an idolator nor do I support idol worship, but in the field of Arya Samaj work, *if there are any persons who are fit to be worshipped by the coming generations, I would place the name of Pt. Lakhpat Rai in the fore-front.*"

Pt. Lakhpat Rai had great qualities of sharing people's difficulties and miseries. In fact, he stood unrivalled as a man. "His simple and pure life always had a beacon light to the members of his family and to those who came in intimate touch with him. His smiling face and cheerful countenance, his simple and frank method of conversation always won him friends and admirers."

According to Lala Lajpat Rai, "His firmness, his love and his capacity for friendship place him amongst the Gods." Lala Lajpat Rai further says, "In my life, I made several friends and I am very proud of the friendship of several of them. So far as my acquaintances are concerned, their number goes up to thousands, but in all these years

I have not come across a man who possesses so much selfless love for service, desirelessness, adherence to noble ideals and the ideal of self-sacrifice as Pt. Lakhpat Rai possesses. As a matter of fact, there is no person whom I can place on equality with him I cannot find sufficient words to express my appreciation of his good qualities. In the darkest hours and the saddest moments of my life, the friendship of Pt. Lakhpat Rai has been a beacon light to me at any crucial moment. I do not find any person in this world for whom I have so much love and respect as for Pt. Lakhpat Rai."

Pandit Lakhpat Rai never took part in politics. He always shunned publicity and avoided coming to lime-light. About his political views, Lala Lajpat Rai has said :—

"Pandit Lakhpat Rai does not share my political views. From temperament, he appears to be too cautious. I do not think that I can call him a coward. Indeed he is not a coward. But his fear for sharing my political views is due to the fact that he does not wish the Arya Samaj to be injured in any way. In the service of this movement, he has spent the best part of his life."

In the last days of his life, Pt. Lakhpat Rai was with his son Pt. Nanak Chand at Lahore, where he died on 23rd December, 1925. Mahatma Hans Raj, his life-long friend, was on his bed-side. At this occasion, Dr. Gokul Chand Narang, in a very pathetic speech, said : "World knows nothing of great men and this applies to Pt. Lakhpat Rai." He was really a great man, but he relegated himself to the background and brought others to the fore-front.



## Pioneer Anti-Caste Crusader

Shri Sant Ram B.A. devoted his whole life  
for true National Integration

By

Shri B. S. Chadha

IN the recent past, casteism and communalism have raised their ugly head, with a new vigour, in different parts of our country. In this context, one is reminded of what the pioneer anti-caste crusader, Shri Sant Ram, now 98, wrote as far back as June 1947 in his article "True Unity" (published in Hindi in 'Sansar', Kashi). The following thought-provoking extracts from the article deserve our consideration even today—perhaps more than ever before :—

"Even if we assume that when Pakistan comes into being, all Muslims will leave India, the problem does not get solved. In India, the differences between the Scheduled Castes and the Brahmins, the untouchables and the high castes will assume the same dreadful form which the Hindu-Muslim differences are assuming at present. This is because the feeling of self-respect is getting awakened in the Scheduled Castes and untouchables also. Besides, caste and creed distinctions are resulting in demands for separate provinces such as Jatasthan, Dathanasthan, Dravidasthan, Andhra Pradesh, etc. Readers can well imagine what such demands will lead to.

"The peace which will result from the partition of Punjab will be very short-lived. In a way, it will be the period of preparation for a terrible war. The true remedy for India's basic malady is that distinctions arising out of caste and creed should be put an end to. If this is done, even if

an individual believes in Quran and Prophet Mohammed, he will not have to leave the Hindu Society, as is the case in countries like England and China. Then religion will become an individual's personal affair only. In addition, the untouchables and low castes will also be able to live a free life, a life without restrictions. As a result, quarrels arising out of differences and distinctions will be rooted out from the country, and different provinces will be glad to remain with the Centre. Then alone there will be true unity. Strength lies in unity, and caste and creed distinctions are enemies of unity. Put an end to casteism and unity and strength will automatically come into being."

The importance of national unity and strength is being rightly stressed these days. Here again Shri Sant Ram goes to the root of the problem in his book 'Hamara Samaj', a masterly indepth study of the origin, growth and evil effects of casteism, which was greatly appreciated by Pandit Jawaharlal Nehru, among others. The following extract from the above book is worthy of consideration :—

"The true strength of a nation does not lie so much in its well-equipped army, its destructive machine guns and its bomber aircraft as in the inner unity and united strength of its people. A nation which is hollow and disunited cannot be protected even by atom bombs, not to speak of tanks and machine guns."

Shri Sant Ram has devoted nearly 60 years of his life to the anti-caste movement with the zeal of an indefatigable crusader. He has also to his credit the rare distinction of earning his livelihood through his writings only during this long period, without compromising his views for the sake of money, howsoever badly he needed it at times. He has written about 100 books in Hindi on various subjects, and some of his books have received awards from the Government as well as private organisations. He was also honoured with the title of "Hindi Ke Shreshth Vidwan" (eminent Hindi scholar) by the Punjab Government as well as the Rashtriya Bhasha Prachar Samiti (National Language Promotion Institution) of Wardha. The Punjab Government also presented him a commemoration volume in appreciation of his services to the Hindi language.

Shri Sant Ram was born on February 14, 1887 at Purani Bassi, a small village near Hoshiarpur (Punjab). He graduated from the Government College, Lahore in 1909. Since graduates were somewhat rare in those days, particularly among Hindi writers, Shri Sant Ram came to be known as 'Sant Ram, B.A.' among the Hindi reading public.

During his school and college days he had some bitter experiences about the anti-caste attitude of some of the so-called higher caste Hindus. This left a deep impression on his mind, and he felt a strong urge to



do whatever he could to eradicate the evil of casteism. In 1922, he set up "Jaat Paat Torak Mandal" with the help of Bhai Parmanand and some other sympathizers. Bhai Parmanand was elected as the first President of the Mandal. The Mandal started monthly journals in Urdu and Hindi, entitled "Kranti" and "Yugantar" respectively, which were edited by Shri Sant Ram. The Mandal also conducted the anti-caste movement through the publishing of books, articles, and pamphlets which were mostly written by Shri Sant Ram, who also toured the whole country in pursuit of the anti-caste movement ideals.

When the Mandal started its work in 1922, it was laughed at by the orthodox Hindus. Even the liberal-minded Hindus, who were opposed to casteism, did not have the courage to openly support the anti-caste movement for fear of being treated as outcasts. Such was the social atmosphere of those days. It is heartening for those associated with the Mandal, and others connected with the anti-caste movement, that casteism is now generally regarded as an anti-social activity.

The significance of the Mandal's work can be judged from this incident. In 1936, Dr. B. R. Ambedkar upset the Hindu society by announcing that although he was born a Hindu, he would not die a Hindu, for the inhuman treatment of the Harijans by the high caste Hindus pained him very much. On being approached by a few leading Hindus and asked if there was any way which will make him give up the idea of leaving the Hindu religion, Dr. Ambedkar said that there would be no necessity for him to leave the Hindu religion if the Hindus follow what the Jaat Paat Torak Mandal asks them to do.

Shri Sant Ram lived in Lahore till the partition in 1947. Then he shifted to his birth place near Hoshiarpur, and stayed there till 1983 when he shifted to Delhi. He has been serving the cause of the anti-caste movement through writing pamphlets and articles etc. for free distribution. Nothing interests him more than the anti-caste movement

and he has always served this cause with all his heart, energy and resources.

Apart from writing books on casteism, Shri Sant Ram wrote books on diverse subjects, partly out of interest in the subjects and partly with a view to earn his livelihood, so that he could express his views against casteism freely. In this connection, it is worth mentioning that in 1935 Shri Gulab Singh, Maharaja of the Rewa State, who was greatly impressed by Shri Sant Ram's writings, offered him an attractive job with a good salary, a car and a bungalow for editing a journal, on the lines directed by the ruler. Shri Sant Ram refused the offer, even though he was in financial difficulties then, because he did not want to compromise his views at any cost and he wished to devote all his energy towards rooting out the cancer of casteism.

Shri Sant Ram is one of the rare persons who devoted his life to a cause and has stuck to it throughout his life, despite financial and other difficulties. He had to put up with strong opposition from various fronts but his stout heart never faltered, and he can rightly have the deep satisfaction of having done his duty in life, as God gave him to see it.

Now 98 years old, Sant Ram is a severely handicapped person, who has lost his eyesight as well as his ability to stand on his feet or move about. He has lost interest in practically everything except the eradication of caste and creed distinctions. This became the dominating passion of his life 75 years back and has continued to be so till today. Even now, despite all his physical and mental handicaps, he often talks of the great need to continue our crusade against casteism which he considers the biggest enemy of our national unity and strength.

(Courtesy, *The Hindustan Times*, 1-10-1985)

## DEORAS' CALL FOR UNITY

Rashtriya Swayamsewak Sangh (RSS) Chief, Balasaheb Deoras, has

given a call for unity in the face of external and internal threats.

Addressing a congregation at new Delhi. Mr. Deoras stressed the need for separatist tendencies to be quashed. He said a majority of the Sikhs wanted peace. "We have to be united to crush disruptive and secessionist forces in Punjab and other States", he said. "It is possible we may have to live with terrorism for some time, but our most important aim should be to remain strong and united."

He maintained that Sikhs were a part of Hinduism. The Guru Granth Sahib contained many verses from Vedic literature. As long as people remained united, there was no threat to democracy and secularism in India, he said.

Mr. Deoras said what happened in Punjab in the recent past was like a "bad dream". He regretted that none had condemned the killing of a large number of Hindus at the hands of misguided youths. "It is a pity that most people in Punjab did not condemn the killing", he observed.

He urged the Government to ensure that the integrity and stability of the country remained intact and that there was no talk of secession among any of the communities in India despite diversity.

Mr. Deoras warned the Government against granting special status to Punjab and Mizoram. He urged the Government to abolish the Minorities Commission as it created a "negative attitude". "In India minorities are always taken care of and there is never any injustice done to them," he said.

Criticising the reservation policy of the Government, he said 38 years after Independence, reservation should have been gradually done away with. Instead, for political interests, reservations in jobs and college courses in Gujarat were increased on the eve of State Assembly elections, he noted. He said it was in the interest of the backward communities to give up the support of crutches of reservations and merge into the national mainstream.



# Ch. Charan Singh warns against Christian Missions' Attempts at National Disintegration

In a statement, the Lok Dal leader, Ch. Charan Singh says :—

Our motherland is passing through a period of agony which it has not witnessed since 1947, and perhaps not even in the preceding 90 years when we were not politically free. The daily newspapers carried reports of violence, corruption, inefficiency and lack of concern on the part of our government.

It worried him a great deal to see and know about the increase in the number of foreign Christian missionaries, particularly in the rural and border areas of the country. The one and only aim of these missionaries is to rob our people of their faith by taking advantage of their poverty and illiteracy. Conversions are being secured through the lure or device of medical and educational aid as also other ways like songs and cultural functions.

When the British left the Indian subcontinent, Pakistan and Burma asked foreign missionaries to leave their countries immediately. So did the Communist Party of China as soon as it took over from Chiang Kai-Shek in 1948. In fact, foreign Christian missionaries were not allowed by the Government of any country in the world today to carry on the work of proselytisation within its jurisdiction. But we, the Indians, are a different people. The heart of our leadership which took over from the British in 1947, viz. Jawaharlal Nehru, was too spacious—our national heritage, even national frontiers of the country, had little or no meaning for them. Even the name of the country, Bharat or Hindustan, did not sound sweet in his ears without the addition of India to it. So, the foreign missionaries were not expelled from our country even when the Indian Christian Association requested the Government of India by way of formal resolutions more than once to do so.

Not only that. Jawaharlal Nehru went to the extent of appointing a foreign Christian missionary, known as Dr. Elvin, as an Adviser to the Government of Assam and NEFA on matters relating to tribal affairs. The emphasis Dr Elvin laid in spreading Christianity among the poor and guideless inhabitants living in forests and jungles brought results that are apparent to all of us today. Since the days of Nehru, the Christian missionaries have had a free run of the north-east areas of the country and we should not be surprised if, at not a distant date, the inhabitants of these areas not only demand but also seriously work for complete independence at the point of sword.

Further, it should not come as a surprise to us if at least some of the foreign missionaries are found engaged in political subversion of the country. They have already raised an objection in the State of Kerala to the language of our National Anthem.

Three months after the assassination of Mahatma Gandhi, one of our leaders from Tamil Nadu, Mr. Ananthasayanam Iyengar, had moved a resolution in the Constituent Assembly to the effect that communal organizations or those organizations whose membership is confined to members of a particular caste or community should no longer be allowed to operate in the field of politics. The resolution was seconded by Jawaharlal Nehru himself and approved by the Assembly. But, as in many other spheres, Nehru could not summon the courage to implement the resolution. On the contrary, the ruling party has taken every action thereafter which serves to encourage disruptive forces in the country rather than to stamp them out.

## PAKISTAN ACTIVITIES ON J. & K. FRONT

The current massive preparations including the hoarding of sophi-

sticated weapons and food stuff for winter months, by the Pakistani troops all along the line of actual control in Jammu and Kashmir gives a hint of their nefarious designs on the State. The Indian defence experts and intelligence agencies feel that Pakistan may launch an aggression in the near future to grab the Kashmir valley.

In the higher reaches of Kashmir, October is the month for stockpiling goods for the entire winter season. What has drawn the attention of the Indian experts is the fact that this time mobilization of arms and goods by the Pak troops is rather unusual. Normally, by October end troops on both Indian as well as Pakistani sides gradually withdraw from higher posts as they become snowbound. But this year the things are happening just the other way. Instead of withdrawing from the high altitude pickets, the Pakistani troops are seen moving closer to the line of actual control and building concrete boxes-cum-winter shelters and bunkers. The Pak troops are at present concentrated in the areas bordering Poonch, Rajouri, Tithwal, Uri, Gulmarg, Drass, Kargil and Leh sectors.

The Indian defence experts think that the recent unprovoked firing and intrusions by Pak troops, though on small scale, were to probe the Indian preparedness and to find out new possible routes of ingress.

The Pak troops have been making repeated attempts to drive away the Indian troops from the 6000 metres high Saichen glacier, guarding the passes on the adjoining snow covered hill ranges. Experts think that they would not give up their current attempts to create trouble in the Nubra valley of Ladakh.

It is also established that the Pakistani Army authorities have set up a dozen training centres for terrorists all along the border to create internal problems in India, said the J. & K. Director-General of Police, Mr. M.M. Khajuria. □



## Tobacco : A Scourge for Health and Environment

With increasing sales and consumption of tobacco the world over, mortality from lung cancer alone has risen to one million a year, and is expected to double by the year 2000 if immediate steps are not taken to curb smoking.

Control of tobacco-related diseases was one of the topics discussed at the recent annual regional conference of the World Health Organization in New Delhi.

It was pointed out that besides the growing incidence of lung cancer, the chewing of tobacco in the South Asia region was responsible for the vast majority of cases of oropharyngeal and laryngeal cancers. While there has been a gradual reduction in the quantities of tobacco consumed per capita per year in some of the developed countries through a systematic campaign to make the public aware of the health hazards of smoking, in the developing countries the situation is quite different.

A WHO paper has pointed out that more and more tobacco has to find markets in the developing countries and often lack of legislation on control of the tar and nicotine contents of cigarettes has meant that high tar content cigarettes banned in the developed countries are freely manufactured and sold in the developing countries.

In India, while the per capita consumption of cigarettes is still comparatively low at 141 cigarettes (in 1982), the percentage of adult male and female smokers has been increasing at an alarming rate. The percentage of adult male smokers shot up from 29% to 66% in one decade from the 1970s to 1980s, and during the same period the percentage of adult female smokers went up from 3% to 26%.

Tobacco smoke is not only associated with lung cancer but is also suspected to cause chromosomal changes in various test systems with multiple genetic end points. A wide variety of respiratory disorders, cancer of the bladder and of the renal pelvis are also related to tobacco smoking.

Besides these health hazards, the WHO paper points out that in some of the developing countries, scarce agricultural land is used to grow tobacco and thus the population is deprived of growing nutritional foods. Tobacco growing is also believed to deplete the nutrients in the soil at a faster rate than other crops, thus reducing the fertility of the soil. Moreover, a large quantity of timber is used for curing tobacco. It is estimated that for every 300 cigarettes manufactured in the developed world, one tree is burnt. This has added to the shortage of firewood and the increasing energy crisis in the developing countries, besides aggravating the problem of deforestation and environmental degradation.

The paper has pointed out that many developing countries—Zimbabwe, Malawi, Tanzania and Brazil, among others—rely heavily on income derived from tobacco. The flourishing industry gives employment to thousands of people, Governments earn foreign exchange from its sales and even the advertising industry makes large sums of money from it. The paper has suggested that concerted efforts should be made to change this financial dependence on tobacco.

It has suggested legislation to impose smoking restrictions in public places, restrictions on adsponsored by tobacco companies. Commenting on legislation in this regard

in India, a doctor said that although all cigarette packets carry the statutory warning "Cigarette smoking is injurious to health", this does not have much impact because tobacco companies are free to advertise their products and they get good publicity on television and radio as they sponsor many sports programmes.

In Sweden an effective programme of carrying different health warnings on cigarette packets has helped reduce the smoking habit. From 46% male smokers in 1976, the percentage declined to 29 in 1984. Among 13-year-old boys the reduction was from 14% in 1971 to 5% in 1980, and among girls from 16% to 6% during the same period.

One of the best-known reports on the results of decreased smoking has come from Britain where among doctors the smoking habit declined from 43% in 1964 to 20% in 1971 and this was associated with reduction of 25% in deaths due to lung cancer. In the USA, the prevalence of smoking among doctors has declined from 60% in 1950 to 10% at present.

The WHO report also stresses the fact that through excise duties Governments collect significant revenue from the sale and export of tobacco. Not only do people have to be educated about hazards to health from smoking, but policy makers must also be made to realize that the revenue gained from sale of tobacco has negative aspects—causes widespread ill health through chronic bronchitis lung cancer, oral cancer, ischaemic heart disease and these in turn lead to absenteeism from work, costly hospitalization and disability.

It has suggested that non-smoking must be made a social norm and that more and more smoking in public should be restricted and even totally prohibited. Smoking at work places could also be curtailed.

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## USE OF DDT IN FARMS MAY BE BANNED

The Government of India is considering a proposal to ban the use of DDT in the agriculture sector, according to Dr. K.N. Mehrotra of the Indian Agricultural Research Institute, New Delhi.

"The DDT is being banned because a high level of DDT has been reported, particularly in dairy products and human tissues, posing a health hazard in the country," he said while opening a three-day symposium on "Pesticides, Residues and Environmental Pollution".

Every year 2,000 tonnes of DDT is used in the agriculture sector and 10,000 tonnes in the public health sector.

Dr. Mehrotra said, like Western countries India must have a national pesticides policy since they were being used in the country indiscriminately. The scientists suggested that a Department of Pesticides be set up at the Centre in view of the pollution hazard posed by pesticides and for scientific monitoring of their residues in the environment, study of their biological effects and periodic review of their use.

## BENGAL BOOSTS AFFORESTATION

The West Bengal Forest Department, encouraged by the success of 100 'kisan' nurseries, set up this monsoon near Siliguri in north Bengal, has decided to persuade farmers in all districts, specially in the wasteland areas of Midnapore, Bankura, Purulia and Birbhum, to undertake production of tree seedlings from early next year. This experiment has already been carried out in Gujarat.

The Zilla Parishads and the district magistrates have been asked to take necessary moves to attract farmers, especially small and marginal ones, to set up 'kisan' nurseries. The essential inputs will be supplied by the Department. The nurseries, are to be set up in the farmers' own piece of land and the entire production will be bought by the Department and the Zilla Parishads.

Mr. R.N. De, Forest Secretary, said that the Government had decided to increase the seedling produc-

tion in view of an impending shortage in the State. While 75 million tree seedlings, mainly of sal and eucalyptus, were distributed this monsoon under the afforestation programme, there was still an urgent necessity to produce more.

West Bengal claims considerable success in social forestry under the six-year World Bank programme initiated in 1982. Against the target of 46,100 hectares to be covered by 1984, the State has already covered 62,135 hectares. Another 25,000 hectares should come under cultivation during the current year.

Of the four World Bank project programmes, farm forestry has given the most satisfactory results. While the four-year target was 25,520 hectares, 35,861 hectares have so far been covered. The Department claims that farm forestry has greatly benefited small and marginal farmers.

## SOCIAL FORESTRY NEEDS 'SEED BANK'

Agricultural development, the basis for any economic progress, is now no longer a problem confined to the requirements of irrigation, cheap credit, fertilizer or farm techniques. Apart from these, a wider concept of building up a natural infrastructure via a programme of planned greening on a massive scale currently occupies a central place in the framework of reference. Wasteland reclamation and afforestation are the twin arms of this objective.

The Prime Minister's emphasis on planting trees on five million hectares every year in a phased manner during the Seventh Plan is a happy orientation towards this end. Social forestry, with adequate involvement of the U. N. Food and Agricultural Organization, will be one of the main platforms from where to tackle issues such as soil erosion, desertification, denudation, poverty of the tribals, rural employment and so on.

The programme, according to Dr. E. Bojadzievski, FAO representative in India, is a step in the right direction and has not come too soon. But he makes one significant point while talking during an interview recently. Neither at the Central nor at the State level

is there a national 'seed bank' for forestry on the lines of rice and wheat. This is a large gap which he feels needs to be immediately plugged.

Dr. Bojadzievski visualizes, rather lays stress on, an arrangement whereby both villagers and city dwellers, whenever possible, will collect the seeds falling from trees—in town roads, countryside, hilly regions, etc.—and deposit them in the nearest store set up for the purpose. The "banks" in their turn will distribute them free of charge to individuals, groups, organizations for replanting in suitable places for effective cover in the future. This kind of procedural system is, in his opinion, a 'must' if the ambitious plan of having a 100 thousand billion trees (5 million hectares multiplied by 20,000 trees per hectare) planted is to be executed annually.

Villagers, allegedly unenthusiastic about any project not yielding quick returns, need to be educated on the benefits of afforestation more by an "example better than precept" approach than merely through TV outpourings and periodic lectures by Government agents. Dr. Bojadzievski observes that any one, a voluntary worker, youth or women's associations, dedicated to the mission should not only literally raise a social psychology in favour of forestry but also be able, in the process, to demonstrate the welfare effect by actually showing a cluster of trees grown by themselves on a plot of land or even in their own backyard.

Trees protect the soil from wind and water erosion. They act as windbreaks, absorb the impact of heavy rainfall, reduce run-off and moderate the flow of streams. If trees on steep slopes are cut, rain washes away the fertile top-soil, reduces production and often leads to flooding of farmland in the valleys below. And in India, 90 million of the 297 million hectares are affected by water erosion. The wind is a disaster when the soil is left bare of vegetation in arid and semi-arid regions. Considering these facts, the importance of tree planting cannot be overemphasized, according to Dr. Bojadzievski. □



## Arya Missionaries in Africa

By

**Dr. Bhawanilal Bhartiya**

Professor, Dayanand Chair, Panjab University, Chandigarh

Swami Dayanand's object in founding the Aryasamaj was to organise a society which would devote itself for the betterment of humanity and to raise the social and cultural status of the Aryan community residing in all parts of the Globe. In the beginning of the century, many devoted Vedic missionaries and religious preachers were sent to distant countries to preach and teach the Vedic tenets.

Bhai Parmanand, one time Professor of History at D.A.V. College, Lahore and Founder of the National College, Lahore, went to Africa. He stayed there for some time and then sailed for England. Similarly, Swami Shankaranand and Swami Bhawanidayal Sanyasi did a lot to improve the conditions of Indians residing in different parts of Africa. Swami Bhawanidayal was a devoted man, especially interested in spreading Hindi language, its study and popularising the lingua-franca of India in the remote parts of the continent where Indians were living. He also started many periodicals and magazines to give an impetus to the study of the national language. When he returned to the motherland, he founded Pravasi Bhawan at Ajmer and started many schemes for the welfare of Hindus residing in other countries.

Pt. Budh Dev Vidyalkar, Pt. Budh Dev Meerpuri and several other scholars of repute also visited Africa. They held discussions on religious matters, delivered lectures and sermons and popularised the teachings of the Aryasamaj there. Similarly, religious preachers like Shri Jorawar Singh and Mrs. Pra-

bhavati also visited several African countries. They were given warm welcome and gained popularity, praise and respect due to their melodious music and other qualities of head and heart. Pt. Anand Priya organised a tour of Arya Kanya Mahavidyalaya Baroda students in the fourth decade of the present century, visiting many places of that continent. The students and the staff were praised for their excellent performance of music, drama, physical feats, and other cultural programmes which were exhibited during their stay in that land. Late Shri Nanji Kalidas Mehta, the sugar king of Uganda, was so much pleased and impressed by the activities of Kanya Mahavidyalaya Baroda that he himself made up his mind to start a Gurukul on the same pattern at Porbandar, his native place. Miss Savita Behn, the present principal of Kanya Gurukul Porbandar, has also visited Africa several times and impressed upon the Indians living there high values of culture and civilization.

Pt. Ganga Prasad Upadhyaya stayed in Africa for a few months when he was the General Secretary of International Aryan League. He was a great scholar, philosopher and orator. After coming back to India, he published a series of books commemorating his African visit. While narrating the zeal and labour of these religious missionaries, who took the hard task of preaching despite their limitations, we cannot forget the name of late Shri Jaimini Mehta who was a world preacher. He travelled Africa more than once, delivering lectures which highlighted Vedic religion and culture.

Recently, in the year 1976, Swami (Dr.) Satya Prakash and late Pt. Prakash Vir Shastri also went to Africa on a cultural mission, organised by the Indian Government. While briefing their experiences of the Indian community of Africa in general and Aryasamajists in particular, Swami Satya Prakash had a word of praise for these people. Aryasamaj is rendering yeoman service in the fields of education, social service and organising the Hindu community living in this distant land. He was specially impressed seeing Negro children reciting Vedic hymns in the Aryasamaj schools. The dream of "कृण्वन्तो विश्वं धारयन्" is not far off, if we sincerely try to propagate the Vedic ideals and principles throughout the world. For achieving this object, we shall have to work hard in a devoted spirit. May God grant us power and will so that we may try to preach and teach the lofty Vedic ideals all over the world.

### D.A.V. COLLEGE OF EDUCATION, ABOHAR

Miss Renu Bala, M. Ed. student stood second in Panjab University. In B.Ed., 42 students out of 250 secured first division and only four were placed in third division.

Miss Charanjit Kaur bagged third position in short story writing competition Organised by Director, Cultural Affairs, Punjab.

The students and the staff donated liberally for the orphan sisters of Arya Orphanage at Ferozepur.

The college celebrated Independence Day. Principal Dr. S.P. Duggal emphatically contradicted the wrong notion that India remained slave for centuries and illustrated that whole of India was enslaved only for less than a century.

Dr. S P. Duggal has been appointed a member of N.S.S. Advisory-cum-Coordination Committee of the Panjab University.



# All India Arya Youth Conference

## 24th November 1985 : At New Delhi

Under the auspices of Kendriya Arya Yuvak Parishad, Delhi, the All India Arya Youth Conference is being organised on Sunday, the 24th November, 1985 at New Delhi, on the occasion of the 61st annual function of the Arya Samaj (Anarkali), Mandir Marg, New Delhi. The Conference is being organised, on a very large scale, in which delegates from all over the country are expected to participate. All DAV institutions have been asked to send 5 representatives per each institution.

An important meeting of representatives from all State and Zone Aryan organisations is being held at 2 p.m. on the 23rd November, in which all burning questions concerning Arya Samaj, Hindu Samaj and the country will be discussed, and decisions taken will be announced in the plenary Conference next day.

Arrangements for boarding and lodging of persons coming from outside will be made by the organisers, who should be contacted on this address :—Convener, Arya Yuvak Sammelan, Arya Samaj, Mandir Marg, New Delhi-1. Phones : 343718, 519247, 615195, 527887.

Anil Arya                      Darbari Lal  
Convener                      Chairman  
Reception Committee

### D.A.V. CENTENARY PUBLIC SCHOOL KHUNTI CELE- BRATES GANDHI JAYANTI

Gandhi Jayanti was celebrated in the School premises on 2nd October, 85. Mr. D.J.P. Singh, Sub-Divisional Officer Khunti, was the chief guest. Shri G.C. Mehto, Chairman L.M.C. welcomed the chief guest. Children of the School presented a cultural programme. Director Shri N.D. Grover and Dr. V. Kulwant also blessed the students.

Shri G.C. Mehto and Mr. Vinay Tiwari donated Rs. 5100/- and Rs.

2100/- respectively for the development of the School.

The vote of thanks was proposed by Principal Madan Sharma.

### DAV—OISCA RAPPORT

DAVs had a very heart-warming function on the 16th October evening at the Chelmsford Club of New Delhi, in which Prof. Veda Vyasa, President of the DAV college Managing Committee and the Arya Pradeshik Pratinidhi Sabha, Shri Darbari Lal, Organising Secretary, and Principal T.R. Gupta of the Hans Raj Model School, Panjabi Bagh, New Delhi were felicitated on their return from Japan, where they had gone on the reciprocal invitation of OISCA, a leading cultural and educational organisation of international repute.

Giving details of their visit to Japan, Principal Gupta said that an OISCA team visited India last year and while in Delhi and Chandigarh saw some DAV institutions and were highly impressed by the work being done in these institutions. They extended an invitation to the DAVs to visit Japan and see what sort of work their organisation is doing there.

Principal Gupta said that they were overwhelmed by the warm, affectionate, disciplined and respectful reception given to them wherever they went. The extensive and in-depth work being done by OISCA is wonderful and that explains the rise of Japan from ashes after the devastating second world war.

Prof Veda Vyasa informed the gathering that we in India can learn much from Japan in spheres of education, culture and industry. He told that one happy outcome of their visit is that there will be exchange of teachers and students between DAVs and the OISCA organisation.

There was sumptuous dinner after the function and it was a good get-together.

### PREPARATIONS FOR DAV CENTENARY CELEBRATIONS

Commemorative Volume Being  
Published

As previously announced, the DAV Centenary is being celebrated on a very large scale all over the country. Various committees have been formed to organise and look after the multifarious programmes for the occasion, which is going to be a landmark in the history of the DAV Movement. A suitable Commemorative Volume is being published, which will contain articles from distinguished persons on DAV's achievements, national educational problems, Arya Samaj's contribution to national and cultural awakening and other topics of popular interest. Shri Kshitish Vedalkar, a well-known Hindi journalist, has consented to undertake editing of this volume.

Persons connected with the DAV movement and other Aryan educational institutions are requested to contribute articles on relevant topics for publication in the Commemorative Volume, which is going to be beautifully produced and of lasting value.

Kindly contact :—The Secretary, Arya Pradeshik Pratinidhi Sabha, Mandir Marg, New Delhi-110001.

### DAYANAND'S CENTENARY MARKED BY PROCESSION

As a part of two-day celebration of Maharshi Dayanand Balidan (martyrdom) Centenary all the 12 Arya Samaj organizations of Amritsar took out a huge procession through the decorated city bazars.

Heavily guarded by the police, commencing from Gol Bagh, nearly one km long procession took six hours to cover the areas of Hathi Gate, Hall Bazar, Shradhanand Katra, Jaimal Singh Guru bazar, Majith Mandi, Nimak Mandi, Katra Bhai Sant Singh and ended in Gol Bagh at 6 p. m.

Swami Indraves in his presidential address, referred to the great teachings of Maharshi Dayanand which had greater relevance to the present day situation. □



## METALLURGICAL HERITAGE OF INDIA

Metallurgists and mining engineers the world over have by now realized that zinc smelting began in India, at Zawar, 40 km from Udaipur. The remains of this Indian 'first' were found in the shape of wooden stairways, haulage scaffolds, drainage leats, clay retorts and slag.

The discovery of huge dumps of spent retorts and slag around the Zawar mines of Hindustan Zinc Limited (HZL) was made by a team which included Mr. Paul Craddock of the British Museum, Professor K. T. M. Hegde of the Archaeology Department of the University of Baroda, and Mr. Lalit Gurjar, senior geologist, HZL. They investigated the site late in 1983 and early 1984. Further excavations and investigations are likely to begin later this year.

Of all the base metals, zinc is the most difficult to process. In the West, zinc was used during Roman times in combination with copper to form brass. But it was much later that zinc was isolated. The metal was given its name in the early 19th century by Peracelus. Until the 17th century, little zinc was used in the West, most of it coming from India or China. In India, it was produced by a sophisticated technology of smelting and distillation of zinc ore in clay retorts which were cylindrical in shape with a tapered end.

The credit for inventing the zinc distillation process in the West is generally given to an Englishman, William Champion, who patented the process in 1738. But Mr Paul Craddock, after his visit to Zawar, thought the idea came from India as the processes used by Champion and at Zawar were very similar.

Among the first to join the quest for unravelling the Indian "mystery" of zinc smelting was Mr. S. W. K. Morgan of the Imperial Smelting Company, who carried out studies on the retorts found at Zawar. He gave two of these retorts to Mr.

Craddock, who in turn at a meeting with Mr. R. P. Kapoor, now Chairman of HZL, showed interest in further studies at the Zawar mines. The result was a visit by an Indo-British team, first in December, 1982 for preliminary investigation and then in December, 1983 for fuller investigations.

Experts have come to the conclusion that the furnaces discovered at Zawar and the process used was one of the most sophisticated pyrometallurgical processes in use before the advent of the Industrial Revolution. References to mining and smelting of zinc ore and metal occur in the Ramayana, the Mahabharata and Kautilya's Arthashastra. Carbon dating of timber samples from the Zawar mines suggests that zinc was being mined and smelted there in the 2nd century B.C.

Mediaeval alchemy and medicinal books refer to varieties of zinc ore, the types of crucibles used, and the quality of fuel. Inscriptions in temple ruins (partially buried) and the discovery of silver coins dating back to Akbar's time are all indicative of a thriving zinc mining and smelting industry at Zawar.

Last June, Mr. Lalit Gurjar, the senior geologist at HZL, received a singular honour in the shape of an invitation by the Royal Society of U. K. to attend a seminar on "2000 years of Zinc and Brass" at Bristol. He returned with the firm impression that the recent finds at Zawar were considered one of the most significant excavations of the year (1983-84).

Mr. A. C. Wadhawan, Director (Smelting Operations), HZL, says: "The discoveries at Zawar are very important from our heritage point of view. We should do everything to preserve it."

Perhaps the history of zinc metallurgy is about to be rewritten. with India getting pride of place.

—

## PRODUCE MORE TO HOLD THE PRICE LINE

According to Shri L.K. Jha, Adviser to the Prime Minister on Administrative Reforms, :—The way to fight inflation is to produce a surplus of the goods which common people consume. Even in the present pressure on the prices, it is noticeable that vegetable oil prices have registered a decline while sugarcane prices have shot up. This can be understood only in the context of supply position. The instrumentality for raising the supplies of mass consumption items has not received sufficient attention. In order to reduce the budgetary deficit, we step up indirect taxes on inputs and thus give rise to the cost push inflation.

We have accepted the socialist pattern of society and the new thrust about policy should lead to a quicker uplift in the quality of life of the poor. The working classes have generally done well for themselves. Rural have-nots, the unemployed and the unorganised landless agricultural labour have not improved. Programmes for employment generation and elimination of poverty are being included in our planning. We should try to integrate employment generating programmes with provisions for raising production.

Export promotion is very essential for self-reliance, especially when we resort to liberal import of necessary inputs. Import substitution is being sought as a means of saving foreign exchange. We have also to give protection of tariffs to the industries which are run efficiently. Major products in private sector as well as public sector take too long and the time over-runs lead to cost over-runs. In the Sixth Plan, the agriculture sector gave a support to our growth rate. However, not enough has been done to realise our agricultural potential. Productivity of the soil has not risen in many parts of the country as it has in Punjab and Haryana. Better technology



is needed to motivate and enable the farmers to produce more.

### CANADA AND BRITAIN FRAMING EXTRADITION PACTS WITH INDIA

The Canadian Government is framing an extradition treaty to be signed with India in order to contain local Sikh extremism.

A spokesman of the Ministry of External Affairs of Canada told in an interview that the Government was trying to overcome the problems due to the absence of such a treaty with India in dealing with Sikh trouble-makers. The Government is firm that Sikhs should not be allowed to misuse Canadian liberalism and decency, he said.

The spokesman said the Canadian Government and people were not aware of the gravity of the agitation in Punjab till Mrs. Indira Gandhi was assassinated. With the crash of Air India Boeing 747 'Kamisha', "we suddenly realised that terrorism has reached our doortsep." Following this, the Canadian authorities swung into action.

The spokesman said Sikh radicals did not have Canadian sympathy, unlike Tamils, Nicaraguans and Salvadoreans. Exhibition of joy over Mrs. Gandhi's killing had discredited them," he said

### SIKH MILITANTS IN BRITAIN SHOCKED

Moves for an extradition treaty between India and Britain evoked anger and shock from Sikh militants, but were welcomed by the moderates who believe this will prove to be a deterrent to terrorists operating from this country.

The agreement in principle about such a treaty and other legal measures to clamp down on terrorists is a major outcome of Prime Minister Rajiv Gandhi's two-day visit to London. Mr. Gandhi came here undeterred by the terrorist threats and left them in no doubt about his determination to deprive them of a breeding ground in this country.

### ALL-ALUMINIUM 3-WHEELER CAR

An all-aluminium three-wheeler closed body car, developed by an aluminium producing company in the country, will be ready in a couple of months. The car is being produced in the private sector.

This was disclosed at the first meeting of the high-powered action group on promotion of aluminium in the transport sector held in New Delhi.

The high-powered action group agreed that there was considerable scope for the use of aluminium in the transport sector. It decided to constitute three working groups to identify the fiscal incentives required for the use of aluminium in transport sector, quantify fuel saving when aluminium was used in transport vehicles, and to identify parts and components for all types of vehicles.

The pattern of consumption of aluminium in the country indicated that only 12 per cent was utilised in the transport sector while it was 20 per cent in the United States, 26 per cent in Britain and Japan and 32 per cent in West Germany.

### INDIA PREPARING FOR AMPHIBIOUS WAR

The Indian Army will soon raise a regiment specialising in amphibious warfare and the first Indian officer, a lieutenant colonel from the infantry who will probably head this unit, is undergoing training at the United States Marine Corps Command and Staff College in Quantico, Virginia.

A US marine corps spokesman confirmed that this was the first Indian officer to take the 11-month course at the college which, since its founding in 1920, has graduated 524 officers from 42 foreign countries.

The first indication that the Indian Army was serious about acquiring amphibious war fighting capability came two years ago, when war exercises involving infantry, landing craft, and assault ships

were reportedly conducted in the Andamans.

Because of India's long coast line and far-flung island territories, and its existing amphibious capability, it is only natural, say informed observers, that the Indian Defence Ministry would want to develop an amphibious warfare leadership cadre.

### BLOOD PRESSURE OF MIZOS LOWER

The mean blood pressure of the Mizos has been found to be lower than that of other people, a study says.

This is because Mizos consume the juice of an indigenous herb, called "phuinam", as part of their diet, researchers have reported in a commemorative publication of the Indian Medical Association Academy of Medical Specialities.

Experiments on frogs have shown that the juice definitely reduces the heart beat and force of heart contraction.

### INVENTOR OF RICHTER SCALE DEAD

Charles F. Richter, the pioneering seismologist who helped develop the Richter scale to measure the power of earthquakes, died on 30th September after a long battle with heart disease. He was 85.

Before his death, Mr. Richter had been aware of the giant Mexico city earthquake that killed thousands of people on September 19 and 20.

"Yes, one of the nurses told on Thursday that he had been watching television and listening to the Richter scale ranking of the earthquake", his friend Ms Hewitt said.

The scale he devised is a measure of ground motion as recorded on seismographs. Every increase of one number means a tenfold increase in magnitude. Thus a reading of 7.5 reflects an earthquake 10 times stronger than one of 6.5.



**KUSHANA NUMISMATICS**, by Shri Satya Shrava, M.A., 1985 (Pranava Prakashan, Price Rs. 300/-)

Shri Satya Shrava is author of several books on ancient Indian history, including 'Shaka in India' and is editor of 'Comprehensive History of Vedic Literature' in five volumes. Kushana period has an exceptional importance in the ancient Indian history and culture, inasmuch as the small Kushana kingdom of Bactria developed into a large empire during the days of Kujula Kadphises and his successors. Kanishka was one of the greatest patrons of Buddhism. His empire covered a large part of northern India and extensive region of central Asia. We have ample sources of history of the Kushana period and undoubtedly coins are one of the important sources. It was during this period that Gandharva Art reached its climax.

The author has exhaustively dealt with this subject in 14 chapters and a number of appendices. The work has been enriched by 30 pages of plates of Kushana coins beautifully reproduced. It is a valuable contribution to the study of ancient Indian history.

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**IDEAS FOR A CAUSE**, Lt.-Col. Kul Bhushan (Retd.) of Tourist Camp, New Delhi, has edited and published this booklet of 116 pages. It is a highly commendable contribution, being a collection of ideas and suggestions on various aspects of national importance.

Col. Kul Bhushan retired from the Army about nine years ago and has since achieved enviable success in organising Tourist Camp at New Delhi and export business. Some time back, it occurred to him that a Project should be organised on a national basis to invite bright and original ideas and suggestions from all over India, with a view to solve the national problems, in particular from retired personnel, journalists, academicians and other experts.

The invitations in this behalf were widely advertised through newspapers at a large cost and a sum of rupees one lakh was offered by the sponsor in prizes. The ideas and suggestions were to cover all major activities, like industry, commerce, agriculture, housing, transport, education, tourism, banking, family planning, labour, eradication of corruption, discipline and ethics, youth welfare, etc. Over 8000 ideas and suggestions were received and were thoroughly scrutinized with great care by the sponsor and his associates, the criterion being innovation and practical. An excellent collection has, thus, emerged and has been published in a book form. The suggestions have been made with a view to identify the problems and seek solutions without delay.

The book "Ideas for a Cause", being a collection of selected ideas for taking the country forward, was released by Union Minister Shri Vasant Sathe, at a function held on 29th August 1985 at India International Centre, New Delhi. 50 prizes of Rs. 2,000/- each were also distributed on this occasion. In a thought-provoking speech, Shri Vasant Sathe described the book as a beginning of an "Idea Bank" and emphasised the importance of such projects for national development.

The book (price Rs. 15/-) is available from its publishers—Tourist Camp, Jawaharlal Nehru Marg, New Delhi.

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**MAURITIUS MEN SAT DIN** (मारीशियस में सात दिन). In October 1984, on the occasion of celebration of 150th year of the first arrival of indentured labourers from India in Mauritius, a group of leading Indian citizens had visited Mauritius for over a week under the leadership of Smt. Ram Dulari Sinha, Minister of State for Home Affairs, Government of India. The group activities were carefully organised by Shri Baleshwar Aggar-

wal, General Secretary of Antar-Rashtriya Sahayog Parishad, Bharat (Council for International Cooperation, India). The trip was highly successful and greatly reinforced the intimate friendship already existing between the people of Mauritius and India. Practically, all the members of the group were invited to stay with Mauritius families as guests and were looked after so affectionately.

The Parishad has published a book "Mauritius Men Sat Din" (Seven Days in Mauritius), compiled by Shri Hari Babu Kansal and containing the brief reminiscences of a large number of visitors, including Shri Baleshwar Aggarwal. Prof. Sher Singh, Swami Satya Prakash Saraswati, Dr. Rama Rani Singh, Dr. Prashant Vedalankar, Dr. Rama Nath Tripathi, Shri Vandemataram Ramachandra Rao, and an article on "Abiding Relationship" by His Excellency Shri Anand Priya, the Ambassador. The book also contains the speech of Prime Minister Mr. Aneeroodh Jagannauth on everlasting links, articles by Nirmal Kumar on Indo-Mauritius relationship (1834-1981) and Kumari Ragini Panikkar on Indo-Mauritius relations.

The book was released by Honorable Shri Anil Kumar Singh Gayan, Minister of External Affairs, Tourism and Immigration, Mauritius, at a function organised by the Parishad on 17th August 1985 in Imperial Hotel, New Delhi, under the presidency of Smt. Ram Dulari Sinha.

Mauritius has been aptly described as "Mini-India". It is a small but lovely country, with rich economic resources. The majority of population is of Indian origin. This book will also further reinforce the intimate relations that exist between the two countries. The Parishad and in particular Shri Baleshwar Aggarwal deserve congratulations on the publication of this book.

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## RAJIV GANDHI'S APPROACH PRAISED

Praising Mr. Rajiv Gandhi for his policy to open talks that has led to the Punjab and Assam accords the prestigious American newspaper 'Christian Science Monitor' said in its issue of 20th August, it was a fresh approach that leaders in other troubled areas of the world "would do well to emulate".

Under the heading "Another Success for Rajiv", the Monitor said in its editorial: "Mr. Rajiv Gandhi has taken a second key step forward to ease India's factional and ethnic tensions and strengthen its sense of national identity.

"In the process, India's Prime Minister, in office less than a year, has again demonstrated his willingness to rethink seemingly intractable problems, open dialogue, and after hard bargaining, reach agreements that give promise of providing solutions. It is a fresh approach that leaders in other troubled areas of the world would do well to emulate.

"In the latest instance, Mr. Gandhi has dealt with longstanding religious and ethnic tensions in the mostly Hindu State of Assam. He voided a disputed election, announced that he would protect the identity and heritage of the Assamese, and said he would deport the several hundred thousand immigrants, mainly Muslim, who have arrived, mostly from Bangladesh, since 1971. Still remaining is the considerable challenge of carrying out these plans, especially deportation.

"Last month Mr. Gandhi and Sikh leaders agreed on steps toward solving India's most pressing domestic problem, reaching accommodation with the Sikhs. As with the Assam situation, he listened to grievances and agreed to a compromise that made realistic concessions.

"With these two difficult negotiations behind him, Mr. Gandhi can turn to other matters. One issue that

could particularly use his good offices is the peace talks between ruling Sinhalese and dissenting Tamils in Sri Lanka, the island nation off India's south-east coast, begun after Mr. Gandhi shoved the Sri Lankan Government toward the peace table. The talks now threaten to deadlock. Last week, each side made demands the other was almost sure to reject and in fact did.

"The timing of any Gandhi initiatives is important: a prod now might produce motion on both sides. Ideally, the minority Tamils should be given greater autonomy, especially in northern Sri Lanka, where they predominate. But the Tamils should remain part of the Sri Lankan nation. No independent nation should be carved out of the Island. Settlement of the dispute would greatly benefit the Sri Lankan people, troubled by terrorism and excesses on both sides.

"In addition, success in Sri Lanka would aid Mr. Gandhi. It would continue the strengthening of the Indian nation, defusing regional, religious and ethnic tensions. It would again demonstrate to India's dissenting minorities that their Prime Minister is willing to be accommodating—but not to permit a breakaway from the overall nation. And it would enhance Mr. Gandhi's image as a leader not only willing to tackle difficult problems, but capable of solving them."

## DO NOT BE TOO COMPASSIONATE

By describing the entry of armed forces into the Golden Temple as a catastrophe, Mr. Arjun Singh has made a valiant attempt to strengthen the process of reconciliation in Punjab, even if many may feel that he has gone a little too far. On his part, Mr. Barnala has gone on record to describe Mrs. Gandhi's murder as unfortunate, abandoning at least some of the earlier Akali equivocation. The degree of understanding

that seems to exist between Mr. Arjun Singh and Mr. Barnala suggests that both the Centre and a major section of the Akali Dal are anxious to forget the bitter past and get down to the revival of Punjab's damaged economy. Mr. Rajiv Gandhi has gone out of his way to be accommodating; his clarification regarding the Mathew Commission's terms of reference seems to have allayed Akali misgivings. His financial generosity towards Punjab aroused the envy of other States even before the elections: the political compulsion of ensuring that the Akalis succeed in government may lead to greater munificence in the coming months.

It is, however, to be hoped that relief and optimism over the smooth conduct of the elections, the convincing victory of the party that most people, including Mr. Gandhi, apparently wanted to win, and the remarkably easy triumph of Mr. Barnala in the Akali power struggle, will not make the State and Union Governments unmindful of certain realities. The Punjab Chief Minister could possibly be right in saying that a majority of those officially described as terrorists are merely unemployed youth "driven away from their homes by wrong methods adopted by the previous Government". But even so, what about the minority who are not so innocent? And, how is the differentiation to be made? If some of the 224 NSA detenus, whose release Mr. Barnala ordered last month, are still in jail, it is because they face other criminal charges. But the committee set up to review their cases may well take a lenient view in keeping with the Government's policy of treating them as misguided elements rather than hardened terrorists. Too compassionate a survey may result in some criminals slipping through the net, and this has become a matter of some concern. Even the Punjab unit of the CPI, which took a strong stand against alleged army and police repression, has thought it



necessary to sound a note of caution against any general amnesty. Meanwhile, several bombs have exploded in different parts of the State, banks have been robbed, and a Congress leader had been killed in a typical hit and-run raid. Clearly, it is no time for complacency.

Mr. Barnala has gone to some length to deny reports that extremists and even "wanted" terrorists have again begun to assemble at Gurdwaras, including the Golden

Temple. He has claimed that the SGPC authorities are keeping a close watch. But he must know that Mr. Tohra's organization has not been particularly strict in this respect in the past; it is doubtful if the arms build-up within the Golden Temple during 1983-84 would have been possible without the SGPC's acquiescence. Sensitivity to criticism by the AISSF and the "United" Akali Dal may be a factor behind Mr. Barnala's seeming anxiety to play down the terrorist threat. But the Akalis need to ponder if they

have anything to gain politically by soft-peddling the issue. Many more problems are bound to arise when implementation of the Punjab accord begins early next year, and the extremists are likely to become more strident in their cry of "sell-out". Mr. Barnala would do well to anticipate this by adopting a firm political line against them. The Akalis' massive majority in the Assembly should make this easier.

(Courtesy, *The Statesman*, 21-10-1985)

### Letters to the Editor

#### NEED FOR A JOURNAL LIKE 'ARYAN HERITAGE' WAS OVERDUE

Sir,—I read a few days back a copy of the Monthly Journal of DAVs "Aryan Heritage" from a friend of mine. The contents of the Journal aim at moral and spiritual uplift of the people according to Vedic teachings and ideals.

The need of such a Journal was overdue. I have been very enthusiastic about the magazine and have hoped to widen the scope of dissemination of the publication with friends who are running away from Hindu religion (Vedic Principles) and following other movements like Hare Rama Hare Krishna, Mission Salut Et. Guérison, etc. and it is with that aim that I have decided to get myself enlisted as a subscriber and afterwards persuade other people also to do so.

Royal Road, Anand Bundhun  
Bon Accueil,  
Mauritius.

#### 'ARYAN HERITAGE' IS WORTH READING

Sir—I am writing this letter to ask you more about your much appreciated "Aryan Heritage" Monthly Journal of DAVs) of which I have read a recent copy. It

is indeed a publication which is worth reading.

I would very much like to be a regular subscriber of it. So it would be good if you could send me the magazine on annual subscription by Sea Mail in Indian rupees.

Satya Dev Peerthum

42, Brown Sequare Avenue,  
Vacoas City,  
Mauritius.

#### ARYA SAMAJ CONTRIBUTION IN GIRLS' EDUCATION

Sir,—Kindly refer to the article "Gender Gap in Literacy Widening" by Balaji Pandey, published in the September issue of your esteemed magazine.

It is a very good and informative article and throws lucid light on the position of girls' education in our country. The writer says that the "concern for the promotion of women's education started with the social reformers and Christian missionaries in the 19th century." No doubt, Christian missions did pioneer work in this field, but that was not without any ulterior motive and it has created certain problems of religious-social-political nature in our society. So far as "social reformers" are concerned, I would like to point out the contribution made by Arya Samaj in this field.

It was Swami Dayanand Sara-

swati, illustrious founder of Arya Samaj, who raised his forceful voice against the mischievous and harmful bogey of "स्त्रीशूद्रो नाधीयाताम्" of professional Brahmans of a vested interest. He preached that women must be given a respectable status in the society and for that emphasised the importance of girls' education, with the result that every Arya Samaj in the country had a girls' school (पुत्री पाठशाला) attached to it. Swami Dayanand wanted to see women worshipped in our society, as in olden times—"यत्र नार्यस्तु पूज्यन्ते, रमन्ते तत्र देवताः ।" Arya Samajis used to put the venerable at appellation 'Devi' (देवी) after the names of ladies.

Arya Samaj started not only girls' schools of lower and middle level but also paid due attention to higher education of girls. Kanya Mahavidyalaya of Jalandhar, Kanya Gurukul of Dehradun, Kanya Mahavidyalaya of Baroda are well-known names of all-India reputation in this respect.

We should not forget that mere lip service to women's liberation and arm-chair attempts at equality of women are not enough. We should see that girls are given 'adequate', 'continued' and 'proper' education because they are the real base of any society.

4, Chamelian Road, Delhi-6. Shakuntala Devi



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# ARYAN HERITAGE

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# OISCA INTERNATIONAL

## Organisation of Industrial, Spiritual, Scientific and Cultural Advancement

OISCA-International (Organisation of Industrial, Spiritual, Scientific and Cultural Advancement—International) is a leading charitable institution of Japan. OISCA-International was established in 1961 by Dr. Yonosuke Nakano. One of our esteemed DAVs, Shri Balmukand Wig, was a close associate of Dr. Nakano and is one of OISCA's Founder Members. He has always been taking keen and active interest in this organisation. By the courtesy of Shri Balmukand Wig and Shri D. N. Sinha, President of the Indian Chapter of OISCA-International, the DAV community has developed close and fruitful association with OISCA-International during the last four years. Dr. Miss Yoshiko Y. Nakano, who succeeded her father as Head of the OISCA-International, and its Secretary-General, Mr. Toshiharo Nakano, and other prominent Oiscans had, during the last three years, visited many DAV institutions at New Delhi and Chandigarh. In April 1983, when OISCA-International Academy was founded, in response to warm invitation from OISCA Headquarters the President of the DAV College Trust and Management Society requested its Organising Secretary, Shri Darbari Lal, and Shri Tilak Raj Gupta, Principal of Hans Raj Model School, Punjabi Bagh, New Delhi, to participate in the Function. They visited Japanese schools and other educational institutions and made a useful study of school education in Japan. Oiscans shall be celebrating the Silver Jubilee of OISCA-International in July, 1986.

Annual meetings of the International Board of Directors of OISCA-International were held, along with the celebrations of the Asian Pacific People's Convention for Love Green Campaign and International Youth Year and the International Year of the Forest 1985, from 28th September to 4th October, 1985. The DAVs were represented at the celebrations by Prof. Veda Vyasa, Shri Darbari Lal and Principal Tilak Raj Gupta, who actively participated therein. It was a fascinating experience. They were looked after with great courtesy and affection and returned with great admiration for the well planned and highly successful functions of the Oiscans.

Besides the Headquarters and the Japan branch,

ten branches of OISCA-International—India, Republic of Korea, Malaysia, Palau, Pakistan, Philippines, Sri Lanka, Republic of China (Taiwan), Hong Kong and Bhutan were represented. Eight members of the Diplomatic Corps of Philippines, Papua, New Guinea, Indonesia, Sri Lanka, Fiji, Bangla Desh, Nepal and Thailand also participated.

Dr. Mohammad Sharif, Executive Secretary, International Youth Year Secretariat, United Nations, arrived in Fukuoka on 28th September 1985 and after a courtesy call on the Governor addressed a press conference.

Asian Pacific People's Convention for the Promotion of Love Green Campaign at Fukuoka was held on the 29th September 1985, commemorating the International Youth Year and the International Year of the Forest 1985. Opening ceremony, held at 1 p.m., was most impressive. Opening Address by Mr. M. Kusune, Chairman of the Organising Committee, was followed by greetings by Dr. Yoshiko Y. Nakano, President OISCA-International, and Message to youth by Dr. Mohammad Sharif. Reports from Asian and the Pacific countries of tree planting works and the serious situation of environment in the region, an appeal by Mr. Yoshihiko Mine, a student of Imari High School of Agriculture and Forest, were followed by International Youth Year 1985, Love Green Fukuoka Declaration signed by youth representatives and handed over to Dr. Mohammad Sharif, Executive Secretary of the United Nations/IYY Secretariat. His Excellency Carlos J. Valdes, Ambassador of the Republic of Philippines, Hon'ble Taku Yamazaki, House of Representatives, Deputy Director of Cabinet Secretariat, representing the Government of Japan and the Governor of Fukuoka-Pref, and Mr. S. Nakajima, Chairman of Fukuoka-Pref IYY Promotion Council, addressed the gathering.

The Organising Agency of the function were OISCA International and OISCA Industrial Development Body, with the collaboration of Fukuoka Prefecture Coordinating Council and Organising Committee and supported by International Youth Year's Secretariat, United Nations, Food & Agriculture Organisation, United Nations, Economic & Social Commission for



Asia and the Pacific, United Nations, Ministry of Foreign Affairs, Japan and a large number of other Japanese organisations.

Love Green Fukuoka Declaration was in the following terms :—

"Uncertainty still remains with human beings about their validity to obtain a passport to the 21st century, because God would never agree to issue it unless safety at the destination is guaranteed. Diminishing forests from the face of the Earth are man-made disasters. Greenalization strongly urges us, the citizens of the Earth, to take organised actions of foremost urgency in order for us to ensure a valid passport to the New Century.

"We, the participants of the Asian Pacific People's Convention for Love Green Campaign that is held commemorating the International Youth Year and the International Year of the Forest, do declare to cooperate among ourselves and act more strenuously to promote our united efforts for "love green" and "green for love" in Asia and the Pacific region. We appeal to the people of our region, and of the world too, to participate in plant-more-tree efforts to keep our history survive beyond the Year 2001."

On 30th September 1985, the delegates and other dignitaries arrived at Nagoya. They made a courtesy call on the Governor of Gifu-Pref and on Gifu Nichi-Nichi Shimbun, a dominant daily of Gifu-Pref, Managing Director of which Mr. M. Sugiyama is the Chairman of OISCA Gifu Branch. A welcome dinner was hosted by the Mayor of Kagamihara City.

On 1st October 1985 forenoon, International Workshop Gifu Convention 1985 was held at Kagamihara City Farmers Coop. Head Office, the theme being—"Action towards the 21st Century". The Convention was sponsored by OISCA Gifu Branch.

Prof. Veda Vyasa was elected to the International Board of Directors of the Convention and North-South Workshops for 1985. The Board met on the 2nd and 3rd October, 1985. Principal T.R. Gupta and Shri Darbari Lal attended their meetings as observers in the capacity of delegates from India.

Japan is a very progressive country and is presently a torch-bearer of high technology. It has made extraordinary progress and achieved outstanding results in the field of Agriculture, Industry and Technology. Japanese institutions have now a common goal, namely, "Strive today for tomorrow's progress". According

to "Outlook and Guidelines of Japanese Economy in the 1980s", in the immediate future the progress of technological innovation would centre around electronics, especially in the field of information and communication as well as the formation of a total data communication system. Japanese technology is no longer a matter of improving on the imported know-hows; the country has developed a creative technology of its own. Japanese society is based on vertical policy and perpetual growth is the key-note objective of every Japanese institution. The society is oriented towards achievement through will and hardship and the performance is important at all levels. At the root of Japanese all-round prosperity is its excellent educational system, adopted to develop its human resources and human relationship. All other countries can gain a lot from the Japanese and their institutions. It is good that our imaginative Prime Minister, Shri Rajiv Gandhi, has created a new ministry of Human Resources Development and an experienced person, Shri Narsingh Rao, is heading it.

OISCA Academy, opened in 1983, enrolled the third batch of students in April, 1985. The Academy has 440 students, 337 male and 143 female students, on rolls. The Second Year students participated in field study and cultural exchange programmes in five groups in December, 1984 in the Philippines, Malaysia and Thailand. Eleven male students were sent to the Philippines on 29th June, 1985 for three-month intensive study. Life and activity of the Academy were widely publicised through television, broadcasting and magazines throughout Japan.

It is gratifying to note that our participation in the Convention and other Programmes was not only highly educative and useful for us, but also generated immense goodwill for the DAV Organisation. It has opened new vistas for collaboration between DAV Organisation and OISCA Academy. The participation in the various programmes is also bound to be worthwhile for our future activities. Promotion of understanding between India and Japan through our young generation will go a long way towards peace and security of the vast Asian region and ultimately of the world. Beginning may be a small one. But it has a viable future.

During our various meetings, discussions and deliberations held in Toyota City, Fukuoka and other places with the Secretary-General and Chairman of the OISCA International, we felt that as long as the principle and the philosophy remain the same, its interpretation may be so adjusted as to conform with the culture, tradition and religion of each country. We look forward to close cooperation and collaboration with OISCA Academy and OISCA International in near future. □



# India Wins Friends—And Credibility

By

Shri Inder Jit

INDIA has won several new friends among the top world leaders and greater credibility and influence, thanks to Mr. Rajiv Gandhi's recent two-week visit of six nations. Important links have been forged, fresh meaningful equations struck and old relationships consolidated at CHOGM in Nassau and at the U.N. in New York—as also during the bilateral official visits to Britain, Cuba and the Netherlands. Praise for a Prime Minister tends to be generally misunderstood at any time in a country basically rooted in feudal culture and ethos. Nevertheless, the fact remains that Mr. Rajiv Gandhi made a great impact at Nassau, New York, London, Havana and the Hague, giving me and others accompanying him on the tour a sense of pride in India and its leader. His handsome looks and geniality made him an instant hit. His sincerity and statesmanship easily earned him friends. Indeed, he proved to be at CHOGM what Dr. Shridath Ramphal had predicted earlier in New Delhi: "The star of the show".

Some of the top Commonwealth leaders, whom I had occasion to meet at Nassau, spoke warmly about Mr. Gandhi on their own. Compliments paid by two summiteers deserve to be recalled initially—one from the Canadian Prime Minister, Mr. Brian Mulroney, and the other from the President of Bangladesh, Gen. H.M. Ershad. When I asked Mr. Mulroney about the secret of successfully persuading Mrs. Margaret Thatcher to go along with them on the Accord on South Africa, he replied: "Simple. I was working with your Prime Minister. He is very good. We were bound to succeed." I also spoke to President Ershad after India and Bangladesh had signed the fresh accord on the Ganga waters at Nassau and asked him how he felt. He replied: "Very happy". And then, after a brief pause, he said: "See, my prediction has come true." A little puzzled, I asked: "Which prediction?" He smiled and replied: "Remember, my talk with you the other day at the Secretary-General's reception for meeting friends of the media. I then told you: 'Rajiv Gandhi is a man of vision. He has proved me right with this new agreement.'"

President Fidel Castro went into raptures over Mr. Gandhi after driving him around attractive Havana and spending eight hours together. At a lavish reception, hosted by him in the beautiful air-conditioned reception hall of the Foreign Ministry, Mr. Castro described the

Prime Minister not only as an "excellent person" but also said: "He has an open mind. He is noble, very humble, very honest and very intelligent. He has clarity and talent and human qualities. I knew his grandfather Nehru and his mother Indira Gandhi well. I speak the truth. I never lie."

At New York, the Sri Lankan Prime Minister, Mr. Premadasa, who has been a hawk vis-a-vis India in the past, went on record to say that Mr. Gandhi had made a "big impression" on him and added: "I see a new phase in Sri Lanka's relationship with India."

Unexpected praise also came to Mr. Gandhi from Gen. Zia days after the former had publicly questioned the sincerity of the General's assurance on Pakistan's nuclear programme. Addressing the Press in Cairo on November 5, Pakistan's President described the Prime Minister as a "forthright and honest statesman".

Of great importance was the friendly equation struck between Mr. Gandhi and the Chinese Prime Minister, Mr. Zhao Ziyang, at their hour-long meeting in New York. The meeting was marked by cordiality and candour. Mr. Zhao pleasantly surprised Mr. Gandhi by warmly announcing in so many words: "I bring to you, Mr. Prime Minister, from our Politbureau an important message. The Politbureau looks forward to reviving the old and traditional friendship with India and resolving all outstanding problems between our two countries in a spirit of goodwill and cooperation." Mr. Gandhi appropriately responded and, before long, both agreed to a discussion of the substantive border issue at a high non-official level at a later date in the best pragmatic interest of a settlement. Both recognised that officials had necessarily to function within certain constraints and could not bring about a solution requiring a political decision. (Significantly, President Reagan told Mr. Gandhi in New York that top Chinese leadership had told Vice-President Bush during his visit to Beijing of their keen desire for friendship with India.)

Not only that. Nassau, and more especially the week-end retreat at Lyford Cay, an exclusive millionaire's resort, saw Mr. Gandhi, Mr. Mulroney, Mr. Robert Hawke of Australia, Mr. Robert Mugabe of Zimbabwe, Dr. Kenneth Kaunda of Zambia develop close friendship and a spirit of camaraderie—and informally address each other by their first names. This group not



only played a crucial role in successfully corralling Mrs. Margaret Thatcher on South Africa but also laid the foundations for closer cooperation in the future on crucial global issues concerning both disarmament and economic order as "a ginger group". In fact, Mr. Gandhi told me on the flight back from Moscow that he looks forward to building "a closer working relationship with both Brian Mulroney and Bob Hawke—as also with the other leaders." Mr. Gandhi accepted at Nassau Mr. Hawke's invitation to visit Australia some time in February. Importantly, Mr. Gandhi also told me that his meeting with the Chinese Prime Minister was "most positive" among his many meetings in New York.

Some of Mr. Gandhi's critics have accused him of pursuing global fame and ignoring basic issues. The truth, however, is that encomiums came his way on the tour because he did not subordinate fundamental issues and spoke without fear or favour. At CHOGM's inaugural function, he spoke briefly but went straight to the heart of the matter: "We have today three principal concerns—the challenge of world poverty, the avoidance of nuclear war, and the elimination of racialism." He then concentrated on apartheid and said: "Let not the Commonwealth be charged with cowardice in action and bravery in words. The Nassau CHOGM must demand comprehensive and mandatory sanctions. The question cannot be deferred." Mr. Gandhi's speech set the tone—and the goal. At Lyford Cay, which incidentally provided the backdrop for some scenes of the James Bond film, *Thunderball*, Mr. Gandhi went into quiet action and, together with Mr. Mulroney, Mr. Hawke, Mr. Mugabe and Dr. Kaunda, eventually corralled Mrs. Thatcher. Mr. Gandhi's Villa 18 became the centre of activity during the retreat. Callers included none other than Mrs. Thatcher herself.

Britain's Iron Lady put up a hard fight. Eventually, she yielded as she faced total isolation when Swaziland, a known supporter, kept discreetly "mum" and Singapore's Mr. Lee Kuan Yew forcefully told Mrs. Thatcher: "This cannot go on. This cannot go on." Curiously, some in India have chosen to accept Mrs. Thatcher's claim that she had yielded only "just a wee bit". They ignore overwhelming reality, as summed up by New Zealand's Prime Minister, Mr. David Lange, who said: "Mrs. Thatcher has made significant concessions." True, the Accord does not use the word sanctions. But, as Mr. Lange put it brilliantly: "One man's sanctions are another woman's signals, or, if you like, measures." The truth is Mrs. Thatcher was forced to start going down a road on the South African issue which she would not have considered going a few months ago. Undoubtedly, the series of measures which are proposed to be taken, if no progress is made in six months, are voluntary. Nevertheless, one fact stands out. Mrs. Thatcher has put Britain's name to it. This, as a leading British commentator remarked at Nassau, is a "psychological breakthrough".

Mr. Gandhi seems determined to see India do its best to pull the world back from the brink of economic disorder and nuclear disaster. Great urgency was lent to his efforts and those of the other Commonwealth lea-

ders at Nassau by the thought-provoking report on the global scene by Mr. Ramphal, entitled: "A Testing Time". Sub-Saharan African countries, according to the report, are likely to be paying the IMF one billion dollars more than they receive in the next three years. Mr. Robert McNamara, former World Bank chief, has since warned that the international community must prepare itself for "a scenario of suffering, starvation and economic collapse in Africa, beyond anything we have seen thus far, if urgent steps are not taken to stem the danger." Mr. Gandhi appears clear about what India needs to do to secure results. New Delhi has already taken the initiative to form a six-nation group comprising Argentina, Mexico, Greece, Tanzania, Sweden and India to persuade the super powers to cry a halt to the insane arms race. Now he proposes to try and enlarge the area of active cooperation and form an effective ginger group of middle powers.

Happily, some other powers are also willing to join Mr. Gandhi in his crusade. New Zealand and the Netherlands are two cases in point. Importantly, many of the nations today are represented by the new generation, which has an open mind and is unencumbered by ideological baggage and other hang-ups. India is not the only country with a young Prime Minister as the visit both to Nassau and New York showed. If Mr. Gandhi is 41, Mr. Mulroney is 46, Mr. David Lange of New Zealand 43, Maj. Gen. Ibrahim Babangida of Nigeria 44, and Fl.-Lt. Jerry Rawlings of Ghana 38. France, which was conspicuous by its absence from President Reagan's recent summit consultations in New York with the "big economic seven", has in Mr. L. Fabius a Prime Minister who is barely 40. Mr. Hawke of Australia is no doubt 54. Gen. Ershad is 55. Both Mr. Mugabe and Dr. Kaunda are 60. But they are young in spirit and have the required zest to fight for their convictions. Mr. Gandhi's forthcoming visit to Japan is part of the same exercise—to persuade Mr. Nakasone to extend his country's powerful support for a North-South dialogue and a new international economic order.

Finally, two things stand out. First, Mr. Gandhi's debut in multilateral diplomacy turned out to be a personal triumph. Second, India is now seen not only as the world's largest democracy but also the most vibrant. There was admiration everywhere for the maturity with which India faced the crisis posed by Indira Gandhi's assassination—and the dynamism and statesmanship with which Mr. Gandhi resolved the Punjab and Assam problems and is now giving a new thrust to the country's economy. Bouquets especially came from members of the Commonwealth Press Union, attending their biennial conference at Nassau, led by Lord Rothermere of the Daily Mail group and Sir Edward Pickering of The Times, London. India's image also soared by the rebuff given by Punjab to terrorism in the elections. Both Britain and Canada responded more than ever before to India's demand for firmer action against terrorists—during Mr. Gandhi's visit to London and later in his talks with Mr. Mulroney. Much in regard to the global issues will now depend upon the follow-up action. All in all, the visit was timely—and fruitful.



# DR. JAGDISH CHANDRA BOSE

## A Scientist and a Mystic of International Fame

By

Shri Rumma Shyam Sunder

IN the closing years of the last century, a great Indian scientist astonished the world by his new discoveries. He paved the way for modern wireless telegraphy and radio receivers. He also proved that inanimate plants and metals too have life. His discoveries were such as they looked like fairy-tales.

This great Indian was none else than Dr. Jagdish Chandra Bose, whose 127th birth anniversary falls on 30th November, 1985. People were so impressed by his epochmaking discoveries that they conferred on him the highest honours. King George V conferred Knighthood on him—the highest British honour. In one of the Bose's lectures before the distinguished gathering in England, the celebrated Einstein was so thrilled that he suggested setting up of a statue in Bose's honour in the Capital of the League of Nations. The reasons: Bose proved for the first time that not only metals had feelings, but also plants had emotions and that everything lived and died. Hard on its heels emerged a delicate instrument called 'crescograph' for measuring the pulse of plants, followed by his invention of 'galvanometer' for testing fatigue in metals. More importantly, he proved that, not unlike animals, metals could be killed by poison.

Born on November 30, 1858, even as a boy he showed a rare aptitude for invention and love of nature. His father, discerning his ward's tastes and temperament, provided all facilities to his fledgling son and later on sent him to England for higher studies in science. After completing

a brilliant academic career in London, Bose returned to Calcutta and was appointed as Professor of Physics when he was barely 25.

Bose had always been an ardent student of science. But unlike others of his ilk, he was a true *karma-yogi*. To work hard, without waiting for the fruit, was his watchword. Yet, the fruit did not elude him for long; it came to him rich and fast. The first was the publication of his theory on the Determination of Indices of Electrical Refraction, followed by his learned dissertation on the nature of electrical waves, the last one presented before the Royal Society of London. Then he toured America and met scientists in New York, Harvard, Columbia and Chicago, where he was presented with eloquent addresses.

Back in India, he worked single-handedly and ceaselessly for about three decades. It is during this period that he invented many a delicate instrument that brought him recognition. All these complicated machines were perfected in India which catapulted the country to the pinnacle of its glory. To the same period belongs the setting up of the Basu Vigyan Mandir at Calcutta to which he made a contribution of Rs. 5 lakh from his own earnings.

Now to commemorate his singular achievements as also his latest triumphal tour of Europe, a gala function was arranged at Calcutta, in which many intellectuals from India and abroad participated. But the pioneering spirit behind this was Guru Rabindara Nath Tagore who

inaugurated the function with his famous song which subsequently became the National Anthem. Presenting an address in verse, the Guru paid rich and glowing tributes to Dr. Bose whose scientific researches have virtually opened up magic casements of the highest importance.

His peerless achievements notwithstanding, Dr. Jagdish Chandra Bose was a mystic, a great patriot and an admirer of the Indian culture and heritage. He had a special liking for Bande Mataram, which sent him into a reverential trance. Further, at the behest of Sister Nivedita, he deputed a team of artisans to renovate the famous, but dilapidated, cave-temples of Ajanta and Elora. Alongwith her, he visited many holy places of pilgrimage, including Kedarnath and Badrinath. He also passed many happy days at Swami Vivekananda's Ashram, nestling in the lap of snow-capped and undulating Himalayas.

As a great scientist, Dr. Bose lived the life of a recluse, donating huge sums from his personal earnings for noble causes. Even in his last testament, he bequeathed Rs. 15 lakh for educational, social and humanitarian causes, while a sum of Rs. 1 lakh was earmarked for the proposed memorial for Sister Nivedita.

It was at the ripe age of 79 that he breathed his last. With his demise disappeared from the Indian firmament one of the brightest stars that had illuminated the whole world for so long.

(Courtesy, *The Hindustan Times*, 25-11-1985)

*Aryan Heritage, November 1985*



# Education And Human Values

By

Dr. D. S. Kothari

SCIENCE and technology are exploding, but wisdom is imploding. It is shrinking. Knowledge is expanding and human personality shrinking. Because of the explosion of knowledge and implosion of wisdom, we find various kinds of grave aberrations, imbalances, calamities. There is explosion of violence in diverse forms. Greed, hatred and delusion form a rapidly rising spiral: the GHD spiral. So, on the one hand, we have the exponentially rising, growing spiral of Science, Technology and Productivity—the STP spiral. We have, on the other hand, the GHD spiral. Globally speaking, the military expenditure every minute is more than a million dollars (Rupees One Crore) to fuel the Greed-Hatred-Delusion spiral. Every minute, more than a million dollars are spent to make the world a worse place than what it was a minute before—less security and not more. That is the tragedy of the human situation. More than half the total number of scientists and engineers are working on weapons of destruction to make the world worse, and not better. The increase in the power of weapons of destruction and their accessibility has been unbelievably large. But how tragic—tragic beyond words—is the situation when we come to think of “weapons” of self-control, and training in self-discipline. Where is the salvation? In all probability, it lies in good education, in good science—I mean science used to human ends.

It salvation lies through education, how important it is that it is a “good education”, because today’s world situation is, to no small extent, a result of “bad education”, education divorced from values, from character-building. I have been speaking repeatedly of the desperate need for interaction between science and values. What is the meaning and purpose of linking knowledge and values? It is basically character-building—an endeavour to promote morality in our action

individually, collectively and globally. In Einstein’s inspiring words (November 1950):

“The most important human endeavour is the striving for morality in our actions. Our inner balance and even our very existence depends on it. Only morality in our actions can give beauty and dignity to life.

“To make this a living force and bring it to clear consciousness is perhaps the foremost task of education. The foundation of morality should not be made dependent on myth nor tied to any authority lest doubt about the myth or about the legitimacy of the authority imperil the foundation of sound judgement and action.”

In the “Story of My Experiments with Truth”, Gandhi has devoted four short chapters to his experiences and experiments as teacher at his Tolstoy Farm School in South Africa.

“I regard character building as the proper foundation for their education and, if the foundation was firmly laid, I was sure that the children could learn all the other things themselves or with the assistance of friends.... As I came in closer contact with them, I saw that it was not through books that one could impart training of the spirit. Just as physical exercise and intelligence through intellectual exercise, even so the training of the spirit was possible only through the exercise of the spirit. And the exercise of spirit entirely depended on the life and character of the teacher. I saw, therefore, that I must be an eternal object-lesson to the boys and girls living with me. They thus became my teachers”.

(Courtesy, *Naya Shikshak*, September, 1985; an extract from Dr. Kothari’s article.)



# Environment Tells On Old Age

**T**HE number of elderly people is now growing at a very rapid pace all over the world. Life expectancy, on account of great medical advances and control of infectious diseases, of a human being has increased a great deal in the current century and it is estimated that by 2033 A.D. the proportion of people of over 65 years in India will nearly have doubled from present 11.3 per cent to 21.5 per cent. During the 1980's itself, there is estimated an over-all 15 per cent increase in our 65 to 74 years old population and a 33 per cent increase in the 75 years and over age group.

It is, however, nowhere defined as what exactly is old age. Traditional Hebrew writers had fixed the utmost span of robust human life at "three score years and ten", but now a normal span of life is said to refer to the optimum possible under well-fed conditions which should be the number of years it takes to mature multiplied by five. As such, a majority of people mature at the age between 18 and 22 years, thus the normal span of life should work out at about one hundred years, which is our Vedic span of normal life expectancy. Even in India and other developing countries now the sight of vigorous people in their eighth or ninth decade is no longer unusual. Our society now is experiencing the "first generation of the full-timers" and we are now becoming a "rectangular society" in which all individuals, unless they are struck with accidents or incurable diseases like cancer, survive to advanced ages and then succumb rather abruptly over a narrow age range centering about 85 years. So people, all over, now need to learn to contend with being aged as they once had to learn how to be adult.

There is no law that propels elderly people of the age of 60 years or above into decline. Not only people now are living longer, but they are also staying active longer. The worst enemy of the aged people in India or any other poor country is

not nature but the myths and prejudices about growing old. It is said that people become 'old' because the world tells them that they are 'old', although it may be in defiance of their own experience. And after retirement people feel that they have abruptly become 'second-class' citizens.

It is of course a wrong policy on the part of the Government that administrators are compulsorily made to retire at the age of 58 years when they are fully mature in wisdom and skill and in possession of good health, both physical and mental. People in Japan, on the contrary, retire much later and there is a reserved quota of jobs in Japanese industry for elderly people.

Retirement should be considered as the time of greatest personal liberation, a time for the mind and spirit to flourish. After retirement, one can reach out to new ideas and new ways of thinking. It should be considered as an opportunity for self-development. One should not simply retire from something but he or she should have something to retire to.

Researchers now, especially in advanced western countries, have begun to sort out the differences between aging and illness, between the natural slowing of body functions, and the effects of diseases like atherosclerosis and senile dementia. People there are recognising that the aging process, at least partly, is a residue of immemorial myths and social prejudices. Psychiatrists are now finding that the mental fussiness, that is all too quickly taken for senility in older people, may be only a symptom of late-life depression which can be treated by psychotherapy much as it is in younger patients. Small memory lapses in old age are not necessarily a sign of any intellectual deterioration.

It is necessary that one should adopt positive attitude towards growing old. One should not only grow old gracefully but also gratefully, and one should adopt health habits which will go a long way to maxi-

mise one's chances of being physically comfortable throughout later life. No doubt, there are some unalterable bio-markers of aging such as a person's hair thin, the body loses its elasticity, hearing fades in certain frequencies and the lens of the eye grows more opaque. Sensory organs, as they grow old, may decline but researchers have now found that these changes stem from a process of organ depletion which begins even before the age of 30. The cognitive powers of a human brain increase with age and experience. And it is all a matter of life style

A person's health, disposition and behaviour are all influenced by his or her environment which includes factors like climate, cultural, family and social circumstances. The good health of a person is maintained in direct ratio to the degree he or she draws upon his or her expanding natural environment in a balanced way. An individual should also try to create his or her proper environment and the problems of the aged should be solved through their integration with the family and society rather than sending them to segregated "old age homes".

A balanced diet is also important for the aged. Similarly, 'food for the mind' is as important as 'food for the belly'. Some people say that as one grows old, he or she should give up things. But it is actually the other way round; one gets old because he or she gives up things. We should remember that although years may wrinkle the skin but to give up enthusiasm will wrinkle the soul too.

Living is a process that does not stop just because parts of the body do. It is necessary, therefore, that one should ensure that although he or she may grow old but he or she should feel "younger".

The United Nations have declared the current year 1985 as the "International Youth Year", and our motto should be: "Stay young till you die, because man's mind knows no age".



# Reminiscences of an Eminent Aryan Scholar

## SCAETTED FLOWRES OF LIFE

### (Some Sweet and Bitter Memories)

*(Continued from the previous issue of October 1985)*

After the meeting, we reached the residence where Mahatmaji was to rest. Others of the party did full justice to what was provided for them—tea, biscuits, and sweets, but Mahatmaji took only one cup of hot water, mixing a pinch of salt in it. It was my first occasion when I was with Mahatmaji face to face and had a talk with him. What we talked, I do not remember, but one thing I do remember. I asked Mahatmaji if Pandit Madan Mohan Malaviya was with him in this movement? He replied: He is a quandrum. I did not know the meaning of the word 'quandrum', but later I came to know that he meant an enigma, that is, he was unpredictable.

Though my headquarters were at Bangalore and my centre of activity was there only, yet on occasions I used to visit Mysore also. Once I was going to Mysore through Hasan Taluka, where the local people arranged for my lecture. The subject was: The Living Religion. During these days Congress agitation was at its height. Somebody took the printed notice, announcing the lecture, to the District Magistrate and he, presuming that it was a political lecture, issued a notice against me that I should leave the station immediately. It made me laugh. How could living religion be political? I could not meet the Magistrate to explain to him that my lecture was on the principles of the Aryasamaj, which was a social organisation. However, a local correspondent flashed the news in papers, stating Prof. Satyavrata gagged. When I reached Mysore, I was surrounded by inquisitive enquirers, anxious to know what had happened. After hearing my explanation, everybody laughed at the stupidity of the Magistrate.

We had rented a flat at Mysore, where Swami and myself used to stay during our visit to the city. Our dining arrangement was at a gentleman's house, whose name was Sukhanand. He was a North-Indian but had settled down in Bangalore, dealing in jewellery business. Most probably, it was a money-lender's business. He had two wives, both sisters and both belonging to Karnataka. They had no child. The name of the elder wife was Ramabai and the younger one was Tarabai. Ramabai being elder lived in fashion and kept sitting in an arm-chair, while Tarabai being younger

had to look after the kitchen and other house-hold work. One day Ramabai broached the subject to Swamiji and said that she wanted to adopt a child whom she could bring up and educate. Swamiji spoke about the matter to me. I said: I have got a younger brother, why not adopt him? We were a poor family and I thought this was a right occasion to get the youngest educated through this lady. I said about Rs. 250/- would have to be sent to send somebody to the village to bring the boy. She gave Rs. 250/- and I sent the money to Somadatta, younger one, to go to the village to bring Brahmadata whom I proposed to be adopted for education. Somadatta brought Brahmadata who was 6-7 years old, but in the meantime my sister Savitri's marriage was announced to take place during these very days and so all of us had to go to Sowaddi, our native place. Brahmadata also had to go with us and he never returned to Bangalore. There was another reason also why I changed my mind to bring him to Bangalore. The lady of Mysore showered so much love on him that he became out of control. I felt that he was being spoiled. One day, when I reprimanded him for something, he spat on my face. I gave him a slap and decided that that lady will spoil him if he was allowed to stay with her any longer. After the celebration of marriage of my sister Savitri, I returned to Bangalore. Those were the days when my younger brother Somadatta was establishing himself in business in Bombay. My elder brother was working in a post office at Mussoorie. For some private reasons he had to resign from this post and straightaway he came to Bangalore to meet me.

#### 6. FROM BANGALORE TO GURUKULA

When my brother Dharmadata came to me at Bangalore, we used to discuss my future course of life. A couple of days had not gone by when a letter came from Gurukula, written by Prof. Ramdevaji. He had written that the Arya Pratinidhi Sabha, Punjab, was formulating a scheme of founding a society named 'Dayanand Seva Sadan' on the pattern of Servants of India Society of Poona and he wished that I should become a member of it. The object of this society was to make those people as members whom they thought



They would devote all their life to the propagation of principles of Aryasamaj. It was not salary-oriented, but was service-oriented society. My brother said : Do you think it is advisable to spend your life so far away from your kith and kin, staying in the South? This does not seem proper. I also felt the same way. Though I kept myself busy in various activities yet often the question arose in my mind : How long shall I spend my days in this manner, far away from my people? Prof. Ramdeva wanted me to work as lecturer in Gurukula as a Life Member of Dayanand Seva Sadan. I accepted this proposal in 1923 and left Bangalore for Gurukula, to be a Life Member of Dayanand Seva Sadan. At that time, there were only six members of the Sadan—Prof. Ramdeva, Pt. Chamupati, Pt. Buddhadeva, Dr. Radhakrishna, Pt. Gyanchand and myself. At present, 4 have died and Pt. Gyanchand and myself are alive. Thus, after spending a couple of years, my new life started in the service of the Gurukula. The period of service of members of Dayanand Seva Sadan was fixed for 20 years, including furlough of 2 years. If single, they had to be paid Rs. 75 a month; if married, Rs. 100/- a month with free residence.

After joining Gurukula I was appointed Professor of Arya Siddhanta. I had interest in every subject, and so if there was a subject for which the teacher was not available, I would be asked to teach the subject which I successfully did after studying myself. As a teacher of Arya Siddhanta I taught Flint's Theism, and his other book Anti-Theistic Theories. I took Veda classes and taught selected mantras from the Vedas. I taught English, I taught eastern and western Philosophy. During the course of my life in Gurukula, I started writing articles in reputed Hindi magazines—like Sudha, Madhuri, Chand, etc. I also wrote in daily papers like Abhyudaya, etc. I was supposed to be an all-rounder. I was a bachelor and was made Superintendent of the Ashram. I used to make students get up at 4 A.M. and, since then, this time has got so much into my nerves system that I cannot sleep after 4 A.M. In old age one suffers from lack of sleep, but even now I wish to sleep upto 4 A.M. It keeps me disturbed all the day if I cannot sleep upto 4 A.M. In old age, sleep has become my weakest point.

During these days I had often to go on tours to attend Aryasamaj functions and to deliver lectures there. There was always a demand of Gurukula professors at these functions. I alone had to bear this burden. I used to catch the Saturday night train, reach the city next morning, deliver a lecture and return by the night train to the Gurukula to take my class in time. We never thought of daily allowances and other items of expenditure. The atmosphere of the Gurukula was such that we never thought of increment, grade and such other things which have become economic order of the teaching profession. One retired at the salary at which he was appointed. Most probably, this was due to the fact that then things were cheap and one never felt the need of increments, grades and allowances, etc.

Besides being a Professor, Upadeshak and Ashram Superintendent, I was given the duty of the Registrar also. My assistant was one Mr. Ram Rakha. He was a spiritual man. He was the disciple of Swami Siyaram. Swami Siyaram was once a professor of mathematics in the Gurukula. He took to Sanyas and became a renowned Yogi. He used to make queer sort of Yogic experiments. Sometimes he used to live on husk (Bhoosa) only, sometimes on kerosene oil; but his main teaching was Behaviour. Man's behaviour with his fellow men should be based on truth and honesty. This was the essence of his teachings.

I used to go on deputation for collection of funds for the Gurukula. In a way, I was to be an assistant to Prof. Ramdevaji. In 1924, Prof. Ramdevaji and myself went to East Africa for collection of funds. During this period the Ganges overflowed and all the Gurukula buildings were washed away. Prof. Ramdevaji stayed back but I returned within two months. My brothers had at this time established themselves as prominent traders in electric goods line. They came to receive me and conveyed the news of Gurukula being overflowed by the Ganges. They conveyed the impression to me that the Gurukula was no more there. I telegraphed to the Gurukula, asking whether I should come or not. I was informed telegraphically that all was well and that I should come. Thus I returned from East Africa to Gurukula and joined my duty.

## 7. MARRIAGE AND LIFE THEREAFTER

There was nobody in my family who could take interest in my marriage. Once Pandit Bishambharnathji introduced me to a party whose daughter was of marriageable age. I was 28 years old at that time, but I had never thought of marriage. At another time, when Prof. Ramdeva returned from the anniversary of Aryasamaj Bijnor, he broached the topic of marriage to me. He said that at Bijnor there was an educated family whose daughter was of marriageable age and was studying in B.A. at Allahabad University. The father of the girl was Pandit Jainarain Shukla and they wished to consider me as a possible candidate. Those were days when high education of girls was seldom thought of. I argued within myself : Why should a girl of such high education prefer me when better candidates were available? But, however, the proposal started being considered. The name of the girl was Chandravati Shukla. Girl's father's letters started coming in. In reply, I said that unless there was willing acceptance on behalf of the girl the matter should not be proceeded with. When the negotiations were going on we were in the midst of Mathura Centenary. Lacs upon lacs of Aryasamajists had to gather there to pay respects to the founder of the Aryasamaj. It was decided that Chandravati and myself should see and meet each other if the negotiations had to proceed further. Both of us met on this occasion, and without arriving at a decision our correspondence started. But, ultimately,



the father of the girl, Pt. Jainarain Shukla, wrote to me that the girl gave preference to the completion of her education in comparison to marriage, and thus the correspondence also ended. In course of time, when the girl passed her B.A. examination, Pt. Jainarainji again started writing letters. I informed my mother and brothers of the whole matter. Pt. Jainarain was a Kanyakubj Brahman being Shukla and we were Saraswat Brahmans. Our Biradari people said that this marriage cannot take place because they thought that Shukla Brahmans were inferior to Saraswat Brahmans. This struggle continued for some time, but ultimately the marriage took place on 15th of June, 1926.

This marriage created a furore in Kanyakubj community. This side, the Saraswats, called themselves superior; on the other side, the Kanyakubjas called themselves superior. The families of both of us belonged to the Aryasamaj and the Congress and so none of us bothered for this verbal controversy. There was no give and take. Every saree was of Khaddar and both sides were dressed in Khaddar. After the marriage, Chandravati expressed her wish that she wished to join M.A. classes of English at Allahabad University. I immediately sent her to Allahabad for the purpose and she returned after two years, obtaining the degree of M.A. in English. When she returned home, the Congress agitation was at its height. We both plunged in the struggle. In December 1929, the Congress Session was held at Lahore. Congress had declared that if by 12 in the night, British Government granted Dominion Status to the country, then this will be accepted, but if no such message was received by them, then Congress will declare Complete Independence as its objective. We waited till 12 O'clock in the night, but as there was no expected message from White Hall, so exactly when the clock struck 12, Complete Independence was declared as the objective of the Congress agitation. Pandit Jawaharlal was the President of the session. Myself and my wife, both of us had attended this session. As we returned from Lahore, we started organising programmes for agitation. We used to sit dharna at liquor-shops, and at shops selling foreign cloth. All the shops selling foreign cloth were boycotted. We hired a wagon in which all the ladies of the Gurukula used to sit and go to Hardwar for delivering lectures and raising slogans to boycott the British goods, particularly British cloth, and used to return late in the night. The agitation grew from day to day. Both of us were neck-deep in the agitation. These days centre of our activity was Roorkee. Our volunteers used to go from village to village, spreading our message. One day, we chalked out a plan of holding a big political Conference at Roorkee. More than 10,000 villagers took part. They came from every village. Temperamentally they were violent, with the result that there was lathi-charging and firing on both sides. We had made Satyadeva Bhardwaj as the Dalapati of this Conference. After graduation, he settled down in Nairobi, East Africa and is doing a flourishing textile business there. He has earned crores and contributes liberally to all sorts of religious organisations. Like Roorkee, we had

established one centre at Narsen. When I became a Member of Parliament, I used to pass in my car through Narsen. Once I tried to contact the persons running an agricultural college in the name of Gurukula there, but I was sorry to see that none recognised me though I was the founder of Narsen Gurukula. On account of Roorkee Conference, where firing took place, there was a warrant for my arrest. I was arrested in my house at Gurukula on 3.11.1930. The warrant was issued by Saharanpur Magistrate, Mr. C. D. Jayal. It was a twist of destiny that years later Mr. C. D. Jayal's daughter Usha married my son Vijay Lakhnupal. First I was put up in Saharanpur jail. Then I was transferred to Shahjahanpur jail. My jail companions at Shahjahanpur jail were Dr. Jawaharlal Rastogi, Shri Algurai Shastri, one Mr. Jauhari and some others.

In the intervening period, there came Gandhi-Irwin Pact by which all of us were released, though this Pact had a short-lived life. The Pact broke down and we had to face a prolonged struggle for freedom. This time my wife was arrested. It happened like this. We were sitting in our house when a messenger from Agra Congress Committee, who names himself now as Narayan-Priya, came and delivered a message. This gentleman is now working in Aryamitra Press at Lucknow. He said that U. P. C. C. has been declared as an unlawful organisation by the Government, the members of U. P. C. C. have decided that they will declare Chandravati Lakhnupal as the President of U.P.C.C. and do satyagraha where Mrs. Chandravati would be arrested and it would be a women's contribution to the Swarajya struggle. The procession had to take place the next day. There was not even a single day to be lost. Chandravati was waiting for such an opportunity. She atonce prepared herself to accompany him by the night train. Next day, the papers announced her arrest while leading a procession of Congress workers belonging to U. P. C. C. which was declared an unlawful body. This happened on 20th June, 1932. She was placed in C class, but after the intervention of Minister C. V. Chintamani her class was changed to A class and she was transferred to Lucknow to be put in the barrack where Shrimati Vijay Laxmi Pandit, Shrimati Shanti Devi, wife of Shri Jugal Kishore, General Secretary of A. I. C. C., Shrimati Prabhavati, wife of Shri Jai Prakash Narain, and other well-known ladies were lodged. Her sentence was for one year. It is a matter of surprise to me that the day she returned to Gurukula I received a telegram from Sowaddi that mother was seriously ill and that I should rush there atonce. The same night we took the train for Ludhiana and within two hours of our reaching there, mother breathed her last.

When we returned to Hardwar and were settling down, my father-in-law came with a proposal that Chandravati should approach the Principal of Training College at Banaras to seek his support for the admission of my brother-in-law Shanti Swarup, who had just passed his B. A., into the Training College. As it was difficult to get admission in Training Colleges,



hence Chandravati's support was sought. She went to Banaras and met the Principal, Shri Lajja Shankar Jha. He replied that he would admit her but not the brother whose marks were below the required ones. I said : Alright, you get the admission. She got the admission in the Training College at Banaras and after a study of one year, wrote a book on Shiksha Manovigyan (Educational Psychology), which won her the coveted Mangalprasad Prize of Rs. 1200/- from the Hindi Sahitya Sammelan. Previous to this year, she had won Saksaria Prize of Hindi Sahitya Sammelan on her book 'Striyon Ki Sthiti' (Position of Women). Shiksha Manovigyan became so much popular that it was prescribed as a text book in many training colleges. Principal Lajja Shankar Jha wrote about this book that Chandravati by writing this book had, like the disciple of Vartantu, presented a Dakshina of 14 crores to her Training College.

## 8. AS VICE-CHANCELLOR OF GURUKULA

1935 has been a memorable year in our family's life. Vijay Lakhanpal, my only son, was born on 15th February, 1935 (8.37 p.m. railway time) at Khar (Bombay) in Ajantiya Nursing Home. His weight at birth was 6½ lbs. It so happened that on 16th February, 1935, due to electric fuse, my brother's shop Sharma Trading Co. caught fire, which was regarded as a bad omen, but which actually turned into good omen as it was heavily insured and after renovation the size of the shop became double its former size. On 22nd March, 1935, we received a letter from Principal Lajja Shankar Jha, offering professorship in Educational Psychology to Chandravati Lakhanpal. In April 1935, Chandravati was presented with Mangalprasad Prize by All India Hindi Sahitya Sammelan at Indore under the presidency of Mahatma Gandhi. Vijay was a cradle babe at that time and so she was accompanied by her sister-in-law Shrimati Sushila Lakhanpal to Indore to look after the baby. Sushila Lakhanpal and Chandravati Lakhanpal have been very close to each other during their life time. On 23rd June, 1935, I received a telegram from the Managing Committee of the Gurukula that I was appointed Mukhyadhishtata (Vice-Chancellor) of Gurukula. So, after a sojourn in Bombay for a couple of months, I returned to Gurukula with family in the capacity of its main functionary.

After taking over charge of the Gurukula, I applied myself to formulating schemes for its development. Till this time, Gurukula depended for its maintenance on public subscriptions. Public subscriptions had by this time dwindled down. My first project was the expansion of Gurukula Pharmacy, and the other was planting on a large scale of mango trees in vacant land belonging to Gurukula. For expansion of Pharmacy, advertisement was necessary and for advertisement a press was also equally necessary. Due to the Ganges floods in 1924, the Press of Gurukula was almost destroyed. It was necessary for me to organise the Press so that I could advertise the Pharmacy products to such a wide circle as possible. To make the Press stand on its own legs, I

started a weekly paper known as 'Gurukula'. It was compulsory for every guardian to become its subscriber as we used to give Gurukula news in this paper. Some work also came from outside. During these days all post offices had issued directories of the prominent citizens of their towns. We purchased these directories and asked students to write addresses from the directories. Every student was paid according to the number of addresses he wrote. Thus, we got lacs of addresses of prominent citizens of the country. These addresses were for the 'Gurukula' weekly paper in which we advertised all Ayurvedic medicines which we manufactured. At the time of Diwali, we posted these advertisements through the Gurukula post office. As a registered and licensed newspaper, the postage rate was very much less, hence the extra expense we incurred was debited to the Pharmacy and the paper became self-sufficient, and as the Press got work the Press also became self-sufficient. After the posting of this heavy advertisement, orders began pouring in. So heavy was the demand of Ayurvedic medicines prepared by the Gurukula that the Gurukula Ayurvedic Pharmacy became a regular flourishing business from which we could meet the expenses of the Gurukula, of the Press, as well as of the weekly paper. The object of the expansion of Pharmacy was not only to create a source of income for the Gurukula but also to make provision for the Snatakas of Gurukula by appointing them as dealers of the Pharmacy and thus to create a source of income to them. I am very glad to notice that this scheme is running successfully, the income of the Pharmacy is increasing and many graduates of the Gurukula have thus found employment.

My second project was that of growing mango trees all over the land which was lying vacant. Behind the professor quarters and before the Jagjitpur village, there is a small canal. Adjacent to this small canal, upto the professor quarters, there was a big chunk of land. According to my project, this land was to be purchased and mango trees planted thereon. A couple of years after, these trees were expected to yield enormous wealth which could be utilised for the development of the Gurukula. I could not successfully carry out this project. However, whatever part of the project was carried out, it started yielding us Rs. 25,000/- per annum. I do not know what the position is now. While planting trees, I may mention that once Dr. Dharmavir, who was a leading physician of Lahore and had married an English lady and spent most of his time in England, came to Gurukula and advised me to plant as many Eucalyptus trees as possible, for these prevented malaria. They were planted by me, for prevention of malaria, practically around every building, but after 40-50 years they became so big and bulky that each tree was sold by the management for Rs. 2000 to Rs. 3000. The present management has also planted thousands upon thousands of Eucalyptus trees and it is hoped that after some time these trees will yield a handsome income to the Gurukula.

It will not be out of place now to mention a few



incidents relating to my life. During summer vacations, I used to go to Mussoorie. When I was not married, I used to stay with a friend of mine named Vachaspati. He used to practise Ayurveda. Pt. Shridhar Pathak, the well-known Hindi poet, also used to come to Mussoorie. He also was a friend of Vachaspati. While going round or sitting with Vachaspati, we came to know each other. Our friendship grew. Even after marriage, I used to go to Mussoorie. Pathak's daughter Lalita and my wife were classmates at Crosthwaite Girls' College at Allahabad. Due to this acquaintance, he occasionally used to come to our place. One day his servant came to me with a slip in which Pathakji had written that he was seriously ill and wanted me to come and see him. As I went, I found that he had suffered from brain haemorrhage. I put him in a Riksha and took him to the civil hospital. I wired to his eldest son, Giridhar Pathak, at Allahabad about his condition. Next day he came and the whole night we kept vigil, watching his condition, but he died in the morning. We performed his cremation according to Vedic rites and his son left with his ashes by the next available train. The news was broadcast through papers and people thronged at every station to pay respects to the departed poet.

While on the topic of Mussoorie, there is one more incident that comes to my mind and is worth mentioning. Along with Pathakji, I also came across another Hindi giant, Pt. Shukdeva Behari Mishra. Both of us were staying in the same place. He was a reputed Hindi writer but also he had an interest in purchase and sale of shares. I was quite ignorant of share business. Once he asked me if I had any money. I told him I had only Rs. 2,000/-. He advised me to purchase Indian Iron shares which were quoted Rs. 15/- per share and predicted that it will rise two-three times. As I purchased 100 shares at Rs. 15/- per share, the price went on rising to 30, 40, 50, 60. I sold my shares at Rs. 60/-, which meant that Rs. 1,500 became Rs. 6,000/-. As the vacations expired, I returned to Gurukula from Mussoorie. I had not received the increased money of shares as yet, when another incident took place. A friend of mine, who was a sub-judge in Punjab and dabbled in shares, happened to come to Gurukula and told me that he was directly coming from Calcutta and that it was a mistake to sell them. He requested me to re-purchase them at whatever price they were available. I wired to the broker to re-purchase them. By this time, they had touched Rs. 75/-. This meant that I had to pay Rs. 2500/- which I did not have. I wired back to sell them at market price. This time they had tumbled down with the result that in all this transaction I lost all my capital. Instead of a gainer, I was a loser. It gave me such a shock that I suffered from sleeplessness. I had never heard that sleeplessness was a disease. You come to know it when you suffer from it. This is a disease caused by worry. As I was not at ease, I took leave and went to Bijnor, to my father-in-law's house. There I met Dr. Om Prakash Vidyalankar, who was a practising Homoeopath. I had never heard of Homoeopathy but he said he would cure me with Homoeo-

pathic treatment. I thought he was a quack. I went to an Allopath doctor, who gave me some sleeping mixture, but when my wife came to know of it, she snatched the phial from my hand and broke it to pieces. She was so much against Allopathic treatment. She favoured water-cure-treatment. With all this natural treatment—tub-bath, mud-plaster, etc.—my condition became worse and worse. Ultimately, I decided to try Homoeopathy. Having heard of my condition, Dr. Om Prakash Vidyalankar himself came to see me. He took me to his house and the first dose of two-three pills gave me a refreshing sleep of two hours. After that, I started reading his Homoeo-books. A friend of his, who was an advocate by profession, Mr. Raghuvansh Rastogi, also started reading his books on Homoeopathy and instead of practising law he established himself as a Homoeopath in Dehra Dun. This experience possessed me so much that Homoeopathy became my hobby for life.

After returning to Gurukula, I requested the well-known Homoeopath Dr. Yudhvir Singh to come to Gurukula and give lectures on Homoeopathy. I decided that I shall introduce Homoeopathy in the Ayurvedic College, which we were already running along with the Pharmacy. Ayurvedic students were already being taught Physiology, Anatomy, Surgery, etc. If we could provide a lecturer to teach Homoeopathic Materia Medica and also Homoeopathic Therapeutics, then, with the already available set-up, we could run two colleges—one for Ayurveda and the other for Homoeopathy. I put up the proposal before the Managing Committee to instal one chair of a Homoeopathic Doctor, who could teach both the subjects. Managing Committee accepted the proposal. Books worth Rs. 10,000 were purchased for the Library. It was also decided that Dr. Om Prakash Vidyalankar of Bijnor would be appointed for the purpose. The matter was under process when my period of service as a member of Dayanand Seva Sadan expired. To give me a good-bye, all the members of the Managing Committee were present at the function, arranged for this purpose. I had joined Gurukula service in 1923 and I retired on 12th November 1941, taking advantage of two years of furlough.

During the days I was ill, my wife was appointed Principal of Mahadevi Inter College (Pathashala) at Dehra Dun. She took charge on 7th July, 1938 and remained Principal till December 1941, when I retired from Gurukula service. The Pathashala work was so cumbersome that it affected her health. There were two parties interested in the Pathashala. One was Arya-samaj, the other party represented the Mathur community, whose leader was Prof. Anandswaroop Sinha. Prof. Sinha was the Manager of the Pathashala. During his administration, the health of Chandravatiji deteriorated as he was interfering too much in the affairs of the Pathashala. My sister Kaushalya was staying with us those days and she passed her Matric staying with us. Chandravati's brother Chetanswaroop and her sister Prabha were also those days staying with us and preparing for their respective examinations.



When I retired from Gurukula, all this group disintegrated and Chandravati also resigned from the Pathashala. When Chandravati was at Dehra Dun, we purchased a plot of land measuring 5 Bighas in Dalanvala, where later on I built a house known as Vidya Vihar. 5 Bigha plots were also purchased for other brothers, but they sold them at a profit.

Before I proceed further, this story will not be complete unless I throw light on the fact why I took two years furlough and did not complete 20 years of Dayanand Seva Sadan. I was the Mukhyadhishtata (Vice-Chancellor) and Pt. Deva Sharmaji was the Acharya (Principal) of the Institution. My sphere of activity was administration; his sphere of activity was education. He used to spend 3-4 months at Pondicherry in Aurobindo Ashram and used to send his Adesh (orders) from there. He started writing to every professor that he should reduce his salary from Rs. 150/- to Rs. 75/-. To me also he wrote a similar letter. I was drawing much less (Rs. 75), despite the fact that I was the top-most officer. I resented his interference in the administration. Upon this, he proposed that either he should hold both the offices or I should hold both the offices. This was not acceptable to me and so I handed over charge of both the offices to him and resigned and left for Bombay with family where my brothers were expecting me.

## 9. IN BOMBAY AFTER RETIREMENT

I retired as the Governor of an educational institution and my wife retired as the Principal of a college. At this time, our brothers were having a trading business in electric goods and radios at Bombay. They had invited me to join them in business. In fact, they had already started a company in my name known as Hindustan Commercial Corporation. I knew nothing of business though the rest of the four were in business. As our train steamed in at Bombay Central Station, carrying us all—myself, Chandravatiji and Vijay—we saw a big gathering with garlands waiting to receive us. There were Snataks residing in Bombay, members of the Aryasamaj in full strength, my brothers, their families and friends of the trade in which my brothers were engaged. Pandit Vijayashankar, the President and leader of the Aryasamaj Bombay, with all the prominent members of several local Aryasamajas was there. For a couple of days I attended the business office of my brothers but I could not make head or tail of the business. It was mostly an electric goods trade. Goods used to be imported from foreign countries and inland traders from different parts of the country used to come and purchase to sell at higher rate in their cities. I had no interest in it, but went on watching how the business was going on.

During this period, some Arya Samajists came to see me. They complained that some people of Bombay Arya Samaj had formed a group and had captured the Samaj in such a manner that no new person who wanted to become a member was allowed to become a member. They

named Shri Vijayashankar and Sabhajit Mishra as the persons who had established a monopoly in the Arya Samaj. They complained that there was no work of the Arya Samaj going on. The only function of the group in power was to give on rent the hall and distribute the income among themselves. The hall was rented for marriage purposes. I was surprised having listened to all this. Their main complaint was that the group in power did not permit any new membership. I advised them to give their forms for membership to me along with the required subscription and I shall see to it that they are taken as members. One hundred forms were filled and their subscription was sent through a person. The Secretary of the Samaj refused to accept the subscriptions, nor did he accept the membership forms. He returned all of them. Then I sent the subscriptions through money orders and the forms through registered post, stating that the money was for the membership forms. This time the Secretary accepted the money but refused to accept the membership forms. Having seen this situation, I also came to the conclusion that there was something wrong in the State of Denmark and decided to launch a public agitation to remedy this wrong.

My first step was to organise the Punjabi Arya Samajists. We formed a separate Arya Samaj of our own with the object of capturing the Bombay Arya Samaj which was the first to be founded by Maharshi Dayanand. This Arya Samaj should be freed from the clutches of those persons who wanted it to serve their selfish ends. Punjabis are mostly Arya Samajists and so we contacted Mr. Talwar, an insurance agent, who himself was a staunch Arya Samajist and had contacts with many Punjabi Arya Samajists in Bombay. The cause became popular. We collected subscriptions also in case we had to fight the case in the High Court. Raja Narainlal Pitti, the great patron of Kanya Mahavidyalaya of Baroda, also contributed for fighting the case in the High Court. Our contention was that, according to rules and regulations, we were in a majority but as our members were not taken, hence it is a case of a minority keeping itself in power against the majority. It was, therefore, the first case of its kind which was fought for the rights of majority which was artificially kept to the status of a minority. We formed a fighting group of three. The trio consisted of myself, Mr. Shyamlal, a trader, and Thakur Mansingh, an industrialist. The trio continued to fight the case all through. We used to collect funds and formed a separate Arya Samaj; used to hold its weekly sittings in a rented hall and fought the case. The end-result of all this struggle was that, ultimately we won the case. Our old people have disappeared from the scene and a memorable Arya Samaj was founded in Santa Cruz, which has introduced various activities in the form of educational institutions for boys and girls and the Arya Samaj Kakadvadi regarding which the agitation started fell on evil days. New members had come in the field. I left Bombay and forgot what was or is happening to that Samaj there.



## 10. FROM BOMBAY TO DEHRADUN

I was benefitted only in one way by going to Bombay. My brothers were having a joint business, not hereditary but self-organised. They had told me that as the days were of war and there were enormous profits, they will make me a shareholder in the joint business. Instead of taking me in a joint business, they themselves fell apart. It is my experience that where wealth accumulates, people want to grab as much as possible. First they think of sharing in common, but the more the wealth the more the desire of sharing singly. During the few years that I was in Bombay, I had participated only in one business of military contract, out of the profit of which half a portion of a house was purchased in my wife's name. As separation of partnership took place, and I was never a partner, in compensation some cash was given to me. This happened in 1945. My mind was also not in business. In this situation, one day I received a letter from Pandit Somadatta Vidyalankar, who was Assistant Governor of Kanya Gurukula, Dehra Dun, that the Managing Committee wanted my wife to take up the job of the Principal of the girls' institution. I have noticed in my life that whenever I wanted a change, by God's grace, suddenly new situations arose which offered the desired change. To this letter, I replied in the affirmative, with the consent of my wife, and when the actual invitation came, both of us left for Dehra Dun with bag and baggage and bade good-bye to Bombay forever. Because Chandravatiji had previously worked as Principal of Mahadevi Girls' College, hence she was confident that she would be able to run the Kanya Gurukula successfully. Moreover, she was a thorough Congressite and the Sabha also wanted to develop the institution on national lines. There was harmonious rapprochement on both sides. As she was Arya Samajist, Sabha was also sure that the reins of the management were in able hands and the Kanya Gurukula, with her guidance, will fulfil the hopes expected from it. Thus, from 2nd July 1945 to April 1952, we spent our time in Kanya Gurukula, Dehra Dun.

As I had lived in Bangalore and the verdure at Dehra Dun matched the hariyali of Bangalore, both of us decided to make Dehra Dun our permanent place of residence. At that time, according to rules and regulations, one could not build a house within less than 5 Bighas. One had to leave sufficient space for the fruit garden. In new Dalanwala, near Araghar, I had purchased a plot of 5 Bighas when Chandravatiji was working as Principal of Mahadevi College. We decided to build our house there, which still stands. Its name is Vidya Vihar. As now we are permanently residing at Delhi, we want to sell it out.

At Dehra Dun, I started taking part in the local Congress Committee affairs. But there I saw extreme groupism and came to the conclusion that there was no scope for me to work. Hence, my social activities remained confined to educational institutions and the Arya Samaj. I was once Secretary and then President

of Mahadevi Degree College. I appointed Mrs. Sushila Dobhal as Principal of the College, particularly because she was the daughter of Pandit Navaratna Vidyalankar, a Snatak of Gurukula. She proved very successful and also became Vice-Chancellor of Garhwal University.

Most of my books I wrote at my house at Vidya Vihar, Dehra Dun in this period. I had a tenant, Sardar Sampooran Singh, whose daughter Rajendra Kaur was a B. A. student in D.A.V. College, Dehra Dun. One day, she came to me with a query on some social subject. I asked her what subject she was studying. She replied—Sociology. At that time, this new subject was introduced in Agra University syllabus. I asked her to bring the book on the basis of which this subject was taught. She brought McIver's Sociology. I scanned the book, went over through its pages and came to the conclusion that there could be no better writer on this subject of Sociology than myself. Soon, on the basis of index of subjects, I wrote the book in Hindi 'समाजशास्त्र के मूल-तत्त्व' (Fundamentals of Sociology). The book won Mangalprasad Prize of Hindi Sahitya Sammelan and went under several editions. It became so popular that teachers of local colleges, who were writing their own Notes for sale, started advising the classes not to purchase Siddhantalankar's book, but the more they criticised my book the more its sale increased. Ultimately, the book was included in the M.A. course of Agra University. Teachers started teaching on the basis of my book. After this book, I wrote other books on Sociology on the basis of syllabus prescribed by Agra and other Universities. All those books had their glorious days. Now I have practically given up this field and most of the books either have become unavailable or are published by other publishers. I have written on every subject. My wife has also been co-sharer with me. In 1934, she was awarded Saksaria Prize on her book 'स्त्रियों की स्थिति' (Position of Women). In 1935, she was awarded Mangalprasad Prize on her book 'शिक्षा मनोविज्ञान' (Educational Psychology). On 3rd January 1960, I was awarded Mangalprasad Prize on my book 'समाजशास्त्र के मूल-तत्त्व' (Fundamentals of Sociology). Having appreciated my literary work, the Gurukula University rewarded me by conferring upon me the honorary doctorate of the University called विद्या-मार्तण्ड (Vidya-Martanda).

## 11. CHANDRAVATIJI IN RAJYA SABHA

In April 1952, elections for the Parliament, Assemblies, Councils and Rajya Sabha took place. At that time, I was in Bombay. Chandravatiji and Shanti Deviji, wife of Acharya Jugal Kishore, the General Secretary of A.I.C.C., had worked together during non-cooperation movement. In jail also they lived together. Their mutual relations had developed into sisterly relations. When Parliamentary and Assembly elections took place in 1952, then, in the beginning, the main party to contest elections was the Congress party. Prof. Jugal Kishore was the General Secretary of A.I.C.C. and his wife Shrimati Shanti Devi was the



General Secretary of the Women's Section of A.I.C.C. She proposed the name of my wife for the membership of Rajya Sabha and the Chief Minister Shri Gobind Ballabh Pant gave his consent to the proposal. Pt. Mahavir Tyagi, a stout and well-known Congressman, sent his messenger to Dehra Dun to inform Chandravatiji that her name had been proposed for Rajya Sabha membership for which a security of Rs. 500/- had to be deposited. The messenger came with the proposal that Chandravatiji should arrange for the sum of Rs. 500/- and if she could not do so, then the messenger will arrange for that much amount. As all this was a new and unexpected development and Chandravatiji did not know what was Rajya Sabha, textbooks were consulted to find out the Constitution. I discovered that as in English Constitution there is a provision for House of Commons and House of Lords, so in the Indian Constitution there is a provision for a Lok Sabha and a Rajya Sabha. Rajya Sabha is a counter-part of House of Commons or equivalent to the House of Lords.

When the news of Chandravatiji's name having been proposed for Rajya Sabha came to be known in Dehra Dun, there was an adverse reaction in Congress circles. The local leaders wanted Leelavati Jhavar to be named for the Rajya Sabha. They charged Chandravatiji to be a member of Jan Sangh. They said that Prof. Satyavrata Siddhantalankar is an Arya Samajist, and all Arya Samajists are sympathetic towards Jan Sangh. Therefore, Chandravatiji is also Jan Sanghi. Why to select a Jan Sanghi for a Congress seat? I was never a member of Jan Sangh and particularly on this occasion I was not in Dehra Dun and so I could not meet this challenge. Though Chandravatiji always belonged to the Congress and worked for the Congress, yet telegrams were being sent to Lucknow that a Jan Sanghi was being proposed for a Congress seat. These telegrams were sent to Acharya Jugal Kishore. Acharyaji informed of the situation to Chandravatiji. At this time, my brother-in-law, Mr. B.D. Agnihotri, and my son Vijay were at Dehra Dun. They left for Lucknow to take assessment of the situation. Acharyaji gave these telegrams to Agnihotri and after his return to Dehra Dun he showed them to Mr. Chatterjee who was the President of Jan Sangh. Mr. Chatterjee replied back that Chandravatiji never belonged to Jan Sangh and never worked for it. She was always a Congress worker. Having obtained duplicates of those telegrams, Mr. B.D. Agnihotri again left for Lucknow, taking Chandravatiji with him. Leelavati Jhavar, along with Mr. Shanti Prapanna Sharma, also travelled by the same train to Lucknow. All this hubbub was being created by Mr. Shanti Prapanna Sharma, as he was the local Congress leader and he wanted his wish to prevail. Both parties met at railway station. By the time the parties met the Chief Minister, Chandravatiji's name was officially announced and now nothing could be done to avert it. The supporters of Leelavati Jhavar hastened back to a retreat.

After being elected to Rajya Sabha, it became difficult for Chandravatiji to continue to remain at Dehra Dun and look after the affairs of Kanya Gurukula. At this time the Manager of Kanya Gurukula was Pt. Thakurdatta of Amritadhara. He requested her that in her spare time, when she had not to remain at Delhi for Rajya Sabha session, she should devote her time to Kanya Gurukula. For some time, this arrangement continued but it could not continue for long. Ultimately, on 18.8.1952, she submitted her resignation and both of us continued living at Delhi. At this time, our son Vijaykrishna Lakhanpal was an M.A. student at Allahabad University.

According to the rules, after being elected a member has to submit an expenditure account to the Party. Chandravatiji did not know anything of it. One day, she was looking through her papers when all of a sudden the paper of demand of expenditure within a limited period, without submission of which the election was invalid, lept to her lap. Only one day was left for submission and the papers had to go to Lucknow. Such are the critical times when help comes from the Divine. During these days, Shri Chandragupta Vidyalankar was staying with us. He was a great friend of Prof. Veda Vyasa, the well-known Supreme Court Advocate. Prof. Veda Vyasa was preparing the accounts of Shri Lal Bahadur Shastri and his papers had to be taken to Lucknow by a special messenger. It was a matter of chance that by the help of Shri Chandragupta and Prof. Veda Vyasa, Chandravatiji's papers were also prepared and sent to Lucknow in time through the same messenger. Such unexpected things in life make one believe that God comes to the help of the needy when help is required, even though unsought. His Grace is there.

The first term of Chandravatiji was of four years. The next term was of six years. Thus, she remained a member of Rajya Sabha for ten years. She took prominent part in the passage of Hindu Code Bill. She was also on the Panel of Chairmen of Rajya Sabha. She also introduced a Private Bill, which stipulated that no widower could marry a virgin; a widower had to marry a widow. In a man-dominated association, there was no likelihood of passing such a bill, but President Radhakrishnan, whenever she met him praised her for bringing forward such a social legislation, which, though failed, had his full support and appreciation for the noble idea.

*(To be continued)*



# A Glance at Rajiv Gandhi's One Year

By

Dr. J. D. Sethi

**R**AJIV GANDHI, who, a year ago, seemed closer to a Humpty Dumpty, has shown streaks of a modern-day Bismarck. His mild manners have proved as deceptive as his progress has been remarkable. Not only has his decision-making been fast and purposive, he has carried himself with firmness and culture. There is a marked contrast between Mr. Gandhi's style of functioning and that of Indira Gandhi, although he is still collecting the remaining dust and ashes of the heady but tragic days of his mother. Therefore, those Opposition leaders who accuse him of pursuing her course only reveal their own prejudices and deficient understanding of the political process. Mr. Gandhi hides his toughness in a phlegmatic style and conciliatory postures, whereas Mrs. Gandhi wrapped her weakness in empty bravado.

## POLICY MATTERS

However, unlike Bismarck, Mr. Gandhi is caught in far too many contradictions; some bequeathed to him by his mother and the rest resulting from his own policies. If not resolved in time, these contradictions will trap him. But all these contradictions lie within a twin macro contradiction of economic and foreign policies violently pulling in opposite directions, with his own decisions clashing with decisions taken by his ministers and civil servants.

In whichever case Mr. Gandhi has applied his mind seriously, relied on the advice of his political aides, but allowed only minimum inter-

ference from the bureaucracy, he has been able to produce a rational solution to a crisis situation. Such terrifying issues as Punjab, Assam, defection, and taxation are the expressions of a determined, thoughtful and courageous political leader.

On the other hand, whenever he left a problem to the care of bureaucracy or a minister of doubtful commitment, the job has been badly done. For instance, the task of making a new education policy, the re-vamping of the anti-poverty programmes, formulation of new economic and plan strategies lie in utter confusion.

Surely, Mr. Gandhi cannot handle every problem; others have to share responsibility. But his acute awareness about urgent change in policies did not seem to alert him to the danger of putting the right policies in wrong hands. The regrouping of ministries on a functional basis was a much desired reform but the accompanying cabinet reshuffle left people to count the jokers and knaves in his pack.

What appears to be a balancing strategy, but in reality may turn out to be a fatal contradiction, is between the dominance in economic advice of the economists of World Bank orientation, under an overlordship of L. K. Jha, who wants to rip open even the small and handicrafts sector to competition from foreign companies and their collaborators and the continued hold of the Soviet lobby on the foreign office which seems to have successfully sold to Rajiv Gandhi the idea of

equating foreign policy with the image-making of the Prime Minister. Mr. Gandhi seems to have fallen into both traps.

The Prime Minister has not been able to make up his mind about macro-economic strategy even though he has drawn contours of it here and there and put his seal of professionalism on specific policies. Although he has firmly set his face against the tyranny of controls, second-rate technologies, monopoly of economic power and, above all, against economic policy as a deal between politicians and the businessmen, he has not told the nation which way his face will turn.

Although he has got in Mr. V.P. Singh a very dedicated, bold and honest Finance Minister, his economic comprehension is not as acute as his dedication. Besides, there are many other hidden hands behind the scene which are making it difficult for him to have a recognisable macro policy framework. There are too many lobbies working against him. Mr. V. P. Singh must have learnt by now that the IMF-World Bank financial combine has its tentacles spread all over the world.

## TRAP OF FOREIGN COLLABORATION

In less than a year's time Mr. Gandhi could not have learnt answers to all the major issues facing India, remarkable though his speed of learning has been. He has still a long way to go in getting grip over a variety of crisis situations. For instance, at the Press Club press con-



ference, he was asked a question about foreign collaborations. As a preface to the question, it was pointed out that for some years now, not a single industrial enterprise, which had to be licensed and had a capital of Rs. 5 crore or more, has been set up without foreign collaboration notwithstanding all the tall claims of self-reliance. The Prime Minister was asked whether he would promise that in the next four years of his term at least 20 per cent of new licensed industries would not be entering into foreign collaboration while they will be allowed to import technology, finance or any other thing or raw materials. His reply was: "How can I make such a promise?" If he could not make such a promise, his claim for self-reliance was laughable.

The Prime Minister did not seem to realise that he has sent wrong signals to Indian industrialists as well as to their collaborators abroad. The signals are that they can go on jointly plundering the Indian market and without any commitment to technological self-reliance. His lashing at the business community for neglecting technological upgradation was trivial.

How powerfully the World Bank philosophy has penetrated into our policies can be gauged from two settlements made at Seoul Fund-Bank meet. Mr. V.P. Singh angrily rejected the new conditionalities for loans proposed by the World Bank. Within hours of that statement, Mr. David Hopper, Bank's Vice-President, responded by saying that there was no need to impose conditions on India as she was willingly pursuing policies suggested by the Bank. The World Bank's pat on India's back is like a hangman testing his noose.

### PARADOX OF NEW ECONOMIC POLICY

It is not that before Mr. Gandhi assumed power there was self-reliance. In fact, Mrs Gandhi's policies not only corrupted the economic system, but allowed the infiltration of powerful external financial interests. What Mr. Gandhi

has done is to rip off the false facade of self-reliance. But it is dangerous to rely on intuitive daring and not to re-define self-reliance and re-assess policies.

He is right in insisting upon business remaining open to competition and proving their competence. But there is no logic or compulsion in throwing the whole national economic structure, in the name of high technology and efficient competition, to international wolves, who already occupy strategic points in our economy. A more studied and progressively evolved policy will be required to open channels.

One can understand the meaning of full-fledged competition within a sector, but it stands to no reason to destroy all protective walls between a strong sector and a weak sector and thus jeopardise millions of jobs and people. The Government's textile policy is a case in which, without ensuring competition within each of three sectors—the organised industry, the powerlooms and the handicrafts—unfair competition has been allowed by putting them at par. Should anyone be surprised if thousands of powerlooms are closed and many more thousands of handloom workers are thrown out of jobs. The same is the story of the electronics, machine tools, drugs, etc. There is no guarantee that there will be high technology in the organised sector, but there is a perfect guarantee that the small scale sector will be ruined.

In other words, the paradox of the new economic policy is that whereas it is removing the monsters of controls, bureaucratic rigidities and tax disincentives, it seems to have no macro-economic policy of growth and employment, not to speak of removing poverty.

Yet, no Prime Minister before Mr. Gandhi even thought of a human resource development strategy for a direct attack on poverty. He has boldly refused exporting food and instead has ordered some of the surplus to be distributed freely or at cheap rates to raise the nutritional level of the poor. These are

signs of awareness and compassion but not of comprehension.

Mr. V.P. Singh knows how to reduce taxes, remove controls, deal harshly with tax dodgers and create confidence in his bureaucracy by weeding out the corrupt. But neither he nor Rajiv knows how to control government consumption expenditure. A five per cent across the board cut in all ministries, while keeping the structure of expenditure at the Centre and in the States unchanged, is an example of panic, if not of fiscal self-deception. Large budgetary deficits, for which there is strong support from both business and the bureaucracy, are underpinning expenditure but undermining policies.

### THE GREAT DIVIDE

Yet, neither Mr. Gandhi nor Mr. V.P. Singh is responding to the blandishments of Indian big business. There is a certain nervousness among businessmen because they are not being called upon to donate black money and generate more of it subsequently. This is probably the brightest star in Mr. Gandhi's firmament as no drive against black money can succeed without keeping away business wolves from the Government. But, then the question is: Where will the Congress-I get the money for electoral and other political purposes?

Everybody seems to point a finger at the possibility of kick-backs in external contracts for industrial and defence projects. The Prime Minister's rejection of State financing of elections is undermining his own political strategy, particularly of creating disincentives for black money operators. Not only will the Congress benefit from the new method in the short run, it would give the Indian State a chance of being truly Bismarckian as well as moral.

One senses a mood of optimism as well as controlled apprehension in the ruling party. Mr. Gandhi has not yet indicated how he is going to fill the great divide between the Government and the grass-roots without the mediation of party political processes. The Congress party remains pathologically mert. □



# MADAN LAL DHINGRA

## A Fearless Freedom Fighter

By

Shri K. K. Khullar

ON the night of July 1, 1909, there was a function in the Jehangir House of Institute of Imperial Studies, London, at the India Office. A large number of Indians, retired British civil servants and public men were invited. It was the concluding item of the function, a part of the annual day ritual of the Indian National Association and everyone present there was excited. The music session was just over when Sir Curzon Wylie entered the Hall along with his wife. A 22 year old Indian, who had arrived at India House half an hour earlier, saw him from a distance, greeted him to engage him in conversation. Sir Curzon Wylie talked of weather and other things, happened long ago.

Madan Lal Dhingra, who wore an English suit and a blue turban, brought out quietly his Belgian revolver from the inner pocket of his coat and fired five shots right in his face. The muzzle of the boy's gun almost touched his victim; Wylie died without a shriek. The background music suddenly turned ghastly. The colonel's face was damaged beyond recognition. A Parsi doctor, Cowas Khurshedji Lalkaka, who tried to save Wylie, died on the Madan's sixth bullet. "The only thing I want to say", Madan Lal told the magistrate later, "is that I did not wilfully murder Lalkaka. I saw him advancing, he caught hold of me and I only fired in self-defence." Dr. Lalkaka was a resident of Shanghai and was on a holiday in London. Madan Lal had

also a dagger on him, which he dangled in the air.

Madan Lal made absolutely no effort to escape or conceal his identity. In a melee his turban fell off and when other people ran to safety, Madan Lal raised his voice and announced with unusual firmness and clarity that no one should fear him for he had accomplished his job. When some spectators called him "murderer", he objected and said he was a patriot, working for the emancipation of his motherland from the alien yoke. Betraying no sign of nervousness, he argued before the crowd: "I am perfectly justified in what I have done. The English would have done the same thing had the Germans been in occupation of England."

Incidentally, Savarkar was not in London on that day, having gone to Reading on a private business.

Madan Lal was over-powered and arrested. He was produced before the magistrate and kept in police custody for seven days, beginning July 2, 1909. During this time, he ate very little and slept even less. For most of his time, he was busy preparing the text of the statement which he carried in his pocket while proceeding to the gallows. He had indeed revised and rehearsed it a number of times in the prison compound of Pentonville. Each time he read it, his face glowed and his eyes shone. He went on rehearsing it till his excitement calmed down and he

could read his statement with a composed mind.

A meeting was organised at India House on July 5 to condemn Dhingra and his deed. Savarkar, who praised Madan Lal for his daring patriotic action, was manhandled and forcibly thrown out of the assembly. Virendra Nath Chatopadhyay, a brother of Sarojini Naidu, who later carried a prize of £ 10,000 on his head, also admired Dhingra for his heroic deed. In a letter published in the Times, London, he said: "The catalogue of coming assassinations will probably be a long one and the responsibility for its length will have to be laid at the door of those who, instead of espousing the cause of Indian freedom, wish to hold India in the interests of Britain." But the father disowned the son, losing no opportunity to write to the Government about his loyalist professions and his long meritorious services to the Crown stretching over a period of three decades. He addressed a message to Sir Dunlop Smith, Private Secretary to Lord Minto. "The whole family expresses its deep abhorrence of the horrible deed of this mad son of mine. I assure that I am not so much sorry to lose my son as I am for his killing two innocent men and proving a disgrace to his family which has always been so loyal and grateful to the Government of its numerous favours."

On July 7, the two elder brothers of Madan Lal, Mohan Lal and Bihari Lal, sought a personal inter-



view with Smith and gave a written declaration that "we shall not consider Madan Lal as a martyr as the extremists would desire; we look upon him as a lunatic and his act as a detestable act."

Dhingra's most glorious hour was the trial at the Old Bailey. On July 10, when the British magistrate asked him whether he wished to make any statement, Madan Lal brought out the following statement from his pocket and read it aloud amidst persistent refusals and repeated commands for 'order':

"I do not want to say anything in defence of myself, but simply to prove the justness of my deed. As for myself, I do not think that any English law court has any authority to convict me or detain me in prison or to pass sentence of death to me.

"That is the reason I did not have any counsel to defend me. And I maintain that if it is patriotic for any Englishman to fight against the Germans if they were to occupy this country, it is much more justifiable and patriotic in my case to fight against the English. I hold the English people responsible for the murder of eighty millions of my countrymen, Indians I mean, in the last fifty years. And they are also responsible for taking away £ 100,000,000 every year from India to this country. I also hold them responsible for hanging and deportation of my countrymen, who do just the same as the English people here are advising their countrymen to do; and an Englishman who goes out to India, and say, gets £ 100 a month, that simply means that he passes sentence of death on 1,000 of my poor countrymen, because these 1000 people can easily live with those £ 100 which the Englishmen spend mostly in frivolities and pleasures.

"Just as Germans have no right to occupy this country, so the English people have no right to occupy India, and it is perfectly justifiable on our part to kill an Englishman who is polluting our sacred land. I am surprised at the terrible hypocrisy, sarcasm and mockery of English people, when they pose as champions of

oppressed humanity—as the people of Congo and the people of Russia, when there is much terrible oppression and terrible atrocities committed in India, for example, killing two millions of people every year and outraging our women. In case this country is occupied by Germans and an Englishman not bearing to see the Germans walking with the insolence of conquerors in streets of London, goes or kills one or two Germans, then that Englishman is to be held as a patriot by the people of this country, then certainly I am patriot too, working for the emancipation of my motherland. Whatever else I have to say is in my statement which is in this court. I made this statement not because I wish to plead for mercy or anything of that kind. I wish that English people should sentence me to death, for in that case the vengeance of my countrymen will be all the more keen."

Madan Lal was tried for murder at the Old Bailey Court on the 23rd July. The decision to sentence him to death by hanging was taken in less than 20 minutes.

There was none to argue for Madan Lal, who ignored the mock proceedings with contempt. When the judge finished reading out his judgement, Madan raised his voice and said: "I am proud to have the honour of laying down my humble life for my country. But remember, we shall have our time in days to come."

On the gallows, on August 17, 1909, he declared that his act was "a humble revenge for the inhuman hangings and deportations of patriotic Indian youths". In a prepared statement, entitled 'Challenge', he added:

"I believe that a nation, held down by foreign bayonets, is in a perpetual state of war. Since open battle is rendered impossible to a disarmed race, I attacked by surprise. Since guns were denied to me, I drew forth my pistol and fired. Poor in wealth and intellect, a son, like myself, has nothing else to offer to the Mother but his own blood and

so I have sacrificed the same on her altar. The only lesson required in India at present is to learn how to die and the only way to teach it is by dying ourselves. Therefore I die, and the glory in my martyrdom."

No less than Winston Churchill regarded these words as the finest in the history of patriotism. Even Lloyd George could not conceal his admiration for Dhingra's daring. The Irish Press hailed Madan Lal a hero. So did the Egyptian paper published from Cairo, 'Lal Patrie Egyptienne', which predicted the downfall of British empire in another forty years. Mrs. Annie Besant said: "More Madan Lals are the need of the hour." Virendra Nath Chattopadhyaya started a monthly magazine in Madan's memory. It was printed by Madame Cama from Berlin and was named "Madan Talwar" (Madan's sword). Soon it became the mouthpiece of the views and the news of Indian revolutionaries abroad."

At home, the Congress President Pandit Madan Mohan Malaviya, in his Presidential Address at Lahore, described Madan's act as "detestable crime". But the general masses of India regarded Madan a martyr and his act memorable and momentous in India's history.

Praising the heroism of Madan Lal Dhingra, Mr. W. W. Blunt, author of 'My Diaries' (1900-1914) published in 1919, stated that "No Christian martyr ever faced his judges more fiercely or with greater dignity than Dhingra."

According to Lala Har Dayal, the founder of the Ghadar Party in USA, Dhingra reminded us of the history of medieval Rajputs and Sikhs who loved death like a bride. England thinks she killed Dhingra; in reality he lives for ever, and has given the deathblow to English sovereignty in India.

Madan Lal's last earthly wish was: "I may be re-born of the same mother and may I re-die in the same sacred cause till the cause is successful and she stands free for



the good of humanity and to the glory of God."

Dhingra's request that his body be cremated according to Hindu rites was refused. Savarkar's request that the body be handed over to him was also refused. The body of Madan Lal Dhingra was accordingly buried in the Pentonville cemetery. A large crowd had gathered outside the prison, including a number of Indian students, but no one was allowed to go in.

There have since then been demands that Madan Lal's remains be brought to India. In 1973, when the Government of India approached the British authorities for permission to visit the grave, the Home Office replied that there was no inscription on the grave, not even the name of the patriot, but only a number. Inquiries were also made to find out whether any Indian or

Indian Association in London had subsequently built a Samadhi in the memory of the martyr.

At the time of digging out the remains of Shaheed Udham Singh, who had killed O' Dwyer and was executed, the grave of Madan Lal Dhingra was also identified. The remains of the martyr were exhumed in the presence of Indian High Commissioner, who brought the remains to India on December 13, 1976, where thousands of people from Punjab had come to join tens of thousands at Palam Airport at Delhi. When the urn containing the ashes touched the soil of his motherland, people spontaneously echoed: "Inquilab Zindabad",

The execution of Madan Lal Dhingra gave a severe blow to the revolutionary movement both in India and abroad. For the next few years, the fire-brand revolutionaries

in India remained disorganised till Kartar Singh Sarabha appeared on the scene and Rash Behari Bose planned a general rising in North India.

But Dhingra's example became a part of India's heroic struggle and served as a beacon light to the Youth Movement under Bhagat Singh and his comrades. Researchers hold the view that Madan Lal's act was only symbolic, meant to stir the conscience of Englishman about his misdeeds in India. He wanted to drive out the Britishers from India by revolutionary methods. Like Khudi Ram Bose before, and Sardar Bhagat Singh after, Madan Lal Dhingra kissed the gallows with a smile on his face. Madan Lal Dhingra's name will always be remembered as the first trail blazer of Youth Movement of India.

(Courtesy, *Advance*, October 1985)

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## Dr. V. L. Chopra Evolved Rust-Free Wheat

Dr. V. L. Chopra, the Agricultural Geneticist, who was awarded Padma-Bhushan this year, started his successful career as a member of the team of farm experts that Dr. M. S. Swaminathan, the doyen of agricultural scientists, formed to work with him for ushering in an era of self-sufficiency in foodgrains.

Dr. Chopra has more than justified the faith reposed in him by Dr. Swaminathan. He was awarded Borlaug Award for excellence in 1983. He is presently Professor of Eminence, an Indian Council of Agricultural Research Chair, given to renowned scientists.

Of the numerous achievements to

his credit, the major one is in the field of evolution of wheat varieties resistant to rust diseases which cause a lot of damage to wheat crops.

Dr. Chopra says :—

"We have also been able to change the grain colour of wheat from deep red to light amber which is the acceptable wheat colour and we have also been able to combine high grain weight and grain number in wheat."

Also notable is his achievement of evolving mustard varieties which have high yield and higher oil con-

tent through population improvement.

Dr. Chopra had an exceptionally brilliant academic career. Born in West Punjab, he studied in Delhi and did his post graduation at IARI and Ph.D. at University of Edinburgh, U.K. He was unanimously elected President, International Genetics Federation from 1983 to 1988. He is an office-bearer in a number of professional societies and a member of several research bodies and technical advisory committees. He was Head, Division of Genetics, at Indian Agricultural Research Institute, New Delhi.



# Swami Dayanand And His Mission

By

Dr. Satish K. Kapoor

INDIA in the 19th century looked like a shadow of a once vibrant civilisation. Politically, it was a period of servility; intellectually, a period of blind imitation of the West; and, spiritually, a time of confusion and despair. The country, after having lost its link with the inmost truths of its being, struggled under a crushing load of unreason, in abject slavery to circumstances. Indian society was steeped in superstitions, obsolescent rituals and prejudices. It had, more or less, become fossilised with a crumbling heritage and with no rock to stand upon.

It had lost the will to live on its own, to face the onslaught of alien forces and to change in a changing world. Religion had degenerated into a medley of faiths, ranging from the Kevala Advaitists, the qualified monists, the staunch Shaivites and Vaishnavites and transcendental dualists to Brahmo Samajists, Vama Margis, Gosains and others, each one of them claiming superiority for deity, holy text or beliefs. Viewed in this light, the advent of Swami Dayanand (1824-83) was a historical necessity.

"The world is fettered by the chain forged by superstitions and ignorance. I have come to snap asunder that chain and to set slaves at liberty," said the Swami. Throughout his life, he struggled against the forces of untruth and orthodoxy, with complete disregard for what others said or thought of him. He condemned evil wherever he found it. In the process, he hit everyone hard—the Brahmin (even

though he himself was one), the occultist, the sectarian, the idolator, the Christian missionary, the maulvi, the Sikh theologian and others—without any bad intention or ulterior motive. His aim was not to confer prophethood on himself but to work for the rejuvenation of his Motherland.

At times, his outspokenness was misconstrued as insolence, his dynamism as vanity, his self-confidence as arrogance and his reformist zeal as sectarian. But he continued his work fearlessly—and exhorted mankind "to accept Truth and renounce untruth whenever discovered." The Arya Samaj that he established in 1875, rested on the praxis "satyam parmo dharma", i.e., "the highest religion is the religion of Truth."

Whereas Raja Ram Mohan Roy was fascinated by the Upanishads, Bankim and Tilak by the Bhagvad Gita and Vivekananda by the Vedanta, Swami Dayanand was enthralled by the divine revelations of the Vedic seers, embodying Truth in its highest and purest forms. He assigned to the Vedas the authority which Christians accorded to the Bible, the Muslims to the Quran and the Parsees to Avesta. Other Hindu scriptures were to be accepted to the extent they adhered to the Vedic doctrines.

Being a profound Sanskrit-scholar himself, he rejected the emasculated versions of the Samhitas provided by Hindu orthodoxy or the Christian missionaries, and presented a novel interpretation based on the Vedic Nighantu and the Nirukta of Yaska, thereby

proving that the Vedas were the repositories of knowledge and the heritage not only of India but of all mankind. He refuted the charge that the Vedas sanctioned polytheistic beliefs (based on Sayana's and Mahidhara's commentaries) and argued in the first chapter of Satyarth Prakash that the 33 gods mentioned in the Rigveda represented different aspects of the Supreme Being.

At a time when all positive sciences were believed to have originated in the West, Swami Dayanand tried to prove that they existed in seed-form (*bija-rupena*) in the Vedas. The chemical composition of water (H<sub>2</sub>O), the law of gravitation, the secret of locomotion, the steam engine, the aeroplane, the microbic origin of diseases, the theory of cosmogony and other latest discoveries were known to the Vedic seers. Such observations proved a morale booster to a people who had lost faith in their heritage and were searching for some new credo.

Max Mueller, the renowned German Indologist, who in 1873 described the Vedas as pastoral songs of a barbaric people, changed his opinion five years later, after going through Swami Dayanand's Rigvedadi-Bhashya-Bhumica (Introduction to the Study of Rigveda). In his famous work, "India; What Can It Teach Us?", he wrote: "Vedic literature opens to us a chamber in the education of human race to which we can find no parallel anywhere else".

*Aryan Heritage, November 1985*



In the field of social and religious reforms, Swami Dayananda did more than any of his contemporaries. He denounced sacerdotalism, androgynous cults, the extravagance of marriage ceremonies and "shradhas", and the rigours of caste. He rejected the theory that the Brahmin was formed out of God's mouth, the Kshatriya from His arms, the Vaishya from His thighs and the Shudra from His feet. This, he said, was a distortion of the scriptures which clearly laid down that "Varna Vyavastha" ought to depend on "guna" (quality), "karma" (action) and "svabhava" (nature) of a person and not on his birth. He was in favour of social mobility and gave instances to prove that "there had been a crossing of caste lines in the past".

Swamiji's crusade against untouchability won him the admiration even of his inveterate critics. He argued on the basis of massive evidence that the Shudras were not the object of derision in the Vedic period. The Rigveda (10/191.2.3.4) and the Yajurveda (40/15.36/18,30/15), for example, stress the equality of all human beings and exhort them to work harmoniously with one another. It is well known that the Arya Samaj launched "Dalitoddhar" and "Acchut Suddhar" movements for the welfare of depressed classes.

He envisaged the creation of a society which would provide equal opportunities to all, irrespective of their caste, creed or sect, and give due regard to the womenfolk who were being ill-treated in the post-Vedic period. He was opposed to the custom of purdah and made a forceful plea for the education of women. In reply to the question "should women and Shudras study the Vedas", he quoted Verse II of the 26th chapter of the Yajurveda, as also the Shrouta Sutra which says: "Imam mantram patni pathet" (let the wife read this mantra in the Yajna). If women were not taught the scriptures, including the Vedas, how would they read the mantras with the proper accent on the occasion of yajna, he asked.

In fact, a number of hymns of the Rigveda were composed by women. The gradual decline in the position of women pained Swamiji, and he admonished the people by quoting a verse from Manusmriti (III/57) which says: "That family is speedily ruined in which womenfolk come to grief. That family always prospers wherein womenfolk are happy."

Swami Dayanand opposed the custom of child marriage, but, unlike Ram Mohan Roy, refused to sanction the remarriage of widows. However, he was willing to permit a childless husband to cohabit with a widow in accordance with the custom of "niyoga".

Following the Vedic aphorism "Aa no bhadrah kratvo yantu vishvatah" (Let noble thoughts come to us from every side), Swamiji opposed the custom which stopped the natives from going across the "Jambu Dvipa". He cited the record of Indians "who pursued trade and even empire-building abroad" in hoary times, and took religious leaders to task for nurturing supercilious notions. "These hypocrites perfectly understand that if they allowed the people to travel abroad, they would get enlightened and, consequently, would no longer be ensnared in the net of fraud and hypocrisy spread by them", he wrote.

Swamiji felt that education must be made compulsory for all. "Recalcitrant parents should be penalised", he said. An education system based on the Vedic model alone could root out ignorance, inculcate in them religious and moral values, promote a spirit of enquiry and research and ensure discipline and national feeling. Oriental learning was to be supplemented by technical know-how of the West.

It is said that he corresponded with some scientists and entrepreneurs in Germany so that his country-men could benefit from their expertise. Swamiji insisted that educational institutions must be kept away from city life and impart instruction in Hindi and Sanskrit. The work initiated by him has been

successfully carried forward by the Arya Samaj, which runs a network of educational institutions in the country.

With Swamiji, the Indian response to the Western challenge acquired aggressive overtones. This is evident from his pronouncements on the Semitic religions, the three agitations (for Indramani, cow protection and Hindi) in which "he involved the Arya Samaj", and the launching of "shuddhi" rites (based on the ancient Vratyastoma sacrifice) which aimed as much at re-converting the converts from Hinduism as at bringing even non-Hindus into the Vedic fold. His emphasis on "swadeshi", along with his exhortation that good government was no substitute for self-government, strengthened the cause of national resurgence.

If Raja Ram Mohan Roy was the progenitor of the Indian renaissance, Swami Dayanand proved to be its protector. □

#### FRENCH NOBEL-LAUREATE DREAMS OF INDIA

Mr. Claude Simon, 72, the first French writer to be awarded the Nobel Prize for Literature (this year) since Jean-Paul Sartre (who, in fact, turned it down) came to India on an official visit in 1975 and addressed a few meetings. The crowds, the noises, the feeling that he could understand nothing of this country oppressed him. Yet, a poster in Jawaharlal Nehru University with its Devanagari characters, fascinated him so much that he removed it and adorned a wall of his apartment with it. Above all, he retained certain vivid images of India even 10 years later. In one of his letters, speaking of Humayun's tomb, for instance, he says: "In a nearby temple (?). I remember there were women clad in admirable saris who tended the lawns while the sun went down. India, a country of which I dream, is an obsessional image which recurs through its colours—earth-red, ochre brown, faded violet, muted pink—and seems to be in harmony with the colours of his inner universe, for they are the colours of The Flanders Road." □



# Kalidas Also An Accomplished Astrologer

By

Shri S. Kumar Mahajan

**T**HAT Kalidas was a poet is well known. But that he learnt, specialized in and wrote books on astrology is little known. Mr. Ram Roop Gupta, a retired journalist, who is writing a book on zodiac signs and their influence on humanity, has an interesting account of how Kalidas shifted to astrology.

Those were the days of Vikramaditya, who ruled Malwa with Avantika (today's Ujjain) as capital. Malwa was a democracy and Vikramaditya was elected Samrat (king).

Although not much is known about Kalidas's background, Mr. Gupta says his "Meghdoot" shows that he was born in Ujjain, as the Yaksha asks the clouds to visit his beloved via Ujjain and his descriptions of the city and its doe-eyed damsels are fairly accurate.

Kalidas was illiterate and was used by the pandits to get even with Vikramaditya's daughter, Priyang Manjari, who had been taught by Katyayan. It is said that after being called Vidyotma (excellent in education), she became very haughty and insulted one pandit after the other. They joined forces and tricked Vidyotma into marrying Kalidas.

One version is that an angry Vidyotma pushed Kalidas out of her palace on the wedding night and his head hit a blood-loving Kali statue. The other is that she gave him the Chintamani Kali mantra which made him wise and learned. Thereafter he became famous as Kalidas. However, one thing is certain. He joined Vikramaditya's "nine jewels" (Nava-Ratna) after his marriage to Vidyotma.

Of the "nine jewels", Dhanwan-tari, Health Minister, wrote Vidya Prakasha Chikitsa on Ayurveda; Kshapanak, which is a name generally given to Jain sadhus, was Minister of Law, Order and Intelligence. His real name was Satya Shrut Sen and, apart from being a Minister, was a tantric who used his celestial

powers to benefit humanity.

Amar Singh, a Harijan, who later embraced Buddhism, wrote a Sanskrit dictionary, titled Amar Kosh, and ministered the language department. Shanku handled political affairs. It is not certain whether Shanku was a woman or a man but longed to the Vaish community.

Betal Bhatta seemed very reluctant to join Vikramaditya's cabinet. He was a tantric and spent almost all his time in the crematoria. He said he would join the cabinet only if the king failed to answer his questions satisfactorily. But the king was not to employ deceit and give honest answers. The king agreed. Betal asked 25 questions; the king answered 24, but stumbled on the 25th. The king gained a "jewel", but the question remains unanswered to this day. Betal had asked: "A king and his prince fall in love with a widow and her daughter. The prince marries the widow and the king the daughter and raise their respective families. What would be the relationship between the children of the two families?"

Due to his tantric background, many yarns were spun around Betal, the most famous book being Betal Pachisi. But in the court of Vikramaditya, he was in charge of the army and machines.

Ghat Kharpar, another Harijan, looked after the chemicals and geology departments. He wrote 22 stanzas in Sanskrit, containing all the alankaras of the language and issued a challenge that if proved wrong, he would supply water in a broken pitcher to the house of the one who corrected him.

Varahamihir, the chief astrologer of the king, was a Brahmin and handled the Ministries of astronomy, geography and astrology. His Vrihat Sanhita is a standard treatise on Indian astrology even today. Vararuchi, a renowned mathematician and

a Brahmin, was Minister of education.

And the ninth jewel of Vikramaditya's court was Kalidas. He belonged to the Kshatriya community and was in charge of the music and arts Ministry. He had already written Raghuvansh, Kumar Sambhav, Meghdoot, Ritu Sanhar—the Shrivya Kavyas, i.e., which could only be enjoyed by reading or hearing. His Drishya Kavyas, i.e., which could be staged, were: Shakuntala, Vikramorvashi and Malavikagnimitra.

Although it was a fashion in those days to learn the fundamentals of astrology, or astronomy, the precise predictions were left to be made by the chief astrologer Varahamihir and his junior colleagues. Thus, it was that a son was born to Vikramaditya. Varahamihir predicted that he would die young and that he would be killed by a wild animal.

The other jewels and astrologers, after making their own calculations, contradicted Varahamihir, but the king, knowing his man, ordered that the prince be isolated and put in a seven-storeyed palace devoid of any animals—wild or domestic.

The prince was to be taught Statecraft, weaponry and all the usual subjects befitting royalty. His palace grounds and the palace would be patrolled 24 hours a day by armed guards and no animal would be left alive there. The prince was to be moved a storey higher every birthday and the armed guard doubled at the storey below.

As the precise time, day and year predicted for the prince's death arrived, Vikramaditya and his nine jewels and other courtiers left for the prince's palace. They found the guards alert at the gate and in the grounds. None had seen an animal for a pretty long time.

(Continued on page 34)

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# Lopsided Educational Development

## How an economist looks at the problem

By

Dr. B. M. Bhatia

Former Principal of Hindu College, Delhi

THE biggest hurdle that reform of the present education system and present education policy are going to face is the opposition to change from the vested interests which have been allowed to grow and entrench themselves over the last four decades.

The "Challenge of Education" document, prepared by the Education Ministry, admits as much when it says: "Education, like all other systems, has a set of beneficiaries who would lose many of their special privileges if the education system is changed and its functioning is revamped to secure greater efficiency, equity and objectivity."

More specifically: "Should there be a change in the examination system, a lot of people will resent it, because the system of private tuitions and coaching shops might become unnecessary and those who benefit from leakage of papers, preparation of keys and test papers, writing of Made-Easys, refresher courses and other bazar notes etc., mass copying and other unethical practices will be put to a loss." If rote learning of text books is replaced by innovative work and environment-related teaching, "many teachers will find themselves in difficulties, because they will have to adjust to new curricula for which they have not been prepared either by their original training for the job or by experience."

At present, the teaching community, by and large, does not

face any social compulsion for "a high level of performance" because of prevailing illiteracy and because "the total system of management, supervision, and evaluation of teachers is so large and so impersonal that the teachers acquire almost total immunity from accountability." This is not solely the fault of teachers. The education system does not provide an in-built mechanism of rewards and punishment for performance of the teachers in the profession. The dead uniformity, with which society treats all teachers, has dampened all desire for better performance and improvement in the quality of teaching and research. Instead of academic performance, promotion in the profession has come to depend upon the patronage from those in power. This has led to the politicization of education.

Private funding of schools and colleges was a common feature before independence. The motivation behind private endeavour in the educational field was mostly service to society or to a particular community. Today, private schools and colleges, which have continued with their old names intact, have mostly become government-aided institutions. Meanwhile commercial interests have entered the educational field, particularly in school education. The so-called public schools have grown over the years both in numbers and student strength. The reason for this is that the country's elite wishes to send their children to exclusive institutions and perpetuate their class distinction.

tion.

College education is expensive and does not offer the same commercial advantages as the school stage. Here elitism has taken a different turn. Students coming from "public" and "good" schools, all flock to what have come to be regarded as elite colleges. The tuition fees in these colleges are the same as in the rest of the colleges, because the UGC and the State Governments—the two main funding agencies for higher education in the country—do not permit differential fees. Consequently, students of the "elite" colleges, who usually belong to the richer classes, enjoy a large consumer surplus, representing the difference between the amount they would be prepared to pay and what they actually pay to get education in those colleges. Teachers in the commonplace category of colleges would not permit higher salaries to be paid to the teachers in elite and better class colleges, nor would they allow the latter to devise their own courses and curricula because, in their view, doing so would be "undemocratic". This explains why the autonomous colleges scheme has proved to be a nonstarter.

A major obstacle in the way of making the education system socially relevant and responsive to the development and manpower needs of the country is the prejudice against skill-oriented education in the middle and upper classes. This prejudice is not inherent in Indian culture but is the product of the



"literary" character of the education system introduced by the British. Besides, it is the English-educated middle class that spear-headed the struggle for freedom and upon independence became the ruling elite of the country. This created the general impression that being educated meant entry into the ruling classes and not engaging in manual work.

In view of this elite bias the development of education has been urban-oriented. *Though the provision of universal elementary education was made a constitutional obligation because of political compulsions, more resources have been devoted to the spread of higher education than to the primary and middle school education in the rural areas.*

There are two types of compulsions at present which necessitate taking a fresh look at the educational scene in the country and formulating a new education policy. The first is that the education system has come to suffer from numerous ills which desperately call for effective remedial action to arrest further decay. The second compulsion is the challenge posed by the technological revolution that is sweeping the world at present.

In formulating a new education policy, four major objectives should be kept in mind :

(i) universalization of elementary education and fulfilling the constitutional commitment by 1995;

(ii) strict channelizing of students at the higher secondary stage into academic and vocational streams ;

(iii) severely restricting the entry of students into university education and insisting on quality and excellence in performance; and

(iv) shifting emphasis from pure "arts" to science, technology and professional education at the University stage.

There can be little difference of opinion over these objectives. Difficulties arise when we consider policy instruments and strategies to be adopted in achieving these objectives. Here the necessary political will on the part of the Government is decisive.

Two types of difficulties will be faced in evolving and implementing a new education policy. The first is the poverty in rural areas that prevents all children from attending school even where facilities exist. This accounts for the staggeringly high 77 per cent drop-out rate in the elementary schools. The second is the inadequate progress of the economy in the industrial and tertiary sectors that can ensure sufficient employment and career opportunities for school leavers. In part, both of these are developmental difficulties. Both poverty and lack of sufficient employment opportunities outside the "white collar" occupations are a reflection of under-development of the economy. The reform of the educational system, thus, cannot be taken up in isolation from economic development and planning in the country.

We can treat the two difficulties separately. The major bottleneck in the way of universalizing elementary education has been rural poverty. At present, the approach to the problem of rural poverty is the target-groups-oriented poverty alleviation programmes that aim at providing income-earning capital assets and guaranteed employment to selected poor families. These programmes cannot solve the problem of poverty. An intensive programme of rural development with agriculture as its base is necessary for doing that. And the achievement of the objective universal elementary education has to be made an integral part of the whole development process of the rural economy. Education and economic growth in the rural areas are inter-linked; one helps in the growth of the other. The education of children upto 14 years of age should be made a responsibility of rural development departments of the Central and State Governments and local panchayati raj institutions.

As for higher education, there should be enforced selectivity in enrolment so that only those who have either the necessary talent to pursue higher education or have the means to pay for this education are admitted to the colleges and the universities. One suggestion is

to hold all India entrance examination. This appears to be an impracticable proposition. An alternative course would be to raise tuition fees in colleges so high that colleges pay their own way and do not remain dependent on the public exchequer for funds.

The only objection to this would be that the poor students, who cannot pay the fees, would be deprived of higher education. This objection can be met by instituting a liberal system of fee-exemptions and scholarships for the poor meritorious students. Only the cost of educating this category of students should be a charge on public exchequer. For the rest, only those, including the girl students, who can pay for it should be allowed to get university education. The present policy of universalizing university education rather than primary education must go.

As we go into the 21st century, we will have to look increasingly to the service sector for providing employment to the growing numbers entering the labour market. The technological revolution under way now in advanced countries promises to change the whole pattern of employment in them. The society of tomorrow is going to be more a service, rather than an industrial, society. This provides an opportunity to countries like India to catch up with industrialized countries. This calls for not only a qualitative but a structural change in the system at the higher education level.

The present system of university education was designed to produce administrators for the Government. The saturation point in the supply of manpower trained for that type of work was reached long ago. Today the universities are producing a large majority of graduates who are unemployable. This means waste of resources employed in educating them on the one hand and their talents and energies on the other, apart from causing social tensions, conflicts and discontent. The new system should aim to provide the country with trained manpower that is relevant to the changed needs of the country and economy.



# Education Faces A Crisis Of Confidence

By

Dr- Madhuri R. Shah

Chairman, University Grants Commission

WE feel a sense of pride in belonging to a region which is so rich and diverse. Asia is the largest of the continents with a recorded history that stretches in time to more than five thousand years. It has been the cradle of many ancient civilisations and has also been the birth-place of all great world religions. More importantly, Asia contributed immensely to the growth of knowledge in medieval as well as modern times.

Unfortunately, in the past, the problems of educational development of the region at the level of tertiary education were generally neglected. It is only now that a beginning is being made to study these problems in an integrated, systematic and comprehensive manner. This was partly due to the fact that a number of countries in the region were under the yoke of colonial regimes which used the system more as an instrument of exploitation and less as a means for socio-economic development. In India, for example, higher educational institutions were conceived as serving the narrow and limited purpose of training civil servants rather than for professional and specialised careers in the private and public sectors. This is true of many other countries in the region.

With their accession to independence, after the Second World War, many countries are now trying to regain their pristine glory as well as to develop their systems of education at different levels, and to raise levels of productivity and living so as to enable their people to enjoy

leisure and the fruits of modern science and technology.

Although the setting in the Asia and Pacific region has undergone a sea change in recent years, and rapid social and economic developments are taking place in a number of countries, the standard of living continues to be low. Generally speaking, people in the region are facing economic deprivation as well as the problem of their societies being deeply rooted in superstitions, customs and institutions, many of which have outlived their utility.

The attitude of the people towards manual work, the crass contempt towards the deprived sections of the society, the position of women, the rigid occupational structures and the problem of educated unemployment are seriously affecting human resources development in regard to priorities as well as programmes. In this context, I would like to refer to the observations of Gunnar Myrdal in his well-known treatise on *Asian Drama: An Enquiry into the Poverty of Nations*. He has pointed out :

(i) Large sections of population in these countries have suffered from ignorance, in which the sad element was a low rate of literacy and even a lower rate of functional literacy.

(ii) The training of teachers was neglected, particularly at the primary level, and also at the secondary level.

(iii) The methods of teaching in the pre-colonial period were all heavily weighted in the direction of

making the pupils memorise texts.

(iv) Teaching tended to be dogmatic and authoritarian; and it did little to encourage critical attitude or an interest in self-education. It also discouraged independent thinking and the growth of the inquisitive and experimental bent of mind which was an essential prerequisite for development.

(v) The university student became aggressively conscious of the fact that he belonged to an "elite" group.

(vi) A degree became the principal object of his pursuit, rather than a means to obtain knowledge and skills.

(vii) Students developed a contempt for manual work and most of the educated persons regarded their education as the badge that would relieve them of any obligation to soil their hands. Even when schools of engineering and institutes of technology were established, students commonly expected and were expected to become deskmen and white-collar workers.

The educational crisis which persists even today is not only a hang-over of the past but is essentially due to a void, a gradual erosion of moral values, and the disconcerting fact that people in the region are torn between inherited attitudes and institutions on the one hand, and modernisation ideals on the other. Because of the problem of transition, people have become, by and large, cynical.



There is also a "revolution of rising expectations" in countries of the region, but hardly any fit between aspirations on the one hand, and policies and programmes on the other. People look for an economic and political agenda and results to be achieved in the shortest possible time, but are disillusioned by the low achievement levels. There is also mismatch between education and jobs in most countries of the region.

It is in response to these imperatives of the situation that we have to develop models of development in response to the genuine needs and the genius of our own people. Plans for educational development, which do not recognise this basic fact concerning the process of development and borrow models from developed countries, are often found unsuitable for integrated and meaningful development, particularly in regard to the cultural identities and aspirations of the people.

It may not be easy to meet these new challenges but our great asset is the diversity of our cultures and a long tradition of learning and respect for scholarship. In India, for example, the teacher (guru) was regarded so high for his learning and scholarship that even the king would prostrate himself before him. The Islamic culture also accorded men of letters (Ulama) a high status in the social hierarchy.

I would particularly like to refer to the ceremonies surrounding the dedication of a new temple in Thailand wherein each person drops a packet in the deep hole, containing a needle, thread, booklet and a pencil. In this ritual the needle and thread are symbolic of the wish to have a keen intelligence, while the paper and writing implement stand for good education in the next existence.

In India, we are engaged in the exercise of formulating a new policy on education. The Ministry of Education has prepared a document on the "Challenge of Education—A Policy Perspective", which is a serious attempt to meet the challenges of the future and also improve the

efficiency and quality of the system of education at all levels. Currently, a nationwide debate is going on, scrutinising this paper through a series of seminars, conferences, symposia, etc.

The paper rightly emphasises: "In our conditions, the role of education is to transform a static society into one vibrant with a commitment to development and change. An important ingredient of this metamorphosis is the emergence of a learning society, in which people of all ages and all sections not only have access to education but also get involved in the process of continuing education. In this environment, open, non-formal, part-time and adult education become as meaningful as formal education; in fact, the two streams reinforce each other."

There is a growing awareness among planners of higher education in a number of countries, including our own, that the formal systems of education, with their rigidity regarding the selection of courses, course units, and time schedule, are not in a position to meet the growing educational needs of the society, which is in a state of evolving itself. The weaknesses of the system also come to the fore when we consider the needs of learners belonging to the weaker sections of the society and those living in backward regions, or when we want to ensure that within our system, students are able to move both horizontally and vertically.

One has also to reckon with the per capita cost in the formal system of education, which is going up so rapidly that developing countries find it exceedingly difficult to plough in adequate resources for the purpose. These countries have priority needs in a number of sectors like agriculture, transport, industry, etc. and they have also to cater to the needs of expansion arising from a process of economic growth, genuine educational needs, and the aspirations of a learning society. Consequently, a new path has been chartered in recent years in a number of

countries, that of non-formal education.

I am referring to these developments as different modes of education, such as correspondence courses, open university systems, adult education; and extension programmes have been tried in a number of countries in the region, notably Japan, China, Malaysia, Australia, Thailand, Pakistan, Sri Lanka and the Republic of Korea. In our own country, a number of universities are offering correspondence courses.

There is an Open University at Hyderabad, and open university systems exist in Mysore and Andhra universities and the SNTD Women's University, Bombay. The Indira Gandhi National Open University has also been set up recently which, it is hoped, will prove to be a pace-setting institution in the field of distance education.

We have also to define our new educational goals as the university system in number of countries in the region, including our own, did not evolve itself, nor did it grow from the native soil. The system laid emphasis on individual accomplishments, routine type of information, and regurgitation of knowledge, while it neglected social objectives and the needs of development. Important areas in science, engineering and technology, which were otherwise relevant to national development, were not even included in university curricula.

In general, the academics lived in an ivory tower, and were cut off from the realities around them. Consequently, the system became dysfunctional and, if anything, a gigantic monolith. It is not surprising that education, and specially higher education, is today facing a crisis of confidence. The educated persons have, by and large, become alienated from the society and the neighbourhood. In this connection, the following commentary on the African situation by Sir Eric Ashby seems to be highly relevant to the situation obtaining in contemporary Asia:

"For an African, the impact of



a university education is something inconceivable to a European. It separates him from his family and his village, though he will, with intense feeling and loyalty, return regularly to his home and accept what are often crushing family responsibilities. It obliges him to live in a Western way, whether he likes it or not. It stretches his nerves between two spiritual worlds, two systems of ethics, two horizons of thought. In his hands he holds the terrifying instrument of Western civilization: the instrument which created Jefferson's speeches, the philosophy of Marx, the mathematics and chemistry of atomic destruction.

"His problem is how to apply this instrument to the welfare of his own people. But he has no opportunity to reflect on this problem. For one thing, the gap between himself and his people is very great; the universities and their graduates are isolated from the life of the common people in a way which has had no parallel in England since the middle ages. This is the peculiar dilemma of the African university.

"Because, of this dilemma, the social function of the university in Africa cannot, for a generation at least, be comparable with its social function in Britain. And the African graduate, who alone is competent to reflect on the social function of universities in Africa, has no time for this task."

Universities in Asia and the Pacific region have to recognise the inherent truth that they cannot function in a vacuum. They have to reflect and respond to the life of the people in order to transform the society with a progressive outlook and onward thrust.

It is often argued on the basis of conservative opinion that there are differences in individual talent, and if universities expand their base and open their doors to good, bad and indifferent students, standards are likely to suffer. However, it is important that we bring about equalisation of opportunity without sacrificing quality or efficiency. The situation needs to be investigated and probed with the help of empi-

rical data, cases and longitudinal studies on a regional or local basis.

It is equally important to maintain adequately high standards in the face of knowledge explosion and rising expectations to ensure that the system functions at the optimum level of efficiency. This calls for new approaches and the need to evolve new structures and forms of organisation. The improvement of curricula and restructuring of courses should also receive adequate attention.

There is an urgent need to bring about a substantial decentralisation as well as diversification of educational programmes at different levels. One also needs to have a close look at the structure, management and staffing pattern in our institutions. Measures should also be taken for faculty development.

(This contribution by Dr. Shah, Chairman, University Grants Commission, is based on her inaugural address at a recent UNESCO-sponsored symposium in New Delhi on higher education in Asia and the Pacific region.)

## Indo-German Academic Exchange To Diversify

The German Academic Exchange Service (Deutscher Akademischer Austauschdienst—DAAD) celebrated the silver jubilee of its service in India and is likely to diversify its activities in consultation with the Government of India to include, besides the existing scientific subject, cultural themes and humanities.

Speaking to newsmen in New Delhi, Dr. H. Schulte, president of the DAAD, said that this may be discussed during talks for the renewal of the cultural agreement between the two countries in January, 1986.

Detailing the activities of the 60-year-old DAAD, which set up its office in New Delhi in 1960, he said that, during the past 25 years, the exchange service had sponsored nearly 2,000 Indian scientists for

long and short research visits to the Federal Republic of Germany. As many as 32 long-term fellowships for in-depth studies for junior staff members of universities and scientists from laboratories in India were being offered annually.

These fellowships were routed through three agencies—the Education Ministry, the University Grants Commission (UGC) and the Council of Scientific and Industrial Research (CSIR). But, Dr. Schulte stressed, "this is not a one-way traffic, but a continuous on-going exchange in which the Government of India offers 10 long-term fellowships annually to German Ph. D. scholars for research in India.

Besides long-term fellowships in West Germany, short study visits, about 50-55 in number, for senior

university staff and scientists are supported for further strengthening the existing academic ties. To sustain the inter-action process after scholars have returned to India, the DAAD, under its follow-up programme, arranges short duration visits to Germany and subscribes to scientific books and journals to make them available to those who have returned from West Germany.

Answering questions, Dr. Schulte said that while the DAAD was for diversification with regard to the subjects of study, the "proposals have to come from India on the basis of priorities mutually agreed upon." As it is, the exchange programme was diversified in terms of science and technology as also collaborative R & D programmes, but "we hope for much more", said Dr. Beatrix Brandi-Dohrn, Director of the DAAD in India. □



# Educating Parents For Child's Development

By

Dr. D. P. Seth

**P**ARENTS are apt to be confused about what psychiatrists and psychologists are for and what the difference between them is. A child's psychiatrist is a physician trained to understand and treat all kinds of behaviour problems and emotional problems of children. Back in the 19th century, psychiatrists were mainly concerned with taking care of the insane, and many people are still reluctant to consult them for that reason. But as psychiatrists have learnt how serious troubles usually develop out of mild ones, they have turned more and more attention to treating early everyday problems. In this way, they do the most good in the shortest time.

Psychologist is a very general title used for people, not physicians, who have specialised in one of the many branches of psychology. Psychologists, who work with children, are trained in such subjects as intelligence testing and the causes and treatment of learning problems in school.

In a child-guidance clinic (or children's psychiatric clinic), the psychiatrist is the doctor who takes charge of the case, gets to know the child and the parents, and with their help tracks down where the child's worries are coming from, helps the child to understand and outgrow them, advises the parents in handling him. He may call on the psychologist for mental tests to see what the child's weak points and strong points are, or to give the child remedial teaching if, for instance, he has a reading problem. A psychiatric social worker may be

asked to make a visit to the school to help find out from the teachers more exactly what difficulties the child is having there, and to give the teacher the benefit of the understanding of the problem that has been gained in the clinic. Some child-guidance clinics are connected with hospitals, others are independent.

In a few cities in England and America, there are child-guidance clinics connected with the boards of education, staffed with psychiatrists, psychologists, social workers, to deal with all kinds of behaviour problems. Some State education departments have travelling clinics that visit different communities. Many other school systems, local and State, have only psychologists for the testing and remedial teaching of school problems.

Parents sometimes say : "It is all very well to talk about an ideal school that makes the work interesting and finds a way to bring out the best in every child. But the school that my child goes to is pretty cut and dried and there is nothing I can do about." That is not true. Every town and city has the kind of schools its citizens want. If they know what good schools are, and insist on having them, they can get them. That is how democracy works.

Parents can join their local parents-teacher association, go to meetings regularly, show the teachers and principals and superintendents that they are interested and will back them up when they are using sound methods. They can

also vote for local officials who will work for constant improvement in the schools. No school system is ever perfect, and even the best of schools will go downhill unless the citizens stay interested.

## PROBLEMS OF FEEDING AND DEVELOPMENT

Thinness has various causes. Some children seem to be thin by heredity. They come from thin stock on one or both sides of the family. From the time they are born, they have been offered plenty to eat. They are not sickly and they are not nervous. They just never want to eat a great deal, especially of the rich foods.

A lot of children are thin because they have feeding problems due to urging. Other children cannot eat for other nervous reasons. The child who is worrying about bogiemen, or death, or his mother's going away and leaving him, may lose a lot of his appetite. The jealous younger sister, who is driving herself all day long to keep up with her older sister, burns up a lot of energy and gives herself no peace at mealtime either. The tense restless child, who is bossed and scolded continuously, cannot relax enough at meals to have a good appetite. As you can see, the tense child is thinned out by a two-way process. His appetite is kept down and his restlessness uses up extra energy.

There are many children throughout the world who are malnourished, because their parents cannot find or afford the proper food. There are

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others whose parents could buy the right varieties of foods but don't, because they know nothing about diet. There are a few chronic physical diseases which cause malnutrition. But children, who become thin during an acute illness, will usually recover their weight promptly if, during convalescence, they are not urged to eat until their appetite recovers.

If your child is thin, do not try to change him by heaping more and more food on his dish, but take him to the doctor to make sure there is no disease, especially if his thinness is a recent development. If he is nervous, try to get at the roots of it by consultation with his teacher or a child-guidance clinic. If he has a feeding problem, try to undo it. And, finally, if he does not seem to have any kind of problem, has been slender since infancy but always gains a reasonable amount of weight each year, relax and let him alone. He is probably meant to be that way.

Sometimes an active child stays thin even though he eats large amounts of a well-balanced diet. In these cases, where the appetite is excellent, you can sometimes slip in extra calories by means of cream or butter. Gradually add some cream to his milk, or use heavier cream for his cereal, or give him soups made partly with real cream. You can slowly add more butter to his vegetable or encourage him to use more butter on his bread if he likes it. But you ought not to suddenly increase the fat. It may cause a stomach upset or take away a lot of appetite.

Adding cream or butter to the diet of a child with a small appetite sometimes helps to put on weight but not very often. The trouble is that it usually reduces his appetite still further.

Then there is the child who is thin because he is restless and nervous even though he eats well. There are two different ways to help him. The first and most important is to find out what is making him tense and try to overcome it. But, at the same time, you may be able to give him extra rest. Feeding between meals is helpful for those thin

children whose stomachs never seem to want to take much at a time, but are quite willing to be fed often.

If a child is getting overtired or failing to gain weight, he should go to the doctor for a check-up. Whether or not anything is wrong physically, it is important to think over his relations to parents, brothers, sisters, friends and school. Get the help of the teacher if she is understanding. I think it is fair to say that fatigue comes as often from emotional troubles as from physical. Even if you have found real cause of tiredness and are trying to correct it, you may want to give the child extra rest for the time being.

A plan that often works well, if it is practical, is to put the child to bed before supper and serve the supper in bed. To many children this will seem like a treat, at least for a few weeks, if it is presented as a privilege and not as punishment. Even if he hops out of bed from time to time, he will be getting more rest than if he were tearing around constantly. If you have time, read to him after supper to keep him anchored. When it is impractical to serve him supper in bed, he might at least go to bed right after supper for story telling or radio listening or visiting with his father.

Another variation is staying in bed for breakfast and perhaps an hour afterwards. Or, this can be combined with supper in bed.

The child, who does not have to go to school in the afternoon, and who refuses to lie down after lunch, may be perfectly willing to stay indoors for an hour, playing quietly or helping the mother do housework or take care of the baby.

**Feeding problems:**—A child who eats poorly needs a doctor's help. Every feeding problem is different from every other. The child who is eating poorly needs a doctor's expert help to examine him to determine whether there is any disease to explain the loss of appetite, to determine his state of nutrition, to evaluate the diet he is taking for what it provides and what it lacks, to recommend the substitute foods

or medical preparations that will make up for what the child is missing, to advise on the handling not only of the feeding but of the child generally.

The discussion that follows is primarily for parents, who will be unable to consult a physician temporarily or for sometime.

**Where feeding problems begin:**—Why do so many children eat poorly? Most commonly because so many mothers are conscientious about trying to make them eat well. You do not see many feeding problems in puppies or among young humans in places where mothers do not know enough about diet to worry. You may say, jokingly, that it takes knowledge and many months of hard work to make a feeding problem.

One child seems to be born with a wolf's appetite that stays big even when he is unhappy or sick. Another's appetite is more moderate and is easily affected by his health and spirits. The first child seems to be cut out to be plump; the second is apparently intended to stay on the slender side. But every baby is born with enough appetite to keep him healthy, keep him gaining at the proper rate for him.

The trouble is that a child is also born with an instinct to get balky if he is pushed too hard and an instinct to get disgusted with food that he has had unpleasant experiences with. There is one further complication: a person's appetite does not always go out to the same things. For a while he feels like eating a lot of spinach or a new kind of breakfast cereal. Next month it may not appeal to him. Some people always go in heavily for starches and sweets; others are "fed up" with a little bit. If you understand these points, you can see how feeding problems begin at different steps in a child's development.

All feeding problems don't start from urging. A child may stop eating because of jealousy of a new baby or worries of many kinds. But, whatever the original cause, the mother's anxiety and urging usually make it worse, and keep the appetite away from returning.



Put yourself in the child's place for a minute. To get in the mood, think back to the last time you were not very hungry. Perhaps it was a muggy day or you were worried or you had a stomach upset. Now imagine that a nervous giantess is sitting beside you, watching every mouthful. You have eaten a little of the foods that appeal to you most and have put your fork down, feeling plenty full. But she looks worried and says, "you have not touched your turnips". You explain that you do not want any, but she doesn't seem to understand how you feel, acts as if you are being bad on purpose. When she says you cannot get up from the table until you have cleaned your plate, you try a bit of turnip, but it makes you feel slightly sick at your stomach. She scoops up a table-spoonful and pokes it at your mouth which makes you gag.

**A cure takes time and patience:**—Once a feeding problem is established, it takes time and understanding and patience to undo it. The mother has become anxious. She finds it hard to relax as long as the child is eating poorly. And yet her concern and insistence are the main things that are keeping his appetite down. Even when she reforms, by a supreme effort, it may take weeks for the child's timid appetite to come back. He has to have a chance to slowly forget all the unpleasant associations with meal time.

His appetite is like a mouse, and the mother's anxious urging is the cat that has been scaring him back into his hole. You cannot persuade the mouse to be bold just because the cat looks the other way for a minute. The cat must leave him alone for a long time. Dr. Clara Davis found that babies who had not built up any prejudices about foods naturally picked well-balanced diets in the long run when offered a variety of natural foods. But you cannot expect a child, who has been fighting against certain foods—vegetables, for example—for months or years, to suddenly turn to those foods just because his mother gives him a free choice. He might at a camp, where everyone else is eating the vegetables, where he is hungry and where no one cares whether he

eats them or not. But at home those vegetables have too many associations in his mind. Just as soon as he sees them, his spirit and stomach say, 'No'.

**Helping a child to want to eat:**—The aim is not to make the child eat, but let his natural appetite come to the surface, so that he will want to eat. There are several sides to this programme which can be explained by a good doctor dietician.

**Get your mind off his eating:**—Try hard not to talk about his eating, either with threats or encouragement. I would not praise him for taking an unusually large amount or look disappointed when he takes little. With practice, you should be able to stop thinking about it, and that is real progress. When he feels no more pressure, he can begin to pay attention to his own appetite.

**Be agreeable:**—You sometimes hear the advice: "Put the food before the child, say nothing, take it away in 30 minutes, no matter how much or little has been eaten. Give nothing else until next meal." This is fine if it is carried out in the right spirit—that is to say, if the mother is really trying not to fuss or worry about the child's eating and remains agreeable. But an angry mother sometimes applies the advice this way. She slaps the plate of dinner in front of the child, saying grimly: "Now, if you do not eat this in 30 minutes, I am going to take it away and you won't get a thing to eat until supper." Then she stands glaring at him, waiting. This threatening hardens his heart and takes away any trace of appetite. The balky child, who is challenged to a feeding battle, can always outlast his mother.

You do not want your child to eat because he has been beaten in a fight, whether you have been forcing him or taking his food away.

**Start with the foods he likes best:**—You want his mouth to water when he comes to meals, so that he can hardly wait to begin. The first step in building up that attitude is to serve for weeks the foods he likes best (offering as balanced a diet as possible), and

to omit all the foods that he actively dislikes.

If your child has a limited feeding problem, dislikes only one or another group of foods, but eats most kinds fairly well, then you can gradually substitute some other foods for the foods he dislikes, until he loses his suspiciousness and tenseness at meals.

A mother might say: "Those children who dislike just one type of food are not real problems. Why my child likes only hamburgers, bananas and oranges? Once in a while, he will take a slice of white bread or a couple of teaspoonfuls of peas. He refuses to touch anything else." This is an unusually severe feeding problem but the principle is the same. You could serve him sliced bananas and a slice of enriched bread for breakfast; hamburger, two teaspoonfuls of peas and an orange for lunch; a slice of enriched bread and more bananas for supper. Let him have seconds or thirds of any of the foods, if he asks for them and you have them; serve different combinations of this diet for days.

**No bribes:**—Don't try to bribe the child to eat—such as a little story for every mouthful or a promise to provide some gifts, etc. All this kind of persuasion seems at the moment to be making the child eat a few morsels. But in the long run it takes his appetite away more and more.

I have emphasised the important points in helping a child over a feeding problem. They should work in the right direction. But they will not surely bring every child around to a well-balanced diet. There are various individual factors which create feeding problems and, accordingly, every individual needs a different pattern of solution, according to his or her type of problems, by experienced psychologists and psychiatrists. Despite best of efforts, sometimes, we fail to bring about the desired results and have to leave such cases to Mother Nature, because Nature in due course of time puts things on the right track.

*(To be continued)*



# Illiteracy Plagues 3rd World

**“O**VER the past three decades the definition of a literate person had developed from one who could simply read to one who can read with comprehension, do small sums and write an application,” Dr. Abdul Aziz Khan, Deputy Education Adviser of the Ministry of Education of Pakistan, said. This is a more valid definition and Pakistan is trying to achieve it, he added. Dr. Khan was one of the delegates at the 13-day UNESCO Regional Training Workshop in Literacy, held in New Delhi.

Dr. Khan said there were no statistics of either population or literacy percentage at the time of independence in 1947. This was because the pre-independence statistics could not be applied because of the transfer of population following the partition. Pakistan held its first census in 1951 and literacy then was 16.4 per cent. In Pakistan today (excluding East Pakistan which became Bangladesh in 1971) the adult literacy was placed at 26.2 per cent by the 1981 census. The population is around nine crore.

A number of programmes have been launched to deal with the large rate of illiteracy and the most important one, Dr. Khan explained, is that of the Literacy and Mass Education Commission (LAMEC), an independent body which has been given Rs 1,300 million for a two-year experiment. At present, in the age group of five to nine years, only 50 per cent of the children are attending school and out of these, 50 per cent drop out by the time primary school is over.

In 1979 Pakistan launched a new education policy, which recommended 40,000 mosque schools to be set up during the next five years. Own-

ed by the local community and headed by Imams, the schools were to provide both religious and secular education to boys and girls. Dr. Khan said they did face a cultural problem as the schools were co-ed, but it was overcome as the community had faith in the Imams. So, the mosque schools, which began from class I to III, have now been extended to class IV and V. They have been most successful in Baluchistan, Sind and North-West Frontier Province.

Surprisingly, Dr. Khan admitted the programme is slack in Punjab, which comprises 52 per cent of the population. “If we can succeed here”, he said, “we’ve licked the problem of illiteracy.”

Mr. Anish K. Barua, Development Communication Manager of the Bangladesh Rural Advancement Committee, was the only non-Government delegate to the workshop. Only 22 per cent of the 100 million population are literate and female literacy is lower at just 13 per cent. There is also a high urban-rural difference.

Bangladesh’s problems are colossal, Mr. Barua said, though both Government and voluntary agencies are trying to tackle them. “We have a universal primary education programme from class I to V, with Government providing free education, books, uniforms, etc. but even here the dropout percentage is high and only 20 per cent reach class V”, he explained. Of those who complete high school, only four or five per cent go in for higher studies.

Mr. Barua explained that literacy alone meant nothing to adults and adult education had to be geared to employment, better living, health,

etc. or they would continue to live without education. Two of our major programmes have failed, Mr. Barua said frankly, and we are now launching a new mass literacy programme on the basis of the existing primary schools. Local committees, comprised of local notables, will try to ensure their success.

Ms. Khomkham Kaewnuom, of the North-Eastern Regional Non-formal Education Centre, Thailand, said there was over 85 per cent literacy in her country, but nearly 50 per cent unemployment. The Government’s aim, she said, was to reduce the rate of illiteracy from an estimated 14.5 per cent in a population of 52 million to 10.5 per cent by the end of 1986, with special emphasis on the rural population.

Ms. Kaewnuom explained that every village had elementary schools and education from class I to IV (and now class VI) was free and compulsory. The parents could be fined if the children did not go to school and that was why the literacy percentage was so high. But after class VI, only 42 per cent went to secondary school and only five per cent went to the university, “because higher education is very expensive”.

The other students, she said, went to vocational schools. Thailand’s real problem, she explained, was the paucity of employment avenues. Most graduates tried to get Government jobs for security, but these were limited. Even private organisations could not provide enough jobs. Unemployed labour could resort to migration, but graduates found no openings abroad.

Mr. Tran Cao Thi, Deputy Director, Research Centre for Comple-



## Prime Minister Rajiv Gandhi for education to suit nation's needs

mentary Education Reform, Ministry of Education, Hanoi, Vietnam, said his country had already achieved an 80 per cent literacy in a population of 65 million. The Government had launched four major literacy programmes in 1945, 1948 (during the resistance against the French), 1954 and 1975 (after the Liberation) and 15 million adults had become literate after this.

There are about 8.5 million children in primary schools (class I to V). Mr. Thi said parents volunteered to send their children to school because they were not needed for family duties. Most families had only two or three children (may be four in villages) and all duties were performed by adults. Also, primary education was free. Each village had at least two schools and an equal number of boys and girls attended them. Secondary education, and recently university education, were also free because Government was responsible for education in the absence of private educational institutions.

### REVIVAL OF SANSKRIT IN BENGAL

In mid-1977, the Bengal Government abolished Sanskrit as a compulsory subject in secondary schools. As the language became an optional subject, students desiring to study it became rare. As a result, teachers of Sanskrit gradually found themselves unwanted. People holding post-graduate degrees and even doctorates in Sanskrit became largely unemployed and continued to be so. It is a common experience in West Bengal for M.A.s and Ph.D.s in Sanskrit to apply for clerical jobs, as when school teaching jobs have become all too rare.

It was against this dismal background that the Asiatic Society, since its rejuvenation three years ago, began to exhibit its interest in reviving Sanskrit studies in a concrete shape. A seminar, organised by it in December, recommended that an Institute of Higher Sanskrit Studies be set up.

It was on August 3 last that President Zail Singh inaugurated the

Calling the present educational system "very marks-and mugging-up-oriented" that tended to produce a "lumpen intelligentsia", Prime Minister Rajiv Gandhi said the Government would soon announce a new policy that would cater to the overall development of children and turn them into better human beings.

"We have already set out on a new educational system where the inquisitive spirit of the student would be encouraged", Mr. Gandhi said while delivering his speech as chief guest of the Doon School Golden Jubilee celebrations.

The Prime Minister, however, warned that we should learn from the western experience where dissatisfaction had now become the "driving force" rather than the pursuit of happiness which was initially in-

tended.

"The priorities have gone the wrong way round in those countries and, therefore, our lesson should be not to chase the materialistic pattern but to concentrate on building the human spirit and the development of complete human being."

Even though we need modern science and technology in our new system, we cannot ignore the humanitarian aspect, Mr. Gandhi said. The task of trying to find out what we wanted from our educational system wasn't simple and merited a thorough study.

India had already developed an "inner strength, an ethos and a strength of spirit" and this could not be left behind while exploring new horizons, the Prime Minister pointed out. □

Institute of Higher Sanskrit Studies. About 80 students, receiving monthly stipends, have since been attending the Shastri and Acharya courses. The Institute is now planning to start the M. Phil. and Ph.D. courses shortly. The Central Government Central Sanskrit Board and the Rashtriya Sanskrit Sansthan are all represented in the Board of Studies of the Institute.

While a number of the country's top-Sanskrit scholars are directing the Institute, which is showing all the promises of graduating into a high calibre Sanskrit University, the Bengal Government has a proposal to set up a Sanskrit University on its own. It has accordingly offered a plot of land and the Central Government will shortly send an inspecting team to Calcutta. □

(Continued from page 24)

The guards at all the seven storeys repeated the ground floor guards' version and everybody heaved a sigh of relief. As with courtiers anywhere, Varahamihir became the butt of their jokes. But before he could defend himself, a servant reported to the king's en-

tourage that the prince was not in his chamber.

As it was hot, the prince had gone on the roof for fresh air. Everybody followed his footsteps. They found the prince crushed under the heavy metallic Varah (wild boar), the royal symbol, which had been mounted on top of the flagpole. There was no rational explanation available for the accident as this sort of symbol decorated all the royal flagpoles and remained screwed in its place for ages.

Kalidas was leading the courtiers who were ragging Varahamihir till they found the dead prince. The incident and the precision of the prediction so moved Kalidas that he learnt, specialized in and wrote books on astrology. First he wrote Jyotir-vidhabharan, concerning the theory of astrology.

Kalidas's second book on astrology was titled Kalamrit, which concerns predictions. Mr. Gupta says they are fairly accurate and certain doubts in the horoscopes of Mrs. Gandhi and Mr. Morarji Desai have been well explained by them. And, finally, Kalidas wrote Chidgagan-chandrika, a book on tantra.

(Courtesy, *The Statesman*, 5-11-1985)

*Aryan Heritage, November 1985*



# The Open University Opens New Vistas

The Open University is a new concept aimed at creating opportunities for higher education for those debarred from it, whatever be the reasons. It is a concept for universalising education. Its philosophy is to provide higher education to everyone who seeks it.

The Indira Gandhi National Open University to be set up in the Capital would be a major step in fulfilling the aspirations of those who could not get higher education. The Prime Minister is scheduled to lay the foundation-stone of the new campus at Maidan Garhi, Mehrauli, on November 19.

In an interview, Prof. G. R. Reddy, Vice-Chancellor of the Open University, said the basic need to start such a scheme was felt because millions of people cannot go to conventional universities regularly due to financial constraints of pressure of jobs. This university would be open to all sections, including housewives.

Prof. Reddy, who already had the experience of establishing an Open University in Andhra Pradesh three years ago, said this university would combine the techniques of distance education to provide higher education. Techniques used would be radio, television, audio, video and material prepared by tutors.

Prof. Reddy said the inevitable question asked was how will this new system compare with correspondence education and the answer to that was that Open University would eliminate all rigidities existing in correspondence education.

The system of correspondence was plagued by several limitations. These institutes were treated as appendages of the conventional universities and had no freedom in designing courses or in incurring expendi-

ture. Emphasis was on uniformity and regulations regarding entry and examinations were the same as those stipulated for regular students.

We shall provide courses on any subject as long as there was demand for it and would not hesitate to scrap those courses which failed to become popular, he said.

Top priority would be given to the compilation of instructional material and monitoring performance and test. Experts from various fields would prepare the programmes and some of them would be televised.

The Thailand Open University has its programmes shown on television regularly from 6.30 p.m. to 8.30 p.m. and in this way even regular students stand to gain, Prof. Reddy said.

The courses would be of three types : Long-term courses of two to three years; short-term courses of six months to a year; and continuing and adult education. The examinations would be based on self-assessment and regular examinations and certificates, degrees and diplomas would be awarded accordingly.

The States may have their own open universities which would be monitored by the National University, Prof. Reddy said. Already Maharashtra, West Bengal, Uttar Pradesh, Kerala and Gujarat have announced plans to start open universities.

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## Rajiv Gandhi Lays Stress On Character Building Cultural Heritage to be preserved

Shri Rajiv Gandhi, the Prime Minister of India, while addressing primary schools children and teachers at the Bal Divas Samaroh, organised by the Municipal Corporation of Delhi at the Jawaharlal Nehru Stadium, said :—

In pursuit of economic development one should not forget the old traditional values and should aim at building a strong character.

Several new programmes have been started for children of which the most important ones are in the field of education.

The new education programmes, formulated by the Government, aimed at facing the challenges of the

modern world and preserving India's rich cultural and literary heritage. The new programmes will be based on scientific and technological knowledge.

Better educational facilities should be provided to children so that they become ideal citizens.

Children should learn more about the country's cultural heritage as it would help them to cope with their life later on.

India's cultural heritage has withstood the ravages of time and occupation by foreigners. It was this spirit which let spirit of India live on.



## India To Take Rightful Place In 21st Century

Rajiv Gandhi working hard to usher in new era

A time-bound programme of action to enable India to enter the 21st century, free from hunger and poverty and taking its rightful place as one of the world's major industrial economies, was outlined by Prime Minister Rajiv Gandhi in New York.

Talking of India's efforts to lift the large masses of the people above the line of minimum need, in the Gabriel Memorial Lecture delivered at Columbia University, he told a very receptive and highly serious audience that efforts were on so that before the end of the century, poverty as known today would be a thing of the past.

The geographical frontiers of the "green revolution" will be pushed forward, every village in India will be electrified, assured of drinking water and adequate health services, and education will be available to every child. The family planning programmes will have covered the entire population, whose growth rate will have been brought down to almost one per cent. The problems of Indian industry—of high costs and low quality and lack of technological sophistication—will be remedied.

Mr. Gandhi dealt at length with the theme that Indian industry needed to be modernised and made more competitive. There will be a greater effort at upgrading performance with greater openness to modern technology. Greater domestic competition will create pressures to cut costs, increase efficiency and improve quality. Exposure to foreign competition will make Indian industry competitive internationally.

The Prime Minister explained that such changes could not be sud-

den, but gradual and selective. He had little doubt that India's industry had reached a level of maturity where it could respond positively. Perhaps the most exciting challenge in the years ahead was how to make full use of India's tremendous human resources. The country had not made sufficient use of the potential for technological and economic development. It would be a new and exciting phase in India's economic development.

At Columbia University, Mr. Gandhi received a warm ovation from a gathering of 400 top businessmen, Government leaders, students and faculty members who had packed the Altschul Auditorium to hear the Indian Prime Minister speak of what his country had done with its freedom and what a changing India means to a changing world.

The Gabriel A. Silver Memorial Lecture was initiated in 1949 by Leo Silver in memory of his father, Gabriel Silver, to foster lasting peace and unity worldwide through mutual understanding. Previous Silver lecturers have included Dwight D. Eisenhower, Anthony Eden, Konrad Adenauer and Willie Brandt.

Mr. Gandhi, recalling that his grandfather and his mother had the privilege of speaking at the University, said: "It is an honour to be at Columbia".

The Prime Minister made a vigorous defence of India's non-alignment, declaring that "the world cannot be made in the image of a particular gospel. We insist on discovering our own truth rather than rely on a revealed text. That is the basis of our non-alignment."

The Prime Minister said: "We

may have made mistakes, but we have never faltered in our basic commitment to the vision of peaceful co-existence of nations guided by different philosophies of social action."

### EDUCATION LACKS NATIONAL FEELING

Swami Ranganathananda, president of the Ramakrishna Math, Hyderabad, emphasised the need for the total re-shaping of education.

Inaugurating in New Delhi the three-day international youth year conference of the Akhil Bharatiya Vidyarthi Parishad, Swami Ranganathananda said the first objective of education should be to inspire the youths to work for the nation and this was lacking in the present pattern of education.

He said so far education had never been properly handled and was the root cause of a number of problems. Stressing the need for making education human-oriented, he said that it was a welcome move that the Government was now considering the restructuring of education. A personality of a man would not be complete with only money and knowledge. What was also required was the direction, and education was expected to give the same, he said.

### THREAT TO BREAK INDIA INTO PIECES, IF.....

While addressing a Press Conference at Bangalore, Mr. Ibrahim Sulaiman Sait, president of the Indian Union Muslim League and a member of the All India Muslim Personal Law Board, criticised the Supreme Court judgement in the Shah Bano Case and demanded that the Shariat should be kept out of the purview of the proposed common civil code. He warned that if the common code was forced on the Muslim Community, India would break into pieces.



## Global Plan To Save Tropical Forests

An international task force, organised by the World Resources Institute, had presented a \$8 billion, five year, 56-country plan for "arresting and ultimately reversing" the calamitous destruction of tropical forests going on now.

In a three volume report "Tropical forests : A call for action", the nine-member task force, drawn from several countries and the World Bank, said that it was moving beyond documentation to concrete solutions. "The plan we are releasing today offers both grounds for hope and a basis for action. It is not just about trees, but about people and their prospects for a better life", wrote Mr. Gus Speth, president of the World Resources Institute. The report was released simultaneously in New Delhi and Washington.

The situation is so grave in several countries that destruction of tropical forests is expected to be followed by a terrific disaster which will make support of any life system difficult. Dr T.N. Khoshoo, former Environment Secretary, who was one of the members of the international task force, told correspondents, while releasing the report, that "the deforestation occurring in the tropics today is one of the great tragedies of our time. It is a classic example of a Third World problem the industrial nations cannot afford to ignore."

Asked what would happen if the tree cover were to continue to disappear at the rate it was happening now, Dr. Khoshoo, a distinguished botanist and environmentalist, said : There will be a dramatic change in the climate if the tree cover is disturbed at this rate. Increased carbon dioxide would cause the greenhouse effect, choking life out slowly, disturbing the water regime, increasing soil erosion and prolonged droughts in this connection."

According to the report, every year more than 11 million hectares of tropical forests, an area larger than Australia, are lost. If tropical forests continue to be cleared at the current rate, at least 225 million hectares will be destroyed by the year 2000. Result : An estimated 10 to 20 per cent of the earth's plant and animal life will be gone by the year 2000.

"The real causes of deforestation", says the report, "are poverty, skewed land distribution and low agricultural productivity." Hence, at least 30 per cent of the investment proposed in the report is agriculture-related.

Dr. Khoshoo said that the report focussed on translating known solutions and strategies into a five year programme of accelerated action that would lay the ground work for longer term investment. In the plan for 56 countries, Indian sector would cost \$1.2 billion (Rs. 1,440 crore), the largest allocation for a single country.

The action programme identified five issues. Fuelwood and agro-forestry land use in upland watersheds; forest management for industrial uses; conservation of tropical forest ecosystems; and strengthening institutions for research, training and extension.

The major recommendations are: Revision of government policies that encourage exploitation of resources; planning of development projects in transportation and irrigation to avoid wasting or destroying forest resources; drafting policies that encourage local participation in the forest management; and more extension work with women who play an important role in the use and management of trees.

The report is also to be presented

to the United Nations World Commission on Environment and Development. An international meeting of development agencies, at the Hague, will review the report. It will also form the basis of the Food and Agriculture Organisation's programme for 1985 classified as 'International Year of Forests'.

### SUGAR CANE PRODUCTION RECORD

Shri Praful Chandra, a progressive farmer of Karnatak, has created Asian record in the production of sugar cane. He has successfully produced 17 Ratoon sugar cane crops. It is a remarkable achievement of which anybody can be justly proud. It may well be a pace-setter for sugar cane production in the country.

### VARANASI NEEDS FACELIFT

The ageless pilgrim city. Varanasi, may get somewhat of a facelift if two French proposals go through. The proposals include the setting up of sewage processing plant and rehabilitation of the city itself.

Mr. Christian Nucci, French Minister for Cooperation and Development, told reporters in New Delhi that he had discussed the proposals with the Union Ministers concerned after himself visiting Varanasi.

Two private French firms, he said, had submitted their technical reports on the sewage processing plant and the French Government would look into schemes for rehabilitation of the city.

The idea was first mooted during Mr. Rajiv Gandhi's visit to France, he said.



## Rishi Mela at Tankara

ON 7-8-9 MARCH, 1985

Shri Ram Nath Sehgal, Secretary, Maharshi Dayanand Smarak Trust Tankara, writes :—

A meeting of trustees of Maharshi Dayanand Smarak Trust and other prominent Aryasamajists was held on 5th October under the presidentship of Shri Ratan Chand Ji Sud. It was decided that the next annual Rishi Mela will be held on 7, 8 and 9 March, 1985, at Tankara.

All Arya Samajas, Stree Arya Samajas, DAV institutions, Gurukulas, other Arya institutions and Aryasamajists are requested to gather at Tankara in large numbers. Detailed programme will be announced in due course. Transport arrangements should be made well in advance from all premier cities of the country. Direct rail journey, with reservation of sleeping berths, is being arranged from Delhi and back. Those who want to take advantage of this facility should remit Rs. 250/- and contact Maharshi Dayanand Smarak Trust Office, Arya Samaj Anarkali, Mandir Marg, New Delhi-110001.

### STAINLESS STEEL PLATES FOR RISHI-LANGAR AT TANKARA

For Rishi-langar at Tankara, on the occasion of annual Rishi Mela, we need about 2000 stainless steel plates. A meeting of trustees of the Tankara Trust and several other prominent Aryasamajists was held at Aryasamaj Anarkali, New Delhi. On their appeal, the following gentlemen and organisations donated :—

Lala Jagannathji Rangwale, Panipat—200; Shri O.P. Goel—100; Shri Vidya Prakash Sethi—100; Shri Shanti Prakash Behl, Aryasamaj Greater Kailash—100; Shri

Desh Raj Behl—100; Shri Navneet Lal Advocate—50; Shri Bal Mukand Vij, Aryasamaj Patel Nagar—50; Shri Shanti Lal Suri, Aryasamaj Mandir Marg—50; Shri Ram Lal Malik, Aryasamaj Karol Bagh—50; Shri Mulkh Raj Bhalla—50; Shri Harbans Singh Kher—25; Shri Nand Kishore Bhatia, Aryasamaj Rajouri Garden—25; Shri Om Prakash Kaprewale, Aryasamaj Naya Bans—25; Shri Tilak Raj Kohli, Aryasamaj Basti Harphool Singh—25; Smt. Sarla Mehta—25; Shri Ram Singh Sharma—10.

One plate costs about Rs. 25/-. Donations should be sent by cheque/draft/money-order either to Maharshi Dayanand Smarak Trust Tankara, District Raj Kot—363650, Gujrat; or

Sub-office Maharshi Dayanand Smarak Trust Tankara, Arya Samaj Anarkali, Mandir Marg, New Delhi-110001.

The name and address of the donor will be engraved at the back of each plate. All donations will be thankfully acknowledged.

### TANKARA SUFFERS DROUGHT Appeal for help to Dayanand Smarak Trust

The whole Aryan community will feel sorry to learn that Saurashtra, including the birth-place of Swami Dayanand Saraswati—Tankara, is suffering from drought and the Government of India has declared it to be a drought-affected area.

Maharshi Dayanand Smarak Trust is running an Upadeshak Vidyalaya, a Goshala and other religious and charitable institutions in Tankara. As the water has dried up and drought has affected all activities of the Smarak Trust, it is facing a serious crisis.

I appeal to whole Aryasamaj organisation and all charity-minded Aryasamajists to rise to the occasion and help the Trust with maximum possible financial assistance to meet the emergency.

Donations can be sent by Cheque/Draft/Money Order direct to :

Maharshi Dayanand Smarak Trust Tankara—363650, Saurashtra, Gujrat.

Or, Sub-office, Maharshi Dayanand Smarak Trust Tankara, Aryasamaj Anarkali, Mandir Marg, New Delhi-110001

All donations will be acknowledged with thanks.

### ARYAN INSTITUTIONS IN SRINAGAR

Reconstructed after June 1984

Arson

As is well known, on 7th June 1984, as a repercussion of Blue-Star Operation at Golden Temple, Amritsar, the Sikh terrorists, with the active help of Kashmiri Muslim secessionists, set fire to the magnificent building of the Arya Samaj, Devki Devi Arya Putri Pathshala, a High School for Girls, and Sangeet Mahavidyalaya in Hazuri Bagh, Shrinagar and the entire complex was gutted. Its rehabilitation appeared to be impossible. However, by the grace of God and the supreme and dedicated efforts of Shrinagar Arya Samajists, and in particular young energetic workers and others, work of reconstruction was carried with great zeal and enthusiasm, almost non-stop, to provide a temporary cover to the girl students in extreme winter months. With the generosity of all well-wishers and contributions, including hand-some donation of Shri Vijay Kumar Chandhiok from U.S.A. and the Maharaja Hari Singh Charitable Trust through the kind intercession of Dr. Karan Singh, and the energetic work of the young Arya Samaj leaders, Devki Devi Arya Putri Path-

*Aryan Heritage, November 1985*



shala was re-opened within sixteen days of the tragic incident and the School continued to work in two shifts in temporary sheds. The building has been substantially completed at a total cost of nearly Rs. 10 lakhs, though much work still remains to be done and large funds are required for the purpose.

Arya Samaj Shrinagar was founded in 1893 and has a long record of dedicated work for social and cultural progress and education and uplift of the weaker sections of the community. During the freedom movement too, Arya Samajists of Shrinagar stood actively with all national forces and fought for the liberation of the country. Great leaders like Shri Jawahar Lal Nehru, Khan Abdul Gaffar Khan, Seth Jamna Lal Bajaj, Dr. Saifuddin Kitchlu, Acharya J.B. Kriplani, etc. graced this Bhavan and addressed the citizens of Kashmir. Eminent scholars and Aryan saints also graced this Mandir from time to time and the citizens of Shrinagar have been benefited by the learned discourses of Swami Satyanand, Swami Vedanand, Shri Narain Swami, Swami Sarvadanand, Swami Abhedanand, Dr. Dharmendra Nath Shastri, Mahashay Krishna, Mahatma Hansraj, Shri Amar Swami, Shri Shiv Kumar Shastri and others.

Devki Devi Arya Putri Pathshala was started in the memory of Smt. Devki Devi, revered mother of Shri Jai Dev Chandhiok, with generous help from late Shri Chiranjit Lal and other donors and soon developed into a first class Aryan Educational Institution.

On 21st September 1985, the inaugural function of the new building of Devki Devi Arya Putri Pathshala took place in the presence of a distinguished gathering with Begum Khalida Sahiba as the Chief Guest and many Arya Samajists from Delhi, Jammu and elsewhere.

## DAYANAND MODEL SCHOOL JALANDHAR

### Sheila Jain shines in cricket

Miss Sheila Jain of Dayanand Model Sr. Sec. School, Jalandhar has been selected Captain of the

Punjab Women's Cricket Team under-15. Two-down in batting order and a medium pace bowler, Miss Sheila Jain has already been selected in Punjab Women's Cricket Team under-15 to participate in Sub-Juniors National Championship at Jammu, where she has been adjudged the best all-rounder.

Punjab won the third All India Sub-Junior Women's Cricket Championship under the captaincy of Miss Sheila Jain, defeating West Bengal by 13 runs in the finals.

## ARYA SAMAJ URGES GOVT TO CURB COMMUNAL FORCES

The Arya Samaj has urged the Government to curb casteism, communalism, regionalism and anti-national forces with a heavy hand in order to safeguard integrity of the country.

A resolution adopted by the Rashtriya Raksha Sammelan held at Amritsar to mark the two-day Dayanand martyrdom centenary celebrations said the country was facing danger from all the sides as in the name of caste and religion certain people were playing in the hands of foreign powers and were trying to divide the country.

Such secessionist and anti-national forces, if not crushed with heavy hand soon, could pose challenge to the country, the resolution warned. The Sammelan demanded a common law for the whole of India, true national status for Hindi and legal ban on casteism and communalism. It is suicidal to make different laws for different communities, the resolution remarked.

The resolution was supported, among others, by Dr. Baldev Prakash, president of Punjab BJP, and Mr. Darbari Lal, a Congress-I MLA from Amritsar.

A separate women's Sammelan, held on the occasion, made a scathing attack on society and the Government for not providing protection to women. Holding the corrupt atmosphere in society responsible for the excesses on women,

the resolution said that shameful incidents of rapes, molestations and dowry deaths happened daily and the law is helpless and sets free the guilty with mild punishment.

The resolution was moved by Mrs. Sudesh Alawat, principal of the local DAV College for girls. It expressed its anxiety over an average of 110 dowry beaths daily in the country.

## VANVASI KALYAN ASHRAM

Vanvasi Kalyan Ashram is doing the most commendable work for the uplift of Adivasis and other weaker sections of the community throughout India and in particular in Madhya Pradesh, Bihar and the north-eastern States. The Vanvasi Kalyan Ashram is located at 2/7, Ansari Road, Darya Ganj, New Delhi, and has provided a residential hostel at a distance of about 20 kms from Delhi for the benefit of Adivasi students. A programme of enchanting Tribal Dances of North-east in association with Sanu Taret Imphal was organised on 26th October 1985 by the Ashram authorities.

## PGDAV BOYS CLAIM CRICKET TITLE

PGDAV duly claimed the Inter-College cricket title, beating Khalsa by 449 runs when the five-day final concluded at the University ground on Thursday.

Kuldeep Singh made an unbeaten 100, the second century of the innings. as PGDAV, resuming at 347 for four, reached 420 for eight before declaring.

Earlier, Satinder Kalsi, who was batting on 93 the previous day, could not get to three figures, being bowled by Shirish Srivastava for 95. Manu Nayyar had hit his second century of the match on Wednesday.

Khaisa were then dismissed for 177, Atul Wassan claiming three for 83 from 15 overs.



## Woman Worst Victim Of Drugs And Alcoholism

In the ultimate analysis, it is woman who is the worst victim of alcoholism or drug abuse because she has to suffer the most whether as wife, mother, daughter or sister.

This was stated by Mrs. Margaret Alva, Union Minister of State of Youth Affairs, Sports and Women, while delivering the valedictory address at the national seminar on "Drug abuse and alcoholism in educational institutions" at Vigyan Bhavan in New Delhi. The seminar was jointly organized by the Indian Council of Education, University of Delhi and Ministry of Welfare.

Mrs. Alva said that about 25% of college students in the bigger cities were drawn to drugs, with Delhi topping the list at over 35%, according to a study conducted some time ago by the Indian Council of Medical Research. This percentage was even higher in those colleges, hostels and universities which were known for their higher standard of education. Good and intelligent students were found more prone to drugs than those who did badly in the examinations.

The desire for a mystic or thrilling experience or the desire to be considered modern, smart, active and elite in society was said to be an important cause leading many students to drug addiction. Other causes for taking to drugs might be attempts at relieving tension, easing depression, removing boredom or just out of curiosity, the survey revealed.

Mrs. Alva said that what was causing concern today was the fact that certain intoxicating drugs, which were limited to small isolated sections of the society, were now getting wider acceptance among various strata of society, including the youth and the student population. There was a common feeling that drug

abuse was increasing. School and college-going children were easily misled as they were psychologically still maturing. It was therefore dangerous to neglect their emotional and psychological needs. Greater personal touch between teachers and students as well as between parents and children could go a long way in solving the problem of drug addiction among them, she said.

Dr. Rajendra Kumari Bajpai, Union Minister of State for Welfare, said that the stresses and strains of modern life often generated social, emotional and psychological problems, making individuals look for devices to escape from realities. Research studies on the subject clearly brought out the relationship between addiction to drink and drugs and the problem of social disorganization.

The seminar recommended that all drugs be made so expensive as to be beyond the reach of the addicts. The Government should control the production and supply of drugs. All hostels should be made drug-free.

### DRUG ADDICTS IN COLLEGES

#### Bombay University's Initiative

Alarmed at the rising number of drug addicts in colleges, Bombay University authorities have decided to set up a special cell to tackle the problem of drug abuse among the students. The special cell, to be monitored by a committee headed by Bombay University Vice-Chancellor M. S. Gore, will include representatives from colleges and hostel managements.

University sources said the special cell was one of the first of its kind among universities in India and will initially include student represe-

ntatives from 15 of the worst affected colleges in South Bombay, who will oversee the anti-drug abuse campaign in their respective colleges.

The move to tackle the problem at the college level has come with the growing realisation that a large part of the city's approximately 30,000 drug addicts constitutes young college-going boys and girls.

The rise in drug addiction has led to an increase in crime syndicates which smuggle in hashish, ganja and brown sugar, the latest craze in the drug joints.

### MR. RAJIV GANDHI AN INSTANT SUCCESS

A report from New York :—

As Mr. Rajiv Gandhi ended his three-day visit to the United Nations, it became more than apparent that he had established himself as a credible Third World leader, inspiring confidence in other international dignitaries.

Mr. Gandhi made an impressive debut at the U.N. with a striking speech underlining his deep concern for peace and development. Many delegates later described it as forthright and powerful.

"Your people call him as Prime Minister of India, but he is a world statesman and he represents humanity", said an African writer, after listening to Mr. Gandhi's address at the world forum.

"He is great. He is charming" was the typical reaction at the end of his lecture in the Columbia University on changing India in a changing world.

The U.N. Press corps, which met him at a luncheon, were equally impressed. He seemed to have a style even while ducking questions.

A Canadian reporter wrote: "Gandhi exhudes calm. His facial expressions change so little that his face, at 41, shows hardly a wrinkle.



A shy smile and intense concentration of the eyes suffice to express his moods. He answers questions with hardly an excess word and no raising of the voice."

In New York, Mr. Gandhi had one of the busiest schedules for any visiting leader for the 40th anniversary of the U.N. He moved from one meeting to another to discuss bilateral as well as international issues with the ease and confidence of a seasoned statesman.

At the U.N., and earlier in Nassau where he attended the Commonwealth summit, Mr. Gandhi's involvement in summit diplomacy kept him busy every day until late hours of the night.

While many Commonwealth leaders relaxed at the weekend resort of the enchanting isle of Lyford Kay, the Prime Minister was at work, using his persuasive powers to convince Britain's "Iron Lady" that she could not remain in isolation over the Commonwealth stand towards South Africa.

In New York, the Prime Minister captivated his audience on many an occasion with an extempore speech. For instance, at the dinner, organized by the Indian National Congress of America, there was confusion as the guests who had paid \$100 each for a seat were trying to settle down for the evening's fare. Mr. Gandhi could not help commenting on it in a good-humoured way.

"As I came here, I was wondering whether I was in the right place. And then I remembered it was an Indian dinner where one wonders when it begins. When it begins, then one wonders when it starts; and when it starts, one begins to wonder when it will end—like an after-dinner speech." The audience roared with laughter. Mr. Gandhi was an instant success.

Mr. Gandhi has already earned the title of "peace maker". His visit to the U.N. and talks with his counterparts from many countries may have given a momentum to his quest for peace. His earnestness has undoubtedly put him at the centre of the world stage.

## WHAT ENGLISH FAMILIES LACK

### Survey among Asians in England

A survey was conducted among Asians living in England. One Mr. John Izbicki writes about this survey in the Daily Telegraph of London :—

English families lack unity and parents neglect their children, who dress immodestly, shirk work and are poorly taught at school, according to a survey conducted among Asians living in this country.

English habits were found to be strange, to say the least, to the Asian community.

One Moslem father said: "A culture in which parents are left in old people's homes and old people are beaten to death or beaten up for the sake of a few pounds, such people are not fit to be considered human beings."

"If children don't help parents, who will? What's the use of such children?" A Hindu father is quoted in the survey published in New Society.

And if children are seen to be ungrateful to their parents, it might well be the fault of the parents themselves. Two Sikh fathers found it extremely strange that children were actually charged rent for living with their parents, or were "kicked out at 18".

Many of those taking part in the study (it involved 40 Sikh, 40 Moslem and 40 Hindu families.) were critical of the clothes worn by English youngsters. It was felt that these were too immodest.

Some of the Asian young were envious of the fashions. One Moslem teenage boy said: "I would like to wear tight trousers but my Dad doesn't let me."

But even the Asian young considered their English counterparts lazy. According to a Hindu girl, the young English were "more concerned with what they're going to do tonight than with their homework. It's the way they're brought up. There's no discipline, nobody to answer to."

Half of those involved in the survey blamed the Government and its policies for the present recession.

But there were those who took an opposite view. Two young men, one Hindu, one Moslem, said: "When you start up, you've got to use your own money. You should not borrow. Running the country is the same as running a business. Maggie's doing okay, getting the country back on its feet."

### JOGGING AS A SEXUAL TONIC

Persons affected by sexual disorders and making a beeline for sex-clinics have been advised to go in for jogging instead.

Moscow specialist on sex problems, Dr. Igor Dorno, says jogging, in addition to acting as overall tonic, tones up the urogenital system, thus leading to an overall improvement in sexual performance.

Dr. Dorno, in an article in Soviet journal "Zdorovye", says that low mobility or "hypokinesia" in today's life has a direct adverse effect on the male urogenital system, by worsening the blood circulation and exposing the organs to congestion phenomenon.

This causes infections, resulting in the inflammation of the prostate glands—"congestion prostatitis"—thus hindering the process of formation of spermatozoa, arousal and orgasm.

He says that jogging also improves blood and lymph circulation in the pelvic region of the human body, thereby preventing congestion.

Dr. Dorno says jogging, apart from being a physical exercise, brings about a natural massage of the prostate gland and should therefore be brought to the notice of young men.

Dr. Dorno says the mental state of a human being is one of the causes responsible for impotency in man. He says in more than one-third of cases, impotency develops against a backdrop of nervous tension, over-fatigue, lack of confidence and heightened psychological vulnerability. Jogging prevents all such nervous disorders and cultivates will power, he says.



# Terrorists Planned To Blow Up Vaishnodevi

Six leaders of the terrorist group, "Saffron Tigers", have confessed to interrogating agencies a plan to plunge the nation into a communal holocaust.

The existence of the "Saffron Tigers", the latest addition to extremist hit squads, who have their headquarters in Amritsar, was disclosed by J. & K. Director-General of Police, M.M. Khajooria. They are believed to operate in Jammu and Kashmir, Punjab and Delhi.

The six arrested leaders of the group are learnt to have told interrogators that they planned to blow up the cave shrine of Vaishnodevi where over 12 lakh pilgrims congregate every year.

According to official sources, they also disclosed plans to poison food at religious gatherings.

Following the interrogation, the State Police have posted commandos outside the Vaishnodevi shrine and round-the-clock police patrol has started from Balaganga to the shrine.

The arrested also said that a middle-aged woman was providing financial aid, received from foreign countries, to the group. Besides, a few young girls were also working as couriers, they confessed.

The leaders of the group who were nabbed are Gurcharan Singh, Amarjit Singh, Tara Singh, Sarbjit Singh, Mithbain Singh and Mohammed Sharif.

Another person, Munir Hussain, arrested recently from Poonch while smuggling arms from Pakistan, was maintaining links between the Saffron Tigers and Pakistani intelligence agencies, it was learnt.

Meanwhile, a team of intelligence officers from Punjab has arrived in connection with the interrogation.

## REVOLT AGAINST 'TALAQ' SYSTEM

Quite a large number of Muslim

community are up in arms against the present Islamic system of divorce.

In a show of strength to support the recent Supreme Court judgement, conferring the right of alimony to divorced Muslim women, a delegation of the community will travel from Kolhapur to Nagpur. It will demand abolition of the system of oral divorce and application of anti-bigamy Act to the community.

Mr. Hussain Jamadar, organiser of the "Talaq Mukti Morcha", sponsored by the Muslim Satyashodhak Mandal, told newsmen that about 40 Muslim women and men

## Militant Sikhs In Britain Under Pressure Ecuador Move Suicidal For Sikhs

Sikh militants in Britain are under pressure following stepped up police checks on their activities in this country.

Mr. Tarsem Singh Tur, general secretary of the London-based Indian Overseas Congress, says that the main purpose of Sikh militants, who fled India over the past few years, had been to settle down in Britain. The latest moves by both India and Britain to curb their activities may result in greater frustration among the militants. Mr. Tur says, they want to stay permanently. They are, in fact, using Khalistan slogans as a weapon to get political asylum and permanent resident status here. They are not serious about Khalistan. These people basically want to earn money, Mr. Tur said. Indian High Commission sources agree.

However, Britain's half a million Sikh population includes at least 500 extremists, who claim that they fled India after committing crimes in Punjab. They are trying to raise funds to buy more weapons.

The British police recently revealed that the funds were being collec-

will present a memorandum to the Maharashtra Assembly.

## JATAK KATHAS IN GERMAN

Jatak Kathas, the Buddhist fairy tales, have been translated into German and published by the Kelpenheuer Publishing House in the German Democratic Republic as "Buddhustische Marce".

This is but one of the publishing work undertaken under the Indo-GDR cultural exchange pact, according to Mr. Horst Melcher, the GDR Counsel-General in India.

The publishing houses are also undertaking translations of Tagore's works. Among the works already translated include "Gora" and "Shesher Kabita". A free version of the Nobel prize-winning "Gitanjali" in German was being printed in a special series, he added.

ted at 30 odd gurdwaras in Britain to buy light machine guns and explosives from the European markets to be used in terrorist activities. But Britain's promise to extend its Suppression of Terrorism Act to India as well as discussions for an extradition treaty has shocked the Sikh militants and made them nervous.

Sources say that Sikh militants are likely to do serious thinking on their plans to establish a so-called "Republic of Khalistan" on the Ecuadorean territory. They say Ecuador would be the only place where the Sikh militants would ultimately have to go.

Mr. Tur said, the Sikh militants are going to be out of Britain, Canada and the United States. They can only go to Ecuador now.

Reliable sources say that the moves by Sikh militants to settle in the north-western part of Ecuador may prove to be "suicidal".

Ecuador has agreed to give some 30,000 acres of land to Sikhs who can construct their own buildings and irrigate the land. Sources say that Ecuador was in great need of people to engage not only in construction but also irrigation work.

*Aryan Heritage, November 1985*



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# International Vedic Conference

**A**RYA Pratinidhi Sabha of South Africa and Sarvadeshik Pratinidhi Sabha (International Aryan League) organised International Vedic Conference and Diamond Jubilee Celebrations of the Arya Pratinidhi Sabha of South Africa (1925-1985) at Durban from 13th to 17th December, and at Pietermaritzburg on 21st and 22nd December, 1985.

Yajurveda-Parayana Maha-Yajna and hoisting of OM Flag by Pandit Mohanlal Mohit, the veteran Aryan leader of Mauritius, took place on 13th December, along with an exhibition of "Development of the Arya Samaj Movement", opened by Shri B. D. Snatak of International Aryan League, and the first session of the Conference on "Establishment of Vedic Missionary Training Centre", chaired by Pandit Satya Dev Bhardwaj.

On 14th December, Diamond Jubilee of Pratinidhi Sabha of South Africa was celebrated under the chairmanship of its President, Mr. S. Rambharos, along with cultural programme and workshop on Arya Samaj, its role, and other subjects.

On 15th December, a Conference was held on "Ideal Family" according to Vedic heritage. In the afternoon, International Vedic Conference was declared open by Shri Om Prakash Tyagi, General Secretary, International Aryan League and the key-note address was delivered by Swami Satya Prakash, the renowned Scientist, Vedic Scholar, Philosopher and Author on "The Holy Vedas—The Only Revelation For Mankind". (His address is being published hereafter)

On 16th December, a Conference was held on "Universal Teachings for Upholding Vedic Ideals" and also the opening ceremony of Satya Dev Hall took place.

On 17th December, Conference sessions on "Vedic Studies", and the "Linguistic Relevance of Sanskrit", and the "Relevance of Sanskrit in Modern Context" were held.

The opening ceremony of a memorial in the form of a spacious Committee Chamber was also performed at Durban on 17th December. The Arya Pratinidhi Sabha of South Africa has raised this memorial to perpetuate the sacred memory of Swami Bhawani Dayal, who was a veteran Indian leader, Aryasamajist reformer and champion of overseas Indians.

Deliberations of the Conference were continued in Pietermaritzburg on 21st and 22nd December, 1985.

The whole Conference and Celebrations were a grand success and organisers deserve congratulations and applause. We hope that Sarvadeshik Sabha and all Pratinidhi Sabhas would pay proper heed to the valuable suggestion of Swami Satya Prakashji to translate and publish Vedic literature in all languages to benefit the humanity.

## PROF. MAXMULLER'S TRIBUTE TO SWAMI DAYANAND SARASWATI

*About a hundred and two years ago, The Times of India, the premier newspaper of Bombay, published, as the main news item, the following tribute paid by the well-known orientalist Prof. Maxmuller at the death of Swami Dayanand Saraswati :—*

"The Indian newspapers contain the announcement of the death of Dayananda Saraswati. Most English readers, even some old Indians, will ask : Who was Dayananda Saraswati ?—a question that betrays as great a want of familiarity with the social and religious life of India as if among us any one were to ask : Who was Dr. Pusey ? Dayananda Saraswati was the founder and leader of Arya Samaj, one of the most influential of the modern sects in India. He was a curious mixture in some respects, not unlike Dr. Pusey. He was a scholar, to begin with, deeply read in the theological literature of his country. Upto a certain point, he was a reformer, and was in consequence exposed to much obloquy and persecution during his life, so much so that it is hinted in the papers that his death was due to poison administered by his enemies. He was opposed to many of the abuses that had crept in, as he well knew, during the later periods of the religious growth of India, and of which, as is known now, no trace can be found in the ancient sacred books of the Brahmanas,—the Vedas. He was opposed to idol-worship; he repudiated caste and advocated female education and widow marriage. In his public disputations with the most learned Pandits at Benares and elsewhere, he was generally supposed to have been victorious, though often the aid of the police had to be called in to protect him from the blows of his conquered foes. He took his stand on the Vedas."

*The Time of India, 1.11.1984*

*We wish all our readers, authors, advertisers and admirers a very happy, prosperous and cheerful New Year.*

*Aryan Heritage, December 1985*



# THE HOLY VEDAS

## The Only Revelation for Mankind

By

Swami Satya Prakash Saraswati

ALL of us, who belong to the Arya Samaj fraternity, are really happy at the opportunity given to them to meet in this great city of Durban from different corners of the globe, and we are overwhelmed by the warmth with which we have been received. Your State and people deserve our gratitude, and may I request the authorities of this International Conference to convey our sentiments to all and sundry, in official and non-official circles, who have made such a get-together possible and pleasant? Under the aegis of the Sarvadeshik Arya Pratinidhi Sabha (International Aryan League), with headquarters at New Delhi, such conferences or Mahasammelas, were held in past also in India and abroad. Many of us have the pleasant memories of the international congregations at Mauritius, Nairobi and London. The present conference is also one in the same chain.

You have so kindly asked me to share certain responsibilities in this Maha-sammelan; you have asked me to preside over the session; you expect from me a key-note in my address which could serve as a tentative draft for further deliberations. I consider it as a privilege for which I am highly obliged to you and to the International Aryan League. But you must know that I have my own way in the field of thinking. I have from my childhood grown in an atmosphere of the Arya Samaj, the Founder of which was one of the greatest thinkers of the modern age, who stood single-handed against traditional credulities and superstitions. Again, all through my life, I studied and taught, upto the highest level, modern sciences—science was not only a passion for me, it was the *religion of my life*. Science gives a methodology for thinking. One who pursues science is avowed to seek truth, and whatever truth he finds, he shares it with others, and he accepts truth for his life. This, in the Vedic terminology, would be called *Satya*, *Rita* and *Shraddha*, and to achieve truth one undertakes *Tapas* (austerity and penance) and *Diksha*. If I prepare the chronology of my Guru-Parampara (teacher-pupil tradition), this genealogy would take me to the United Kingdom, France, Germany and Scandinavia, and I am proud of it. Another person who influenced me the most was Mahatma Gandhi, one of the most unique personalities of this age, a person who had his initial laboratory of training in

the Republic of the South African Union. This Gandhi, hemmed and carved in your country, had been the world's unique wealth, more in evaluation than all your country's gold and diamonds. I am proud of all these three in my life. The essence of all the three can be summed up in two words—Rationalization and Spiritualization. If I were asked to express it in the Vedic language, I would say: *Anritat satyam upaimi*—from falsehood, I shall move towards truth (the same as the phrase *asato ma sad gamaya* (Shatapatha Brahmana) and *Ishavasyamidam sarvam*—all this throbs with the presence of the Supreme Spirit—the panorama of Spirit behind the dynamism of creation.

You have called your this great congregation as the International Veda Maha-sammelan. On this international platform, we can present the Vedas in the real perspective to people who are ignorant of them. Moreover, there are certain notions also regarding the Vedas that need clarification. One shall never feel shy in posing questions on such vital matters without any reservation, and then sit down coolly and ponder over them. This is the scientific technique of the modern age, and the Seers of our Vedic times also followed the same epistemology. Serious thought must be given to petty questions, posed from even humblest quarters. The sages of the Upanishad and the Brahmana literature never tried to evade an issue. So often the great teacher lowers himself down to the level of the humble pupil, gives the pupil a full opportunity of rising step to step, and then to arrive at a convincing final answer. It goes to the credit of Svami Dayananda to pose so many questions regarding the Vedas (none of his predecessors in history did so) and then, to his best, he tried to answer these questions. I have several times gone through the contents of Dayananda's great book, the *Rigvedadibhashya-Bhumika*. I shall ask you to enlist all the questions Dayananda had raised in his treatise. I am not worried in respect to the answers given by him. But, I am sure, you shall not be able to pose further any new questions, which have not been entertained in the Bhumika. There lies Dayananda's genius. A scientist never evades a question—he always welcomes a new query and a new approach.

Perhaps you know that, for the past several years, I and my colleagues have been busy in rendering the



Rigveda into simple readable English. We have now completed the Rigveda, which is now available in print in 13 volumes. We also have completed the translation of the Yajurveda and it has already been processed for print. During my recent visit to London, with the assistance of Shri Shambhu Gupta (who is very much like a pupil of mine in chemistry), we have been able to create a Centre (in the private sector) to promote the sale of our volumes of the Vedas under the caption "The Centre for the Vedic Literature, the Manor House, The Green, Southall, Middlesex". The brochure, which has been published by the Centre for the promotion of the sale, incorporates the following phrases :

#### The Rigveda :

- (i) the first book in our library;
- (ii) the first book in world's literature in the earliest language given to man;
- (iii) represents the first dawn of culture, art, philosophy, science and civilization.

Not one word is such in the above three phrases as could be challenged by any of us. The Gathas of Zoroaster, the Bible of Christians, the Quran of Muslims, the Gita of the so-called Hindus, or the Canons of Buddhism, and the scriptures of the Jains—none of these can hold their claims in such words.

The Brochure further says :

- (i) The Rigveda belongs to a period when man was not divided into races, communities, factions, sects and creeds.
- (ii) The Rigveda belongs to your ancestors (i.e., not only to the ancestors of Indians, but to the ancestors of Europeans, Russians and Americans also).
- (iii) It speaks in general terms. It is the book of mankind. It inspires one to *natural theism*—man's appreciation of the divine creation and his invocation to the Supreme Reality—unborn, eternal, omniscient, omnipresent, omnipotent, benevolent—one and only one, without a second.
- (iv) The Rigveda evokes you to proceed to light, truth, peace and love.
- (v) The Rigveda stands for the philosophy of dynamic realism.
- (vi) The Rigveda promotes universal fraternity—the concept of One Man-One World.
- (vii) The Rigveda inspires you to fight against evil, nescience and ills—the innate devil in all of us.

One of the most unique features of the Rigveda is that throughout the literature there is no man of history that stands between you and the Supreme Self, no teacher, no saint, no prophet, no incarnation, no Buddha, no Tirthankara—all a direct approach, a direct relationship of love and affection, a direct relation between the infinitesimals and the infinity.

This much about the Rigveda. What about the other Vedas ? The answer is simple. To all the Vedic theists, the Veda is one—THE VEDA. The entire Veda represents one philosophy, one ethics, one human relationship, none superior, none inferior, none prior, none posterior. One may speak of the Veda-Trayi—Three Vedas—the Rik, the Yajuh and the Saman, and also the fourth one—the Atharva. That was a sad day in our history when man got divided into such factions as the Rigvediya, the Yajurvediya, the Samavediya, i.e., belonging to the different schools of the Veda; they became the Dviveda, the Triveda and the Chaturveda. This faction or degradation laid the foundations of the present-day Hinduism—a term synonym of disintegration and degradation—degradation is illustrated by the fact that one who has not seen a single Veda, who has never read any of them, is still called Dvivedi or Chaturvedi in the Hindu-India. In any case, one thing is clear, that a person is considered to be a privileged one if he is associated with a Veda.

Swami Dayananda wrote his *magnum opus*, the *Satyartha Prakash* in 1874, and subsequently he wrote his commentaries on the Vedas, including his Introduction Volume, the *Bhumika*. This created a stir in Indian society. Since very old times, ladies and Shudras were denied the privilege of studying the Vedas or even listening the Vedic mantras. In fact, every person who has the vocal organ of pronouncing the phonetic alphabet clearly from *a* (अ) to *m* (म) and who has the hearing organ of discriminatingly listening the spoken alphabet, has a right to study the Vedas and, therefore, no man can be denied this privilege. Svami Dayananda and the Arya Samaj opened the doors of this privilege of studying the Vedas to all and sundry. This was a unique thing to the traditional Hindu-India and it was natural that the Hindu revolted and protested. At the start of my lectures in India, I have been asking my audience to recite with me the Gayatri and other mantras. But, wherever I have lectured at a Hindu temple, my sharing of the Gayatri mantra with the mixed audience was not liked by the priest and several times he mildly protested.

The entire burden of reviving the study of the Vedas has fallen on the Arya Samaj. The orthodoxy is also by and by moulding itself according to the new upsurge in the society. Of course, the Hindu leader feels shy in his direct involvement. I have very much appreciated the gesture of Svami Gangeshvaranand, who has been able to live to an age beyond century, to have got the text of all the four Vedas well-edited and printed into one single volume. He has also brought out two volumes on the translation of the Samaveda. While I basically differ from his mythology-imposed translation of the Vedic texts, I give him credit for his popularization of the Vedas among all and sundry. He has so many times expressed his regret, I am told, that whatever reverential studies are undertaken on the Vedas, are by the scholars of the Arya Samaj, and not the traditional Hindus. And this is a fact. The Arya Samaj



is the only platform on which we discuss the Vedas with reverence. We are proud of our stand on the Vedas.

If some one asks me about my views on the Vedas, I shall, without any hesitation, say that my views as well as the views of Svami Dayananda and the Arya Samaj are the same as the views of the Rishis of the Arya-period, i.e., upto a little before the Mahabharata. All the Brahmanas, all the Aranyakas, all the Vedangas, the Upangas, the Upavedas and the Upanishads—this entire literature is pivoted round the Vedas. You would be surprised to know that we have not a single book of this glorious period of our history that did not assign a position of *Supreme Authority* to the Vedas. The Vedas were not only the texts of authority, they were regarded as *apaurusheya* also. I am astonished when some of the Hindus (and our own scholars) ridicule or pooh-pooh the concepts of Dayananda on the Vedas, as if he has gone away from the alignment of the old Rishis. Not only Sayana, Mahidhara, Skanda Svami and Venkata Madhava are authoritative on the Vedas, there are the *Rishis*—Yaska, Panini, Yajnavalkya, Gautama, Kapila, Kanada, Patanjali, and the *Rishis* of the ten or eleven Upanishads who can speak with a better authority on these *Apaurusheya* texts. Dayananda holds the same position, not an iota less, not an iota more. And this is why in his life time he made no compromise on two major issues: on the Veda and on the idolatry. Even left alone, the Arya Samaj would fight out on these two issues. Rest assured that one who believes in idolatry or the theory of incarnations and other nonsenses of this type, would try to drift you away from the Vedas and would ask you to accept the Tulsi's Ramayana, the Gita, the Hanuman Chalisa or any other literature of the type to be included in your Dharma Shashtra.

These days, we hear of so much pressure in India among a certain group of Hindu enthusiasts to get the Gita accepted as the key-book of Hinduism. This is not the occasion for me to speak about the Gita. Svami Dayananda challenged the orthodoxy of the Kashi Pandits if it could show the sanction of the idol worship in the Vedas. The challenge stands today as such. Those who suggest the Gita to be accepted as the key-book of Hinduism appear to be clearly motivated. If we, in the Arya Samaj, accept the Gita, they know that then they shall be able to build up a case for the concept of incarnation and idolatry also and also a case in favour of the Bhakti Sampradaya. I do not know how strongly you feel at this point. I know, some of the best passages in the Gita are verbal reproduction of the lines in the Upanishads. I know, the Gita puts up a strong case for the Karma Siddhanta and the cycle of life and death. I love the passages on the Sthitaprajna. While the Gita in the past hundreds of years did not inspire Indians for a dynamic life (it was merely a handbook of the advaitavadins of the school of Shankara, or a handbook of the Bhakti-Marga of the school of Ramanuja), it gained a new popularity soon after Lokamanya Tilak wrote his Gita-Rahasya, or Gandhiji gave us his fresh vision, or when Theosophists popu-

larized it in several countrys abroad.

But the position of the Vedas is quite distinct. The Gita is a composition of the post-Mahabharata period. So long as you refer to the Gayatri and the Shantipatha, so long as you have the Vedarambha Sanskara, so long as you have marriage-rituals, so long as you have the guiding phrases of the type of *asato ma sad gamaya, tamaso ma jyotirgamaya*, so long as you have the tradition of the Yajna, or the Patanjala Yoga, how can you stop at a composition which belongs to a recent age? I would not like to speak further in respect to the Gita, which I also love to read so often, of course with some caution.

Only four years back, I attended the Indian Science Session at Ranchi (Bihar) and I was pleased to see that the function began with the recitation of the Rigvedic verses. In one of the meetings of the Indian Chemical Society at Calcutta, when the Bengali maidens recited again the same mantras, I was thrilled at the invocational music. Please remember that this thing could not have happened in the pre-Dayananda period. I would like my friends attending this great Vedic Sammelan to realize some of these points. The Vedas give you full freedom to accept truth or goodness from which-so-ever place it comes. But the Vedas have a unique position in human history which no other text can acquire. This book belongs to the entire humanity, irrespective of caste, creed, colour or nationality.

I have been a student of science, not of history. You can raise so many questions regarding the Vedas; some relate to history and others relate to the scientific principles, some relate to the text and some to interpretation and the others relate to culture and civilization. I shall be happy if you in this Conference divide yourself in different groups and discuss on as many points as you can.

I am for the Vedas for reasons of my own :

(i) As far as I have read the Vedas in my own way, there is not one line in the Vedas in which a *human being of history* has a reference. No man between you, your Divine Creator and the Divine Creation. In our Upanishads figure persons like Yajnavalkya, Pippalada and others. In the Brahmana literature, we have Yajnavalkya, Shandilya and others. You cannot read Quran without Muhammad, Bible without Christ, the Gita without Arjuna, Dhritarashtra and Krishna. But you can read the Veda without coming across a single man of history.

(ii) When the Gita was written or spoken, it was in Sanskrit language, which had already reached its perfection prior to the Gita. Prior to the Holy Quran, we had the fully-developed Arabic, and so with the Holy Bible and the other man-spoken books. But prior to the Rigveda, we have not even the rudiments of a language. The language of the Rigveda has no history of its Evolution; of course, the Vedic language has a



history of *degradation, vikriti and apabhramsha*. The language of the Rigveda is the Source derived Head of so many languages. It is not a language from some other one. At least we have no proofs of any language existing prior to it. It has the history of its *downs*, not of its *ups* (one part of the curve, the *descent*; on curve for its *ascent*). And so long as this fact remains unchallenged, I cannot place the language of the Rigveda in the category of any other language (or any other literature).

(iii) The position of the Rigveda (and for that matter, any other Vedic Samhitas) is unique in the world literature, including the other Sanskrit literature. For its uniqueness, I would say, it is only for the Rigveda that Yaska's Vedanga, the Nirukta with its etymological methodology, is applicable—not for any other book, be a Vedanga, Upanga, or the Upanishad. This fact has been accepted by all the commentators. The word *go* (गो) may mean the sun, may mean the earth, may mean the both, and may mean any other things also. The words of the Vedas are plastic or fluid in structure: all the nouns are derived from the *akhyata* (roots or verbs), and have multiplicity of interpretations. This is not so in a Shastra where each word has its own restricted sense. In the Yoga Shastra, the words Yama, Niyama and Samyama have restricted meanings. In Panini's Ashtadhyayi, Karta, Karma, Karana or Sampradana, each word has one and only one technical meaning—but not in the Rigveda. The word *Sapta* in Arithmetic means only *seven*, but in the Veda it may have any connotation based on the root. I would ask my scholarly audience to ponder over this special and exclusive privilege assigned to the Veda only, and to no other book in the world. Whosoever be the commentator (Dayananda, Mahidhara, Sayana, Max Muller or any other distinguished scholar), there is no dispute on this point. The Vedic lines have words which are in the causal or plastic form (*yaugika* and *yogarudhi*) and not *rudhi*. You cannot put the Gita or the Valmiki Ramayana in this category.

And, thus, the Vedas belong exclusively to a singular category, in which no other book of the world can be placed.

(iv) Every species has a natural language of expression, compatible to the organs of speech, organs of hearing and organs of thinking. Nobody would disagree with the simple fact that almost all the creatures of our familiarity have some sort of perception; they respond to them and give out their impressions to others, particularly to them who belong to their own species. In short, we shall say that they have some degree of Chetana, they have a hearing aid and they have an organ of speech. Some dominantly respond to light, some to sound, some to smell and some to touch. One of the most wonderful organs is the organ of speech. Birds, cats, dogs, lions, elephants, mosquitoes, horses, goats, cows—all of them have characteristic organs of utterance; they differently give out sounds. Through these sounds, they express themselves. These sounds go to build up some sort of language.

Man has also been provided with an organ, quite different from the vocal organs of other creatures. It extends from throat and terminates at lips. With the aid of the tongue and the breath, it can pronounce distinctively the entire phonetic alphabet from *a* (अ) to *m* (म). Be you a negro, a Red Indian, a Chinese, or an Arab, you are privileged to have this vocal organ. Just as we have a speaking organ for the entire alphabet, we have a hearing organ corresponding to it, i.e., we can, by our ears, distinctly and discriminately hear the entire alphabet. I hope, you would try to answer this query: What are the implications of the fact that man alone is given an entire alphabet-pronouncing vocal device? If you think about it with some seriousness, you would come to the conclusion: man's *natural language* is envisaged to be made up of *distinct alphabets*; in this aspect, man's natural language should be different from the language of other animals. Just as the language of animals is of divine origin, man's language is also divine one, quite expressive through the medium of *alphabets*.

Just as man's vocal organ is different from the organ of other creatures, man's *chetana* (thinking, arguing, and the potentiality of comprehension) is also different from that of any other creature. These vocal and mental complexes have placed man in an entirely different and distinct category. And for such reasons, man's divine language, including its transference from ancestry to posterity and its variance through ages, essentially differs from the languages of other animals. People who were born in the first group of man's history got the divine revealed language; this language was transferred to the subsequent group through instruction; by and by, in man's society the importance of mother, father and teacher increased, and the teacher became supreme in matters of language and learning. In case of other animals, teacher is non-existing; father has only biological significance; and mother nourishes her child for a short period—the entire language and learning of the animal is by *instinct* (which is another term for *revelation*). The first man (or rather the first group of men), in the earliest stage of our society, worked with instinct. He had the revealed contents of knowledge compatible with his analytic vocal organ, and his specific and singular *chetana*; this revealed nature of language and the knowledge-content gradually in his evolution became *instructive* (not instinctive), and the importance of teacher became more dominant than the importance of mother and father.

I have here indicated a mere outline of my thinking. Perhaps it would help you in understanding what we exactly mean when we presume that the Vedas came to a few of us at the start of man's evolution in society—man's language began with the language of the Vedas, and our ancestral man by and by developed on such an essential minimum given to him.

The Vedas, all our Rishis, Dayananda and the

*Aryan Heritage, December 1985*



Arya Samaj, therefore, accept *revelation* in the first stage (no society, no species can evolve from Zero), and the evolution in later stages. This is what is meant by the *svatah-pramanatva* (Supreme Authority : for the validity of which no other authority is needed) and *apaurusheyatva* (non-man-made) of the Vedas. While the Vedas do not for their validity depend on any other authority, their interpretation depends on three points :

(i) The Vedic Mantras and the code of conduct of man, both are revealed or God-given and, in that sense, most natural, and hence no Vedic verse is to be interpreted against man's natural code of conduct.

(ii) The Veda is *apaurusheya* (non-man-made, or revealed through the Grace of God) and the Srishti (the entire organic and inorganic creation) is also *apaurusheya*, and hence the interpretation of the Vedic Mantra should be consistent with the Rita in the Creation. This means, in other words, it should not go against what we see in Nature. This again means that the Vedas and the Sciences should be supplementary and complementry with each other, and not contradictory.

(iii) Being the earliest revealed book, no line of the Veda should have a reference to human history—the Vedas would speak of man in general, but not of a man of human history. The Vedas can speak in general of rivers and mountains, but not of the Alps or the Everest, nor of the Thames or the Ganga. The Vedic Mantra may refer to lands in general but not to India, England or Japan. Our motherland is the entire Prithivi, and we flourish under the light of the Sun and the Moon. The Vedas glorify and invoke the bounties of Nature, not persons or things of human history.

I have tried to place some of my views in regards to what I feel about the Vedas. Since the earliest times to the immediate pre-Mahabharata, we had the most dynamic creative period of human history. In this period, I am not acquainted with even a book, particularly in India, whose contents are not pivoted round the Veda. This speaks by itself the position of this great text. But there is another side of it. The vested interests of individuals brought the Vedas also into disrepute. They became the books of heinous ritualism when the society became static. This has been the saddest side of our history. And a time came when the Vedas became a text of maximum controversy. This brought discredit to everything supported by the Vedas : Supreme God, the Yajnas, the Vedic conduct of life as depicted by ritualism. It brought science and philosophy into disrepute. A number of atheistic groups developed to oppose the Veda-based society.

It goes to the credit of Dayananda and the Arya Samaj to raise the slogan : Go back to the Age of the Vedas—an age of rationalism, purity and high values of life. Study the Vedas on the lines of Panini, Yaska, the sages of the Upanishads and the Upangas. Our

interest in the study of the Vedas has considerably increased during the past one hundred years. It is gaining momentum. I am glad that we, who love the Vedas, are participating here in the great city of Durban, to create a healthy atmosphere for the study of the Vedas. We are living in a queer age today—an age of fast-growing Sciences, Technology and Socialism, an age of quick transport, communication and internationalism, an age of exploitation of natural resources with speed, an age of tension and competition, an age of wars, peace, pacts and truces, an age of fresh environmental problems, an age of pollution-awareness, an age of mass scale frauds and new superstitions, an age of frustration, suicide, murders and divorces, an age of tobacco, alcohol and drug-addiction. Naturally, we live in an age of maximum contradictions and diversification of ideologies. Perhaps, the Vedic approach may indicate to you a new guide-line to restore peace, harmony and benevolence. In that lies the success of this great International Vedic Conference. We would like to achieve something in this International get-together. Perhaps, we shall be able to plan something for the next century.

During the past one hundred years, the Arya Samaj has tried to create an awakening among Indians. It has gone to distant lands abroad, outside the frontiers of the Indian peninsula. Its contributions to countries south of the Equator are very well known—from the West Indies to South Africa. We have now to consolidate this work. Recently I have been to Holland where Bharata-vamshiya Surinamis have settled down in large numbers. About 20% of them are the Arya Samajists. They speak Dutch language with fluency. The older generation speaks old Bhojapuri, the dialect of Eastern U.P. and Bihar, and some sort of the present-day Hindi. They very much feel the paucity of the literature of the Arya Samaj in Dutch language. Children of Indians in Denmark speak Danish language with proper accents, and so the Norwegian Indians speak Norwegian language. May I ask you whether you have anything of the Vedic heritage to give to these children in their languages? Similarly, in your Republic of South Africa, may I know what you are giving to your children in Bantu and Zulu languages and in African also? My best blessings to your children and grand-children who have adopted the nationality of these countries. They shall have to study the Vedas through their present-day languages and a few of them shall have to pick up the Vedic language too. The Vedas (and for that purpose, the Vedic language too) constitute a classics of an international character. I shall expect all your children learning the tenets of the Vedic Dharma through the languages of your nationalities. This work has to be done in your respective countries, and such International Conferences as the present one will have to establish centres for the promotion of this literature. The joy of reading the Vedic Dharma through these languages will have to be shared by the original residents of these countries also. I have seen in my tours to different countries that Indian children mix and



play without any complex with the children of those lands, and I shall feel happy that through your children, through your youths, and through your people, the best that you possess in your heritage would pass on to young of the land where destiny has taken you today. The Arya Samaj is a movement to create an awareness in people of all faiths in respect to what truth is and what its blessings are. One cannot know truth unless he has been told what untruth is. The untruth gets its prevalence in all theologies of the world today as hypocrisy, greed, superstition and credulities. The membership of the Arya Samaj is open to all who are avowed to truth, to the sanctity of life, to the natural and scientific theism and who submit to the Divine Creator and His Creation throbbing with Truth, Goodness and Beauty.

The task before us is not an easy one; all of us shall have to shoulder responsibilities; we shall have to organize ourselves. We shall have to change an attitude which we have adopted so far in India towards certain communities for national or some other reasons. We have to work in countries where dominant theologies have been Buddhism, Christianity and Muslim, just as in India we worked in the midst of the so-called Hinduism. For this work, we need missionaries of ability and dedication. It is high time that we establish centres of training young boys and girls for this mission work. We can pick up these trainees from countries like Norway, Denmark, Germany, Holland, Spain, Mauritius or Surinam; bring them to a centre in India (to me the best place appears to be Madras, Ajmer or Hardwar); train them for a year or two; then send them to their respective countries for work. You shall have to finance them as best as possible. By and by, their countries of work would take up the burden of expenses. I have given an idea; we all can work out the details. For the present, get an Indian youngman from Norway who speaks good Norwegian, one from Denmark who speaks good Danish, one from Holland who speaks good Dutch, one from Mauritius or France who speaks good French. You can choose from Burma, Thailand, and one from Japan also in course of time. Give some intensive training in India, and organize facilities for these trainees to work in their own countries abroad.

Then, we need some good international centres for production, publication and promotion of literature in the world. For the present, I propose three or four centres: New Delhi, Calcutta, London, Durban or

Nairobi. In the past, we have been translating the great work, the *Satyartha Prakash*, into several world languages. But this much would not do. The entire *Satyartha Prakash* has been written from Hindu point of view. It is an excellent work on Indology. We shall have to bring out literature from another vision—a literature for Non-Hindus, a literature for Non-Indians. The author of this literature should have good familiarity of the people for whom he is writing. He should be familiar with the history, art, culture and tradition of the people of the land, its customs, its rituals and new trends in the present age of science and socialism. On the face of it, it appears to be a different task, but once you take it up, I am sure, success would come to you.

In 1983, we celebrated the Death Centenary of Maharshi Dayananda at Ajmer on an international scale, but it was participated by Indians and people of Indian origin only. By labelling a get-together as "International", it does not become International. To my regret, there was not one White, Black or Yellow in that great massive gathering at Ajmer. The future of Indians in the countries abroad is uncertain. You may be asked (or pressurized) to leave these countries of your new adoption. European Christians have left India, but Christianity still flourishes there. Share your temples, your good customs, and your literature with the people of the lands where you today are. These people would then keep the candle burning here even when you are gone. I am not worried if from Uganda Indians have been forced to go out. But I am worried that the Arya Samaj, the Vedic way of leading life, has to get out with them; this is because we did not allow Ugandians to share in our mission. I shall be happy that day when a Negro or an Arab becomes the Purohita of our Yajnas, or a Chinese or a Burmese becomes a Vedic Missionary, or an American or a Canadian takes to the mission of Dayananda. Of course, all this would take time.

My affectionate blessings to all of you who are participating in this International Conference. May your deliberations lead to Truth, Love, Peace and Harmony!

*(The above is the text of the Presidential Address delivered by Swami Satya Prakash Saraswati on 15th December 1985 at the International Veda Maha-Sam-melan at Durban.)*



# Arya Samaj in South Africa

## South Africa Remembers its Indian Saviours

By

Shri B. D. Snatak

Central Information Service (*Rtd.*) and now in Durban

PEOPLE of Indian origin were brought in South Africa in 1860 under an indentured system, which was most demoralising, and the people were living and working under extremely humiliating conditions. After the expiry of their period of indenture, the Hindus, in spite of the fact that most of them were illiterates and had come from the lowest strata of Indian society, soon built schools and temples through their initiative and enterprise, to serve their educational, religious and cultural needs.

The Hindus, who were educated through the medium of English, were attracted towards the western way of life, while the ignorant mass of people found joy and pleasure in the observance of alien festivals and practices. In such a gloomy environment, the need of an army of saviours arose. The first such saviour was none other than Professor (better known as Bhai) Parmanand. He arrived on 5th August, 1905. His arrival marks the first impact of Arya Samaj in South Africa. The credit of inviting Bhai Parmanand and incurring all expenses on his visit, for his stay and travelling from Lahore to South Africa and back, goes to a middle-class businessman of South Africa, Lala Mohakam Chand, who hailed from Punjab.

Bhai Parmanand was a teacher and Hindu missionary from D.A.V. College, Lahore and came to this country to ameliorate the conditions of the Hindus, who were degenerating culturally and religiously. The task of raising Hinduism to an exalted position was further continued by Swami Shankaranand, who followed Bhaiji three years later, again from Punjab, and was also hosted by Lala Mahakam Chand. He preached the belief in and worship of One God, the study of the Vedas and other sacred books. He advocated mother-tongue education and encouraged the performance of sixteen Sanskar ceremonies and observance of Hindu festivals, like Deepawali, Ram Nawami and Krishna Janmashtami. Swamiji's towering and magnetic personality attracted thousands of persons—both Indians and whites—through his illuminating discourses on Hindu religion and philosophy. During his extensive

tours, he radiated spiritual philosophy. It is a fact that, in South Africa, the meetings addressed by Swami Shankaranand drew much larger audiences than those addressed by Mohandas Karamchand Gandhi. (He was not known as Mahatma by that time.) Swami Shankaranand established the Veda Dharma Sabha in Pietermaritzburg and founded the South Africa Hindu Maha Sabha on May 31, 1912, to reinforce unity and solidarity among different sections of the Hindu community.

The encouragement given to the conducting of religious sermons, holding of prayer meetings and imparting mother-tongue education led to the formation of numerous religious bodies and establishment of Hindi Schools, and they received Government recognition later for the Indian children. The Hindi Shiksha Sangh is an autonomous organisation and is responsible for the introduction of Hindi classes at the M.L. Sultan Technical College. It prepares candidates for Hindi examinations of Rashtra Bhasha Prachar Samiti of Wardha. It was brought into existence in 1948. Earlier, Thakur Praveen Singh came to this country from Uttar Pradesh and returned back after few years. Then a planner and architect of propagation of Hindi came in 1948 from Gujarat. Initially, he was called to this country to teach Gujarati, but soon he started as a crusader and ardent but silent worker for the cause of Hindi. He is Pandit Naradev Vedalankar, now settled in this country and has made propagation of Hindi and Vedic religion the mission of his life.

The value of newspapers and periodicals, as vehicles for enlightening the masses on matters religious, social, educational and political, was recognised quite early. The "Indian Opinion" of Gandhiji had a Hindi part, which was looked after by Shri Bhawani Dayal Sanyasi. Later on, Shri Bhawani Dayal wrote several books, in Hindi as well as in English, on overseas Indians. In South Africa, he started the paper 'Hindi' and also edited the 'Dharma Veer'.

The process of inviting ardent missionaries, teachers



and preachers from India continued throughout the past 75 years after the arrival of Bhai Parmanand. A galaxy of torch-bearers and ambassadors of Indian culture and Vedic wisdom can be named here and almost all of them are now no more. Professor Balaram, Pandit Karamchand, Pandit Ananda Priya, Mr. Mangalnand, Mehta Jaimini and Pandit Rishiram of Punjab came to this country and worked tirelessly in order to bring an awakening in the Indian community. Late Pandit Gangaprasad Upadhyaya and his illustrious son, Swami Satya Prakash, D. Sc., who followed him, both have helped to highlight the rich and glorious cultural heritage of India. The advent of Indian girl guides from Arya Kanya Maha-Vidyalaya Baroda and that of the Vedic missionary Dr. Bhagat Ram Sahgal and his wife provided valuable support for right and privileges of Indian women in South Africa.

Pandit Ishwar Dutt Vidyalkar came to this country in 1931 and Yogi Yashpal in 1937. They gave demonstrations of Yogic feats and archery, thus mystifying and enchanting thousands of South African people. In the field of arts and music, most of the dramatists and playwrights and masters of Indian classical music came from India and they established institutions like Natak Mandal, Sangeeth Mandal and Arya Bhajan Mandal and thus created a love for Indian music, drama and poetry. On the South African scene, many forces are at work and are exerting their influence. The process of westernization and modernisation is still continuing. Other movements are also shaping attitudes and way of life, but it has to be conceded that out of them all the impact of Arya Samaj, though it may be imperceptible in some instances, still has intense influence on the Indian mind in South Africa, even today.

Today Mahatma Gandhi is very well known to the outside world as an apostle of peace and non-violence. But few people are aware that the seedlings of his future originated in South Africa. Indeed, he came here as a practising barrister and solicitor, but he made his first experiments with truth and non-violence in the laboratories of South Africa. His Phoenix Ashram and Tolstoy Farm are still here. With a little change and wider strategy he adopted in India, Gandhiji later on became the Father of Indian Nation and radiated as a great world figure.

Moreover, Rt. Hon'ble Shrinivas Shastri, Mrs. Sarojini Naidu, Sir Kanwar Maharaj Singh, Sir Raza Ali, Henry Polak and Rev. C.F. Andrews came to South Africa on various assignments. Today, when they are no more with us, the old and young generations of South African Indians pay their tributes to these worthy sons of India, as well as to some foreign nationals who worked tirelessly for South African Indians.

The South Africa born Swami Bhawani Dayal Sanyasi worked in several educational, social, literary, welfare and labour-cum-political fields in South Africa as well as in India. Here he worked as the right-hand man of Gandhiji and championed the cause of indentured Indians all over the world. In the later part of

his life, he settled in India and also worked for freedom of his motherland as well as for the Indian people in South Africa.

### Memorial of Swami Bhawani Dayal Sanyasi

A memorial was opened at Durban (South Africa) on 17-12-1985 to perpetuate the sacred memory of Swami Bhawani Dayal Sanyasi, a veteran Indian leader of South Africa, on his 93rd birthday. His is a glorious name, which Indians would hardly miss to forget. He was a close associate of Gandhiji in South Africa during Mahatma's period of stay and work here. Subsequently, he worked in India as the greatest champion of the overseas Indians and particularly for the indentured labour. He earned a great name for himself.

Swami Bhawani Dayal was born in South Africa but he died in India, which was his motherland. He took an active part in politics in South Africa as well as in India. Swami Bhawani Dayal also worked successfully in the journalistic field, led deputations, submitted memoranda and reports, with a crusading spirit. He worked for Hindi propagation and zealously participated in the Arya Samaj movement, which was a revolutionary and pioneering organisation in this country as well as in India. For the cause of the overseas Indians, he donated his Kothi at Ajmer and made a Trust under the name of Pravasi Bhavan. When I visited Fiji Islands in the Pacific, I found Bhawani Dayal Memorial Primary School in its capital town, Suva.

### Arya Pratinidhi Sabha of South Africa celebrates Diamond Jubilee

The Arya Pratinidhi Sabha of South Africa has built a spacious Committee Chamber in the memory of Swami Bhawani Dayal at Durban. Swami Bhawani Dayal was the founder-president of the Sabha in 1925, and it has celebrated its Diamond Jubilee with a week-long programme this month. This memorial chamber will be used for holding the meetings of the Sabha and will also serve as its centre for Hindi education. It will have a book library on Indian and religious subjects.

The other linked programme during this period was an International Veda Sammelan, chaired by Swami Satya Prakash, D. Sc., formerly of Allahabad University. A Sanskrit scholar-cum-journalist, the writer of this article (Mr. B.D. Snatak) presented a paper on "Relevance of Sanskrit in Modern Context" at the University of Durban-Westville, on 17th December. The Vice-Chancellor-cum-Rector, Professor J. Greyling, was the Guest of Honour in the Sanskrit Conference, which was also a part of the Jubilee Celebrations.

The whole programme of the Jubilee had been branched out at two places—Durban and Pietermaritzburg. Pietermaritzburg is the capital of Natal Province. More than 50 delegates came to participate in the deliberations from Mauritius, Kenya, United Kingdom, United States of America and India. A civic reception and dinner was held on 17-12-1985 to the dignitaries, guests and delegates and was hosted by the Honourable Mayor of Durban, Mr. Stan Lange. Many burning problems concerning the Arya Samaj, Hindu community and role of indigenous people were discussed during the celebrations. □



# Re-designing India For The 21st Century

By

Shri Nani A. Palkhivala

Re-designing India for the 21st Century" is a vast subject which has to be looked at politically, socially and economically. To deal with it in a brief article is like trying to see the Himalayas in a flash of lightning. All that is possible is to cast a quick glance at what I may call "the seven pillars of re-designed India". These are considered below, not necessarily in order of importance.

## National Identity

The first and the foremost of the seven pillars is a sense of national identity. We have not found it even after 38 years of independence. We have millions of Tamils, millions of Maharashtrians, millions of Bengalis, but very few Indians. Parochial loyalties and communal fanaticism are the order of the day. They are a sure prescription for national disintegration.

The greatest enemy of India today is not Pakistan or China, but Indians themselves. No enemy can possibly weaken the country so effectively as Indians can. The defences of our democracy may be impregnable from without, but they are vulnerable from within. Let us never forget the dictum of Pogo, the cartoonist: "We have met the enemy, and it is we." When Indians were indulging in the glib diatribe against the British that they followed the policy of divide and rule, a perceptive Indian thinker observed: "It is we who divide, and they rule."

## Maintenance of Law and Order

The second pillar is the maintenance of law and order, which is the basic duty of every government. Law and order has broken down in most parts of India. The statistics given to Parliament last year showed that on an average the army was called out in India once every four days to do some job or the other. If you have to call out the army so often, you are likely to put ideas into the heads of the military officers, which ideas they had better be without. It is true that the Government is on the horns of a dilemma, as in Greek tragedy—whichever way they decide, they would be wrong. If they do not call out the army, they would be unable to cope with disorder and bloodshed. If they

do call out the army fairly frequently, the very survival of democracy would be endangered.

The essential point is that while we cannot avoid calling out the army, let us avoid the *necessity* of calling out the army. We could avoid the necessity, if we have an efficient and honest police force.

A professional and honourable police force is valuable in every society, but it is invaluable in a society like ours, which is marked by three characteristics—divisiveness, indiscipline and non-cooperation.

Look at our divisiveness. One Indian is an intelligent human being; two Indians will form a party; and three Indians will form two parties. We must have something to divide us—religion, language, caste, or whatever. If we have nothing to divide us, we would invent something which can possibly feed our divisiveness.

Indiscipline is somehow ingrained in Indian character. We are all individuals, and not the citizens of a cohesive society. The way we behave with total carelessness about public property, the propensity to walk on the road rather than on the footpath, the motorist making the maximum noise with the horn in the silence zone—are some of the regular, maddening manifestations of our total lack of discipline.

Non-cooperation is the other distressing feature. People love not to cooperate with the forces of law and order. When we were fighting for our freedom, non-cooperation was a valuable weapon. But the persistence of this habit after we became a republic is most dangerous, whether it takes the form of non-payment or evasion of taxes or any other form.

In order to have an honest and efficient police force, it is imperative that it should be fully insulated from political influence. But, in reality, in most States the professional autonomy of the police force has been completely destroyed by political directives, political influences and political interferences.

The only alternative is to make the police force as



autonomous as the judiciary or the auditor-general. The Government cannot seek to influence, or give directives to, the High Courts or the Supreme Court, or the auditor-general, and the police are entitled to the same professional independence. Unless the politicization of the police is ended, the frequent resort to the army will be unavoidable.

### Family Planning

The third priority of a re-designed India has to be Family Planning. India can never make significant progress so long as the population keeps on increasing at the present rate. Every half an hour, the population increases by over 1,000. In other words, not just the number of new births but the excess of new births over deaths is more than 2,000 every hour.

It has been said that development is the best contraceptive. But development itself would not be possible if the present increase in numbers continues.

The rich get richer, and the poor get children which helps to keep them poor. More children does not mean more workers but more people without work. The World Bank's latest World Development Report rightly suggests that population control is one of the first imperatives of development, since economic advance is so severely diluted by rapid population growth. It is not suggested that human beings should be treated like cattle and compulsorily sterilized. But there is no alternative to family planning at a human level without introducing an element of physical coercion. The choice is really between control of population and perpetuation of poverty. Anyone familiar with Indian conditions would have no doubt that the hope of our people would die in their hungry huts unless population control is given the topmost priority.

### Education

I come to the fourth pillar—Education.

Article 45 of the Constitution enacts: "The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years." Even 35 years after the Constitution came into force, 66 per cent of our people are literally illiterate, making meaningful democracy impossible but making it easily possible for politicians to have a vested interest in illiteracy and public ignorance.

Thomas Jefferson, one of the founders of the United States of America, remarked: "If a nation expects to be ignorant and free, it expects what never will be." When a republic comes to birth, it is the leaders who produce the institutions. Later, it is the institutions which produce the leaders. The question—where are the leaders of tomorrow?—can only be answered by the other question—where are the nation-building insti-

tutions which can produce the leaders of tomorrow?

Do we have educational institutions which aim at generating excellence, and which are equipped to produce "movers of people, mobilizers of opinion"—integrated personalities whose minds, hearts and character have been developed in the noble traditions of our invaluable heritage?

I am using the word "education" in its profound sense. Animals can be trained; only human beings can be educated. Education requires personal participation and transformation. It cannot be given to anyone; it must be inwardly appropriated. It involves cultivation of the mind, not merely with a view to offering it as a commodity for sale in the market-place.

H. G. Wells wisely observed that human history is becoming more and more a race between education and catastrophe. This observation indicates what our people without education are heading for.

### Constitutional Integrity

Constitutional Integrity, which must be sharply distinguished from constitutional fundamentalism, may be named as the fifth pillar. While Pakistan has gone in for religious fundamentalism, India's besetting sin is secular fundamentalism.

Fundamentalism is the triumph of the letter over the spirit. It spurns the lesson taught two thousand years ago that the letter killeth but the spirit giveth life. In our unwitting addiction to fundamentalism, we are fully supported by two defects in our national character—lack of a sense of fairness, and lack of a sense of moderation.

Constitutional fundamentalism has enabled the Union to rob the States of their constitutional right to deal with industries, by the simple expedient of Parliament irrationally declaring that control over them by the Union is "expedient in the public interest". The letter of the Constitution is satisfied, while the spirit of the Constitution is buried fifty fathoms deep.

Similarly, the governments at the Centre and in the States bypass with impunity the legislature and promulgate a spate of Ordinances which are patently unconstitutional. An Ordinance can be promulgated only when *necessity* compels *immediate action* while the legislature is not in session (Articles 123, 213, and 239-B), whereas Ordinances are being regularly promulgated in India just before the session of the legislature is to begin, so as to confront the legislature with an accomplished fact, or just after the session is over. All schemes of nationalization of individual undertakings or of entire industries are invariably kept back while the legislature is in session and are promulgated only in the form of Ordinances. The letter of the Constitution is satisfied by the President or the Governor making a declaration that while the legislature is not in session,



"circumstances exist which render it necessary for him to take immediate action". The President as well as Governors are bound to act on the advice of the Council of Ministers who are jubilantly aware that outraging the sanctity of the Constitution, however shamelessly, is not a punishable crime.

Again, an Ordinance which is intended to be a temporary law to meet an urgent crisis ceases to operate at the expiry of six weeks from the re-assembly of the legislature. But, by the plain device of repromulgating Ordinances again and again, they are kept indefinitely alive, while the assembly and prorogation of the legislature are merely interludes in the Ordinance Raj. As Dr. D.C. Wadhwa pointed out in his book *Repromulgation of Ordinances: A Fraud on the Constitution of India*, published in 1983, in the Bihar State alone 256 Ordinances were kept alive for periods ranging from one to fourteen years.

The Constitution is not a structure of fossils like a coral reef and is not intended merely to enable politicians to play their unending game of power. It is meant to hold the country together when the raucous and fractious voices of today are lost in the silence of the centuries.

### Egalitarianism

The sixth column of a re-designed India should be Egalitarianism. Fruitful egalitarianism is in glaring contrast to sterile socialism. I wish India would be the first country in the world to call itself not socialist but egalitarian. An egalitarian government does not aim at ideological socialism, i.e., State ownership and State control, but it aims at raising the level of the poor by efficacious means. Egalitarianism means the investment of human and material resources in an imaginatively planned manner which can contribute to the vitality and progress of the whole nation, keep it in the mainstream of self-generating growth and development, raise the standard of living of the masses, and enhance the quality of life. While ideological socialism is within the reach of any fifth-rate politician, the translation of egalitarianism into action demands intellect and knowledge, character and dedication, of the highest order.

In the field of economics we have the same phenomenon of fundamentalism as we have in our method of working the Constitution. In the past the Government

respected the letter of socialism—State control and State ownership—while the spirit of social justice was left no chance of coming to life. The great merit of the new Government is that it is steering the country towards egalitarianism, in practice if not in name.

In many parts of the world, socialism is in retreat. Western Europe's six socialist governments—Greece, Italy, Portugal, Spain, France and Sweden—have swung noticeably to the right. It is the clash of socialist ideology with obstinate reality which has brought about the change. Jean Monnet said: "Men will only accept change in the face of necessity; and they see that necessity only when confronted by crisis."

One of the few eternal verities of economics is that growth takes place fastest under conditions of economic freedom. West Germany and East Germany, South Korea and North Korea, are classic examples of how two segments of a single people, alike in every respect, reach vastly different levels of development when one operates under conditions of freedom and the other has a Statecontrolled economy.

### Socially Responsible Business

"Socially Responsible Business" may be termed the seventh pillar of a re-designed India. What a transformation one could effect in this country if only business houses were socially responsible!

As Vinoba Bhave pointed out to a group of businessmen some years ago, in ancient Indian society the businessman was looked upon with respect for many centuries. He was considered to be next only to the king. The king was known as Shahenshah while the businessman was known as Shah. People confidently left their property with the businessman, when they went for a 'yatra'. If they died, they were confident that the businessman would make a fair distribution among the heirs. If they returned, they were equally confident that the businessman could be trusted to return safely all their properties.

Today the malpractices of many businessman have made society hostile to the class. Let the business community try to recapture that image of honour and integrity which made the trader the depository of implicit public confidence in centuries past.



# A Prime Minister On The Move

By

Shri Prem Bhatia

**M**Y request for a meeting with the Prime Minister brought me an appointment for 1-25 p.m. in his office in Parliament House. Such split-second diary entries may sound odd but are in fact common with Rajiv Gandhi's engagements. The reason is his unbelievably heavy schedule of work. If you manage to get even five minutes alone with him, you are lucky.

On the day under reference, his morning programme included inauguration of the World Punjabi Congress at 9 o'clock. He arrived at 10 past 9 and, instead of leaving soon after 10 as officially arranged, he stayed on for an extra half an hour. That meant cancelling a few other appointments before he arrived at Parliament House to be present in the Rajya Sabha. Less than three hours later, he was on his way to Palam airport to fly to Calcutta, then to Shillong and then to Dhaka for the SARC meeting.

Perhaps the Prime Minister is overworking himself. In fact, he is going by the common standards of people in his position of responsibility. But his face does not show any fatigue. Even at the end of the day, his temper is even and his mild sense of humour survives. During the few minutes I spent with him, there was not the slightest suggestion of my being unwelcome. On the other hand, it was I who decided not to take any more of his time than was absolutely necessary, and chose to leave.

Despite considerable delegation of authority to trusted colleagues, Rajiv Gandhi's own share of the administrative and political work as Prime Minister and head of the Congress (I) seems constant. Travel both within India and outside is possibly one of the factors for his heavy load of duties. Rajiv Gandhi's phenomenal mobility is much greater than any of his predecessors, including his mother, who could by no means have been described as physically static.

Not counting domestic travel, his journeys overseas in the course of the current year have already clocked nearly 1,00,000 miles. He has visited 18 countries, three of these twice. These are the Soviet Union, the U.S.A. and Bangladesh. I cannot think of any other head of government in the world who has travelled as much outside his own country during a period of less than one year. The least travelled of Indian Prime Ministers was Lal Bahadur Shastri, and not only because he died early.

Interestingly, Morarji Desai liked exposure to the outside world. He managed to travel a certain amount during his two and a half years in office, but he was

rather selective in the choice of his hosts and was inclined to treat every visit as a great occasion of State. Much of Jawaharlal Nehru's overseas travel was on occasions of historic importance such as the Bandung Conference, the meeting in Belgrade which formally set off the nonaligned movement and the journey to China in 1954 at the height of the Sino-Indian friendship wave.

A chance meeting with Arjun Singh, then right upto the neck with his election campaign, was a happy by-product of my appointment with the Prime Minister. The former Governor of Punjab dropped in at the ante-room while I was waiting for my turn to be called in. Apparently Rajiv Gandhi was getting late for his flight to Calcutta, and sent word to Arjun Singh to travel with him by car upto the airport. Here was more evidence of the kind of work schedule which is maintained by Rajiv Gandhi.

Although he had been Commerce Minister for nearly a month, Arjun Singh was still homeless. He was currently in residence at Kapurthala House, the principal hospitality establishment of the Punjab Government, which also served as his campaign headquarters. A huge shamiana in the front lawn had been set up to receive visitors who seemed to be around from dawn to the late evening. The campaign was going well.

Certain difficulties notwithstanding, there was little doubt that Arjun Singh would get the South Delhi seat for the Lok Sabha for which he had been nominated by the ruling party. The fact that he was an "outsider" (so was K.C. Pant a year ago) did not make much difference, thanks to the excellent job he did as Governor. But it was hard going for a person who handled a crisis assignment for eight months and was then pushed into an election away from his home soil.

There is now no doubt that the Congress (I)'s election publicity is unmatched for its professional handling of the subject. Its effectiveness was first noticed during the polls in December last year, and the appeal to the voters on behalf of Arjun Singh was another triumph in upmanship. "Rajiv Gandhi's Man On The Spot" said the heading on the text of the newspaper advertisement, with a smiling photograph of the candidate himself. Arjun Singh was indeed "Rajiv Gandhi's Man On The Spot" in Punjab. He has now been chosen to serve in Delhi, "with his characteristic poise and confidence" adds the text. If Srikant Verma was still at the head of the publicity campaign for the South Delhi election, he had certainly not lost any of his public relations shine. □

*Aryan Heritage, December 1985*



# Reminiscences of an Eminent Aryan Scholar

## SCATTERED FLOWERS OF LIFE

### (Some Sweet and Bitter Memories)

(Continued from the previous issue of November 1985)

#### 12. SECOND TIME IN GURUKULA

I had left Gurukula on 15th November, 1941. Now, on June 4, 1960, the Arya Pratinidhi Sabha requested me to take over charge of the Gurukula. In between, 20 years had passed. During this period, Pt. Indra Vidyavachapati was the Mukhyadhishtata. For me, all the atmosphere was new. New teachers, new students, new management, everything was new. In my speech, while taking over charge, I said that I felt as if I had taken a new birth in coming back to Gurukula. Those present in the meeting were Pt. Indra Vidyavachapati, Pt. Nardeva Shastri, Pt. Shiva Kumar Shastri and many prominent citizens of Kankhal, Hardwar and Jwalapur.

As head of the Institution, Pt. Indrajī was drawing Rs. 500/- as a monthly honorarium. I decided that, during my tenure of office, I shall not draw any allowance or salary. During these days, I used to go to Delhi along with my M. P. wife, but during off-session days most of the time I used to spend in the Gurukula. During this period, I wrote the Hindi commentary on the eleven prominent Upanishads, whose introduction was written by the then Vice-President Dr. Radhakrishnan; did translation of and commentary on Gita in Hindi, whose introduction was written by the then Prime Minister Shri Lal Bahadur Shastri. Earlier, I had written various books on Sociology, which were being taught in B.A. and M.A. classes of the universities. My book on Brahmacharya, which has been published by Govindram Hasanand of Delhi, had undergone various editions. This period of my life may be called my 'literary era', for most of my time in this period was devoted to writing. On 3rd March, 1962, when Pandit Amarnath Vidyalkar was the Minister of Education in Punjab, I was honoured at Chandigarh by being presented Rs. 1,200 in cash and a valuable dushala by Punjab Government in a function which they held to honour Punjabi writers of Hindi. All the members of the Cabinet and prominent citizens of Chandigarh, along with the Governor and the Chief Minister, were present at this function.

#### 13. NOMINATED TO THE RAJYA SABHA

Rashtrapati nominates 12 members for Rajya Sabha;

persons nominated are who had distinguished themselves in some special field—literature, arts, social service, etc. Mama Warerker was nominated for literature. In 1962, he died and in his place Dr. Radhakrishnan as Rashtrapati nominated me on the advice of the Prime Minister Shri Lal Bahadur Shastri. For nomination, one has not to fight an election. The news I got was through newspapers. I was reading Hindustan Times, sitting in my house, when my wife accosted me by saying : You have been nominated by Rashtrapati to the Rajya Sabha. I thought she was joking and so told her not to be funny. But she threw the paper at me and asked me to look into it. I was certainly surprised to see my name there. I felt that something priceless had fallen in my lap, unsought and unimagined. Life is full of wonders and this was one of them. But then I started speculating : So long as I do not get an official information, how can I believe on newspaper report ? Newsmen make and unmake events. I was speculating in this manner when Pt. Dharmapal, my assistant in the Gurukula, came from the Gurukula with official telegram from Parliamentary Secretary, conveying the nomination Pt. Dharmapal was insistent that I should reach the Gurukula, where they would like to hold a reception, and then come back to Delhi to attend the Parliament. I had to accompany him to Hardwar. The whole Gurukula was agog with the good news. On the way from Jwalapur to Kankhal, and even from Hardwar, friends came with garlands to congratulate me. It was a great honour to be chosen one of the 12 distinguished persons from all over India, to be nominated by the Rashtrapati for membership of Rajya Sabha. I remained a member for the rest of the period Mama Warerker had to fulfil. This period was three years and a half. At this period, the distinguished members of Rajya Sabha, with whom I came in contact, were Bhupesh Gupta, Gopal Singh, Akbar Ali, Rajnarain, Sapru, Gopal Swaroop Pathak, Uma Shankar Dikshit and others. I continued as a nominated member till 1966.

During this period, my main contribution had been to procure the status of a 'Deemed University' to Gurukula Kangri Vishwavidyalaya, so that it could get all sorts of help from the University Grants Commission. At this time, Shrimali was the Minister of Education.



One of the prominent members of Parliament was Shri Prakashvir Shastri. I got a Memorandum circulated to all the members of Parliament, describing the important features of the Gurukula and requesting the Parliament to grant the institution the status of a University, particularly taking into consideration the services the institution had rendered to the cause of education and also in the cause of winning of freedom for the country. The Memorandum had a good impact on members. In this connection, Shri Prakashvir Shastri, who was an alumni of Jwalapur Gurukula, met the Minister of Education and appealed to him to give the same status to Jwalapur Gurukula also. Shrimali called both of us and talked over the matter. I told the Minister that if Shri Prakashvir Shastri thinks that Jwalapur Gurukula deserves to be granted the status of a University, in preference to Gurukula Kangri, then I had no objection to it. Grant them that status and we shall get ourselves affiliated to Jwalapur University. I simply wished that Gurukula system of education should be recognised by the Government. This argument made Shri Prakashvir Shastri to retreat. It was decided that a new bill should be framed and a team of experts should go down the country and inspect those institutions which had contributed to the cause of education and freedom and were well organised. They should be given the status of a Deemed University and they should be entitled to receive full grants for their development from U.G.C. Taking into consideration the demand I had placed before the Government, a Commission was appointed to visit the Gurukula Kangri and submit its Report. The head of this Commission was Shri Patanjali Shastri and the members were Shri Suniti Kumar Chatterjee and Shri P.D. Shukla. The Commission came and we went to receive them at the station. I had a long talk with Shri Patanjali Shastri. He asked me why we wanted the status of a University for Gurukula when there were so many colleges near-about. If a student wants to do his B.A. or M.A., he can get admission in D.A.V. College, Dehra Dun or go to Meerut; at the most, he can go for any subject to Banaras Hindu University. He asked me: Why are you particular for getting the status of a University for the Gurukula? To answer this question, I showed him a film made by Jayant, son of Pt. Indra Vidyavachaspati. The film showed Gurukula boys barefooted, clad in yellow vesture, with a Danda in hand wading the Ganges to reach their Ashram. I told him that we do not want the status of a University to teach those subjects which are taught in every University; we want this status to preserve our Indian culture, our Indian heritage, which is gradually disappearing from our educational institutions. We want to preserve that culture. Our effort will be to give a touch of that culture to modern way of living and understanding. We want to keep that culture alive which the Western thought and culture has overpowered. The Chairman Shri Shastri and the members of the Commission appreciated these ideas, with the result that after they submitted their report, Gurukula Kangri Vishwavidyalaya was granted the status of a Deemed University in 1962. It is for us to think how far we are carrying on into practice the essence of the spirit which lay at the root of the

granting of the status of a University to the Gurukula Kangri Vishwavidyalaya. I have written a separate article on this topic, which forms a part of this book.

Though Gurukula Kangri Vishwavidyalaya got the status of a Deemed University and the professors appointed for the Vishwavidyalaya started getting salaries of their grades as lecturers, readers and professors, yet, as decided by me, in this second term of my office I did not take any salary or any allowance as provided in the rules and regulations. Where others in the University were getting remuneration as per their grades, I was not taking any thing as a Vice-Chancellor, though my petty expenses were met by the Institution. At that time, Shri Daljitsingh was the Chief Accountant. In 1962, I asked him to prepare a list of expenses which were incurred by the Gurukula on my behalf. That authentic list I have preserved as a valuable document for me. I am quoting from that list my monthly expenses which were incurred by the Gurukula on my behalf :

March	: Rs. 3, Nae Paise 9
April	: Rs. 134, Nae Paise 67
May	: Rs. 104, Nae Paise 16
June	: Nothing
July	: Rs. 158, Nae Paise 90
August	: Rs. 181, Nae Paise 47
September	: Rs. 142, Nae Paise 66
October	: Rs. 83, Nae Paise 61
November	: Rs. 20, Nae Paise 28
December	: Rs. 29, Nae Paise 69
Total	Rs. 858, Nae Paise 53

Certified  
Sd./ Daljit Singh  
Chief Office Supdt.  
Gurukula Kangri Vishwavidyalaya

#### 14. V. K. LAKHANPAL JOINS LAKHANPAL PRIVATE LTD.

My son Vijaykrishna Lakhanpal was born in 1935. Now, when I am writing this, he has crossed 50 years of his life. When he passed Intermediate, we had desired him to become an engineer. As now, then also, it was difficult to get admission in an Engineering College. Fortunately, Seth Ghanshyam Das Birla was at Mussoorie then. We were at Dehra Dun. Shri G. D. Birla could make some allotments of his own as the founder of the Pilani College. Chandravatiji was a member of Parliament then. She went to see Shri Birla at Mussoorie and requested him to allot one seat to Vijay. Birlaji gave his permission and after Intermediate in Science we sent him to Pilani for the Engineering College. He stayed there for one year, but after that he refused to go there as, he said, he had no mind for figures and accounts. The only course left open to us was to admit him in the D.A.V. College, Dehra Dun. The day we made this decision, Dr. Raghuvansh Ras-



togi, our friend, came to see us in the evening. When we conveyed our decision to him, he atonce said : No, No, you shall not put him in the D.A.V. College; send him atonce to Allahabad University. By that time, admissions in Allahabad University were over and so there was no chance of sending him there. However, the Professor of English, Mr. K.K. Malhotra, who was a classmate of Chandravatiji at Allahabad University, was known to us and so we contacted him by telegram. Atonce came his reply : Send him atonce. We entrained him for Allahabad the same night. Such instances in life show that there is a divine power that guides us in every step we take. At Allahabad, there was violent and persistent ragging but Vijay confronted all this and a boy, who was shy and submissive in nature, in new environments became the darling of the society and became Social Secretary.

In 1958, he passed his M. A. in English. I had arranged for his admission in an American College to study Business Administration. His term-fee was paid. But here again came the touch of the divine, which we call fate. On such an occasion it is said : Man proposes, God disposes. This was the time when my younger brother D.D. Lakhanpal, who was a prominent businessman in Radio trade, was thinking of opening an office in Delhi for his business. He had come with his family and was staying with us in our Parliamentary flat. After seeing Vijay, Sheila, who had a sisterly attachment with Chandravatiji, said : Why not Vijay be in charge of Delhi office for Murphy Radios ? Vijay had passed his M.A. in a reputed University, but had no business experience. Devadatta approved of Sheila's suggestion and he sent Vijay to Bombay office to receive training. After he returned from Bombay fully trained, he was put in charge of Delhi office. During his tenure of office, he had to go through several ups and downs. There were strikes not only in the Delhi office, but also there were strikes even when Murphy factory in Bombay passed on to Goenkas; it was threatened that Murphy distribution will be taken away; but Vijay met every challenge. He came in contact with many big wigs of the Industry and Trade. Most of the Murphy dealers became his family friends. With his contact with Mr. D.D. Lakhanpal, he came to be counted among top businessmen and he was received with respect everywhere. He became an expert in the business so much so that by his expertise he could push through an unknown commodity into the market. It was enough for the traders to know that Vijay was interested in it.

Vijay was working heart and soul for the business and he had identified himself so much in the Murphy trade that we never thought of his future. Even for his marriage, we had left everything to his uncle and aunty—D.D. Lakhanpal and Sheila Lakhanpal. In every Murphy conference that was held, Vijay represented Mr. D.D. Lakhanpal and the greatest prominence was given to him. One day in Delhi, when Mr. D.D. and his wife were with us, the whole day was spent on the topic of his marriage. There was one lady Miss Niharika

Das, who was a fellow student of Chandravatiji. She suggested that she knew a family of Jayals. Mr. Chandradhar Jayal, who was a Magistrate and who had sentenced me for one year during non-co-operation days, had several daughters who were highly educated. His sons also were occupying high positions in the Government. Some were Magistrates, some Secretaries, some Commodores in the Military. He had three daughters, all graduates. One of them was Usha Jayal. Usha Jayal's one brother was known to Vijay, who died in an air-crash. A suggestion was mooted that an arrangement may be made when we could see and meet Usha Jayal. Miss Dass arranged that Usha Jayal should come to the house of Miss Dass along with her younger brother Rakesh Jayal, where we could see her and meet her. After the meeting, the relationship was finalised and the marriage of Vijay with Usha took place in 1961. Now 25 years have gone by and the couple have two daughters and one son. Richa, the first daughter, was born on 7-3-1963; Shruti, the second daughter, was born on 16-5-1965 and Vibhu, the only son, was born on 24-8-1967. Both the girls have studied in Whelham Girls' College at Dehra Dun; Vibhu was in Doon School for two years but then came to Delhi and joined Modern School. Richa has done her B.A. and has taken up the course of Tourism and is also studying French and now is working in All India Radio. Shruti, after her inter-science, has got admission in MBBS course in Maulana Azad Medical College and Vibhu is trying his luck for Engineering.

#### 15. AJAYKRISHNA LAKHANPAL

We were five brothers and three sisters, but all separated; the relationship between the two families of us—of D.D. Lakhanpal and myself—continued very close for a long time. The closeness of this relationship was due to two reasons. The first reason was that Mrs. Sheila Lakhanpal and Mrs. Chandravati Lakhanpal were very close to each other educationally, culturally and otherwise also. They had a sisterly relation and love for each other. The second reason was that practically Vijay single-handed was looking after the whole business of his uncle, though Ajay was entitled to enjoy the fruits of business to his full advantage. Vijay always treated himself as an employee and a very obedient servant, though. Mr. D.D. Lakhanpal used to give him an equal status. Ajay has five sisters, Vijay none; but as a matter of fact he has been regarding all the sisters of Ajay as his own sisters and they also have been showing him love due to a brother. The exhibition of this relationship comes into prominence during Raksha-Bandhan and at the occasion of Bhai-Dooj.

Though Ajay is the son of a businessman, yet his interests are manifold. He dabbles in spiritualism as much as he is deep in materialism. Spiritualism is nothing for him but a sort of curiosity. He expects something material to come out of spiritual. He will go to Muslim Dargah, to Masjid, offer Chaddar, expect miracles. He has attended Rajneesh Ashram, Swami Satyanand's Yog Ashram, remained in Gurukula with



me. His education has been very irregular. He is convent-educated and writes and speaks fine English. His relationship with me was quite close, but of late, due to business disputes, our families, which were knit together, have, like other business-minded families, fallen apart. Ajay is a divorcee, though all of us wish that he be married again, even though late.

## 16. USHA LAKHANPAL

Vijay's wife's name is Usha. She comes from a well-known family of Tehri. Her one uncle was the Dewan of the Maharaja of Tehri. Dewanji's son is a retired Brigadier. Father of Usha Jayal, now Lakhanpal, was Shri Chandradhar Jayal. He acted as a Magistrate at several places. Usha, including herself, are three sisters. One sister is Madhuri, married to Brigadier Ravi Mathur. Another sister is married to a Sindhi industrialist, Mr. Kanaiha. Usha's eldest brother, now living in London, is Shri Bidhu Jayal. He was a Magistrate in Mathura and at present is Secretary General in Commonwealth Secretariat in London. Another brother is Mr. Nalini Jayal, who retired from service as a Secretary and is now re-employed in Ambalal Sarabhai Organisation. Third brother, Brajesh Jayal, is an Air Commodore. Fourth brother, Rakesh Jayal, is employed in Lohia Organisation in an executive post. Brajesh Jayal's eldest son has been given full scholarship for studying in Oxford University, where he is studying at present. All these children have had their early education in Doon School of Dehra Dun.

Usha is an intelligent lady. In whatever direction she goes, she meets with success. Staying at Delhi, she has learnt Japanese. She has had a round the world trip once and has visited Japan twice. She is very much interested in Art. Once she manufactured artistic lamp-shades and arranged for their exhibition in Bombay. She took a loan of Rs. 10,000/- and after the exhibition returned that loan. All this work was done within 15 days. Recently, she arranged an exhibition of sculptural idols of Ganesh and other deities manufactured in Orissa. It was a great success.

She is also interested in social work. She is the Chairman of a Lions Club's Social Welfare Board. Under her supervision, her daughters are also developing such tastes. The eldest daughter is Richa Lakhanpal, who having done her B.A. from St. Marry College has taken up the Computer and Tourism courses. She is also studying French. Second daughter was successful in joining the M.B.B.S. course of Delhi University from amongst 8,000 candidates. She is studying in Maulana Azad Medical College. The third is a son, Vibhu Lakhanpal. He is trying his luck for Engineering.

## 17. SHEILA LAKHANPAL

This story of the family will not be complete till some mention is made of my younger brother D.D. Lakhanpal's wife—Sheila Lakhanpal. Sheila's father and my father, both were railway employees. Sheila's

mother and my mother were close friends. When both were in the state of bearing a child, then both promised to each other, if one would get a son and the other a daughter, then they would marry them when of age. It so happened that a son was born to my mother, and a daughter was born to Sheila's mother. Both the ladies kept up to their promise. When both the children grew up of age, their mothers, keeping up to their promise, married them. This story was revealed to me by my mother who used to live with me in the Gurukula. Nobody knew this secret except myself, as I was the person negotiating this alliance when Devadatta was in London and I was asked by my mother to see to it that the promise made years ago was fulfilled. And so it was fulfilled. It is rightly said that such alliances are made in heaven.

Sheila Lakhanpal has five daughters and one son. All the daughters are happily married in high families. Two daughters are married in Punj family—one to Satti Punj and the other to Narendra Punj. Satti Punj is a shrewd businessman, Narendra Punj is looking after Punj business in London. One daughter was married in Khandelwal family in U.S.A. Unfortunately Mr. Khandelwal died. One daughter—Niroo—is married to Mahendra Kumar Gupta (Bijjan), son of Lala Hansraj. I negotiated this marriage at the instance of Mr. D.D. Lakhanpal as I knew Lalaji very well. The youngest, Nuti, is married to Vijay Pandit. Lakhanpal Private Ltd. has now been taken over by Mr. D.D. Lakhanpal's son, Mr. Ajay Lakhanpal, as the Managing Director.

## 18. ABOUT BROTHERS

I have already mentioned that ours was a very ordinary simple family. In course of time, by the very dint of enterprise and application, economically we came to be counted among the upper middle class, and one of us, Mr. Deva Datta Lakhanpal, rose up the ladder of financial prosperity. For the benefit of those readers who would be interested in this short biography, it would not be out of place to insert here a small note regarding my brothers.

As I have mentioned earlier, we were five brothers—Dharma Datta, myself, Soma Datta, Deva Datta and Brahma Datta. As regards myself, enough has been written in this book. There are two important figures amongst my brothers who deserve mention—Soma Datta Sharma and Deva Datta Lakhanpal.

**Soma Datta Sharma :** Soma Datta Sharma can rightly be called the builder of the family. So far as I was concerned, Soma Datta had remained very good to me and on a very critical occasion in my life helped me, as also did other brothers.

After graduation he started business in Bombay under the name of Sharma Trading Company. He began his career as an ordinary salesman, selling Link-clips, securing orders for the same for its manufacturer.



At that time, I was at Kolhapur in the service of the Maharaja and so easily arranged for his lodging in Kohlapur Lodge. He was doing small business and also side by side was studying for Commerce in Sydenham College at Bombay. Gradually, he went on expanding his business and the expansion became so unmanageable that he needed the help of other brothers. In this venture he involved the eldest brother Shri Dharma Datta. The combination of these two was complementary. Soma Datta being intellectual could formulate schemes for the expansion of business; Dharma Datta being industrious and hard-working could carry them out. Thus, the business of Sharma Trading Co. went on flourishing by leaps and bounds, and there came a time when this company came to be known as premiermost company of Asia, dealing in electrical goods.

Soma Datta carried on his interest in the propagation of the Aryasamaj and was a leading figure in freeing the Aryasamaj of Bombay from the clutches of a group which had made it a monopoly of their own and were refusing to enlist as members those who wanted to become members. He is one of the founders of the Aryasamaj at Santa Cruz and his services to the Aryasamaj have obliging by been recognised by the Aryasamaj Santa Cruz by honouring him with the Vishisht Seva Medal on 27.7.1985. He is life-long Chairman of the Santa Cruz Aryasamaj Trust, and at his age of 86 takes keen interest in the activities of all the local Aryasamajas of Bombay.

**Deva Datta Lakhanpal :** Deva Datta was my fourth brother in the line. He did his B.Sc. from Ewing Christian College at Lahore. After graduation he was also absorbed in Sharma Trading Co. Now they became three partners—Soma Datta, Dharma Datta and Deva Datta.

Deva Datta being a student of Science had greater vision than the other two partners. He wanted to go to Europe to further his studies in Science and wanted to become an Electrical Engineer. But wherefrom was the money to come for his trip to Europe and stay and study there? It was a costly affair. Soma Datta writes to me that all these expenses were borne by the Sharma Trading Co., but Deva Datta used to tell me that his expenses were met by STC on obtaining a written bank guarantee from his would-be father-in-law, Pt. Dinker Lal, that in case STC could not meet his expenses they would be met by Pt. Dinker Lal, implying thereby, in effect, that it was on the personal guarantee of Pt. Dinker Lal that he was able to proceed to Europe for his studies, otherwise there was no chance of his going to Europe for pursuing his studies. And, thus, he used to argue that the credit of his study abroad goes to Pt. Dinker Lal and not to STC. All this argumentation started after the brothers parted company as partners and started quarrelling on such issues. It is none of my business to go into the niceties of this controversy but the fact remains that Deva Datta qualified himself as an Engineer

and returned to India with laurels in his cap. We are all very proud of his achievements and the reputation he brought to the family by his extraordinary success in business.

He was not satisfied with the sort of 'purchase and sale' type of business carried on by the Sharma Trading Co. He visualised of a 'manufacturing' type of business. This was the time when Radio had just come into picture. Deva Datta started importing Zenith radios, which were just in their initial stage. People were not radio-minded, but Deva Datta had visualised that the future for it was tremendous. He added this line to the electrical business carried on by the Sharma Trading Company. He spent day and night in propagating the radio trade. One could hear the broadcast from Europe only at night time and he used to visit his customers at that odd hour to ensure their satisfaction. This I am mentioning to impress upon the reader the formula of success in life. One has to work very hard.

Regarding my brother Soma Datta I have said that he can rightly be called the builder of the family as he brought in other brothers in business and made them as partners. Regarding Deva Datta, I may say that he was patron to most of the members of the family. As I shall latter on point out, during the Second World War the partnership of the brothers was dissolved, and Deva Datta developed a huge radio business of his own. In his business he absorbed his younger brother Brahma Datta Lakhanpal, his Bua's son Surendra Agnihotry, my son Vijay Krishna Lakhanpal, and, later on, his son-in-law Vijay Pandit. He was always helpful to every member of the family, particularly to our eldest brother Dharma Datta Sharma, who always sought his help and guidance to solve the problems he was facing after the dissolution of partnership of brothers. His wife, Mrs. Shiela Lakhanpal, is carrying on this tradition so far as it lies in her power.

Though Dava Datta did not take active interest, like Soma Data, in Aryasamaj activities, yet in practice he was a staunch advocate of eradication of caste system based on birth. He married two of his daughters out of caste. One daughter Neeta, was married to Mr. Kishan Khandelwal of USA; another daughter, Neeru, was married to Mr. Mahendra Kumar Gupta, youngest son of Lala Hansraj Gupta. He believed in practice rather than in precept.

## 19. BREAK IN THE FAMILY

I have already mentioned in this sketchy biography that after retirement from Gurukula Kangri I was invited by my brothers to join them as a partner in business in Bombay. They had also constituted a company in my name, entitled Hindustan Commercial Corporation. It was a big name and perhaps some business was also carried on under this name. When I went to Bombay, after some time, instead of taking me into partnership business, the brothers themselves fell apart



and the partnership concern was dissolved. It is common experience regarding partnership that when money starts flowing in in abundance, then nobody wants to share the profits with others, not realising that by pulling on together the chances of profit further increase. However, this was the time when profits were increasing due to the Second World War, and a psychological situation of 'why to share profits with others mentality' manifested itself. At this time, the break in the family took place and the partnership was dissolved with appropriate consideration to each partner. Dharma Datta got the contract business, Soma Datta got wholesale and retail business, of Sharma Trading Co. along with its premises, and Deva Datta got the radio business of STC with its premises. So far as I remember, Brahma Datta was also a joint partner but I do not know what he got, though half portion of a house at Khar was registered in his wife's name—Padma Lakhanpal. I was never made a partner, but as I had looked after the Secundrabad contract, I was also given a share out of the profit of this contract.

Padma Lakhanpal is the daughter of Pt. Indra Vidyavachaspati. Brahma Datta's marriage to Padma was an inter-caste marriage and, to a great extent, I was responsible for it. Pt. Indra had approached me through Dr. Sukh Dev, son-in-law of Swami Shraddhanandji (Mahatma Munshi Ramji), with this proposal for Brahma Datta, to which the other brothers gave their acceptance. This is an example of our family not being caste conscious. Brahma Datta had also studied for 8 years in Gurukula Kurukshetra, a branch of Gurukula Kangri, and hence had the impact of Arya-samaj ideology on his life. I had put him in Gurukula particularly because I am of the opinion that Gurukula life is an essential feature in building up boy's character, though educationally we should be in line with the current system of education.

After the break in the family-relationship, none of the brothers flourished except Deva Datta Lakhanpal, who handled the radio business. Now, when he was the sole proprietor of his concern, he put forth all his efforts to make the radio business a success. Till now he was handling Zenith radios. Now, from Zenith he shifted his interest to Murphy. Murphy was a big name and so Deva Datta's reputation as an important industrialist spread far and wide. A huge factory for manufacturing Murphy radios was installed in Thana district, Bombay, for the inauguration of which all the important English Directors of the factory had come from England. The factory was inaugurated by Morarji Bhai, for whom the company chartered a special plane. Due to labour trouble, Murphy factory passed on from Deva Datta to Goenkas in 1975.

My son Vijay Krishna Lakhanpal had joined Lakhanpal Private Ltd. in 1958 as a Chief Executive of the company and was practically incharge of the whole set-up under the guidance of his uncle, Shri Deva Datta Lakhanpal. He saw Murphy come to LPL and Murphy gone from LPL. During the course of his career, he

rose to the position of Joint Managing Director of Lakhanpal Private Ltd. From 1958 to 1985, for the last 27 years, he nursed this tender plant and reared it up to its youthfulness. Deva Datta Lakhanpal died in 1977, and even after that Vijay held the same position

Inscrutable are the ways of Destiny. In my life, I have always decried those who relegated everything to fate, but at the fag-end of my life, by experience I am veering round to the view that fate is more than 50% of the life we live. Sometimes, even the fall one experiences turns out to be a stepping stone to one's rise and the rise one feels to enjoy turns out to be an harbinger to one's coming fall. Hence, beware oh man! Neither exult nor despair at the turn of events, for one does not know what is hidden in the Womb of Time.

I have mentioned all this in my life-story, for strange events happen in the life of most of us. Always Wait and Watch, for it is He who presides over the Destiny of all of us.

## 20. MY DAYS AFTER 1969

I was born on 3rd March, 1898. I was married in 1926. Chandravatiji died of 29th March, 1969. Now I am living in 1985, that is, I am running 88th year of my life. After the death of my wife, I was practically left alone. When she was ill at Bombay, where she had gone to attend the opening ceremony of the Murphy Factory, one day, by chance, I happened to look into her diary. She had written : "After my death, give my golden bangles to Prabha's daughter—Munni; sell my diamond earrings and give the money to the Trust, which I have formed for the amelioration of the status of women." After reading this, the impact of her, impending death being so near unhinged me so much that I lost my sleep. I started weeping. I had a complete nervous breakdown. My wife, having seen my piteous condition, advised me to go with Vijay to Delhi. I accompanied him to Delhi, but my seep had left me. It was by accident that I took some Homoeopathic pills from a bottle about which I did not know what it contained, but my sleep returned for a couple of days. Most probably, it was Phosphorus 200, but as the name was not written, I always remained in doubt. However, when we were in Delhi, we received a telegram from Bombay that Chandravatiji was seriously ill and that we should reach Bombay by the first plane. We reached our Bombay house at 4 p.m. She was surrounded by all the members of the family. Pointing my finger towards Vijay, I asked her if she recognised him? She said : It is Vijay. We had no other talk. At 4.30 p.m., she breathed her last as if she had desired to see us at the last moment. We called our family doctor Shri Parmar. Having examined her, he declared her dead. We performed last rites and her cremation in the evening at Juhu and left for Hardwar the next morning with her ashes, where these were consigned to the Ganges in the presence of a gathering of the staff and students of Gurukula.



Now my life was a lonely life. Full one year was spent in bemoaning and sleeplessness. Whenever a sympathiser came, tears started rolling down my cheeks. Perhaps this was a reaction to my having lived away from my parents all my life. These were the pent-up emotions that were flaring up. At that time I did not know of any sleeping pills or tranquillizers. The only medicine known to me was 'Sarotina' and 'Medilin'. These medicines gave sleep but also inveterate constipation. Whenever I used to take these medicines, the whole day used to be spent in misery. If anything saved me then, it was my constant writing. I went on writing, went on crying, went on pitying my mental condition. While I went on constantly writing, it took on a new direction—my main topics of interest became Homoeopathy and Vedic Thought.

## 21. MY BOOKS ON HOMOEOPATHY

I have already related how I came in contact with Homoeopathy. The calamitous event of death of Chandravatiji, with consequent misery in life, was constantly there. But life could not be spent like this in tears. When there are two companions, their living together and mutual life and interests let the time pass, but when you are alone, time sits on you as a heavy weight.

My interest in Homoeopathy started since 1938, when my wife was the Principal of Mahadevi Inter College, Dehradun. From Gurukula, I occasionally used to go to Dehradun. One day, while I was passing through the Bazar, I saw a Sanyasi sitting in a shop, prescribing Homoeopathic medicines to his patients. When I approached him, he told me that he was Dr. Bhatnagar, a Homoeopathic disciple of Dr. Yudhvirs Singh of Delhi. I sat down with him and started discussing with him some of the Homoeopathic drugs. When I told him that I was the Vice-Chancellor of Gurukula Kangri Vishwavidyalaya and that my wife was the Principal of Mahadevi Kanya Pathshala, his interest grew in me. When I told him that I was anxious to acquire the knowledge of Homoeopathy, he offered to come at our residence and impart us as much knowledge of science as he possessed. He used to come to our residence every day and for months continued imparting us the knowledge of Homoeopathy. I used to take down notes of what he taught. Those notes are still with me, though 50 years have passed. With the background of this knowledge, after the death of my wife, I extended my range of reading Homoeopathy. My whole time was spent in reading Homoeopathic books. When I was in Bombay, I had particularly gone to Calcutta to purchase such books worth Rs. 10,000/-. These books still adorn my almirah. Now, when I was left alone and had no occupation, I devoted myself to the study of Homoeopathic Materia Medica. My method was to study a medicine within every Materia Medica I had. My study was so intense that I did not know when the sun rose and when it went down. From morning till evening, I was with Homoeopathy and Homoeopathy was with me. After having read Hindi

books, I came to the conclusion that no book was written with clear-cut ideas. They were word for word translations of English books. The beauty of a book is that even though the matter is taken from other books yet the reader should feel that it is a original book. Moreover, while reading, some questions arise in the mind of the reader. The writer should anticipate these questions and the next para should be the answer of those questions. Every sentence should be connected with the previous sentence. Having this method and philosophy in mind, I wrote a book in Hindi on Homoeopathic Materia Medica, entitled 'होम्योपैथिक औषधियों का सजीव चित्रण'. The book was released by the Vice-President of India, Shri Gopal Swaroop Pathak. Kukkretta Trust of Jaipur declared it as the best book on Homoeopathic Materia Medica in Hindi and awarded a prize of Rs. 1200/- on the book. The function was held under the presidentship of Dr. Yudhvirs Singh.

Having come across the success of Hindi 'Homoeopathic Materia Medica', I decided to write a book in Hindi on 'Homoeopathic Therapeutics', the name of which was 'रोग तथा उनकी होम्योपैथिक चिकित्सा'. This book also was much appreciated. After having written these books in Hindi on Homoeopathy, I wrote a book in English, entitled 'First-Aid Specifics to Homoeopathic & Biochemic Treatment'. A Chart was also prepared under the caption 'Dr. Satyavrats Chart of Comparison of Homoeopathic Drugs at a Glance'. Of late, I have written another book 'होम्योपैथी का क ख ग'—'The ABC of Homoeopathy'.

Observing that I had written so much on Homoeopathy and had contributed so much to the medical science, the Delhi Homoeopathic Board registered me as a Homoeopath under the Registered No. HD/778/BHS, Delhi. Just as students and professors were studying my books without my having obtained any degree on Homoeopathy, so now they do so with an authentic degree granted to me by the Board.

In this connection, I have written two more books on health with reference to Homoeopathy. One book is in Hindi—'बुढ़ापे से जवानो की ओर', the other book is in English entitled 'From Old Age to Youth through Yoga'. Both the books are Homoeopathy-oriented. The English book was released by Rashtrapati Giani Zail Singhji at Rashtrapati Bhavan.

## 22. MY BOOKS ON VEDIC CULTURE

My first book on Indian culture was 'Confidential Talks to Youngmen'. This book was the exposition of the principle of Brahmacharya. It was published on the occasion of Mathura Centenary. It was published by my brother Soma Datta on behalf of his company 'Sharma Trading Co.' of Bombay. The Book was a collection of some of my articles published in a Bangalore paper. What happened to the book, how it was sold—I know nothing about it. Last year, Messrs Motilal Banarasidass Booksellers published the names of some invaluable books which were out of print, and in



he list the name of this book also figured. Now, a new revised edition of the book has been published by Model Press, Rani Jhansi Road, New Delhi. The book has undergone two translations in Gujarati and its Hindi version has been published by Govindram Hasnand of Delhi under the name and style of 'ब्रह्मचर्य विदेश'. I understand that the book has undergone various editions. The publisher knows it better.

My second memorable book on Vedic culture, which made a name, is the exposition and translation of eleven important Upanishads. I was inspired to write it by my wife. Once she asked me to read Upanishads with her. She was a talented lady. She had already won Mangalprasad prize of Hindi Sahitya Sammelan on her Hindi book 'शिक्षा मनोविज्ञान' (Educational Psychology). To teach her was no ordinary job. I had to undergo a lot of Tapasya in teaching her the Upanishads. I collected all the available translations of Upanishads and delved deep into them to reach the inner meaning conveyed by them. Things used to clear up the deeper I went into them. Sometimes it took days together to unravel the meaning of a mystical passage. As we proceeded to read together, a thought occurred to me—why not go on writing what we read? Thus started my writing of the Upanishadic translation and exposition. All that writing resulted in a huge manuscript. Now the question arose—why not to print it in a book form? It was not an easy job to print such a big book. At the outset, the book I had prepared was a continuous Hindi diction of the Upanishads, without the Sanskrit text. With that manuscript, I went to see Seth Jugal Kishore Birla to help me financially to publish the book. After hearing portions of it, he suggested that the Sanskrit part must be there. I also appreciated this suggestion, but in that case the book after print was going to be too bulky. However, I could not get any help from him. After all, I thought that the book should be such that it may lack nothing and be useful to all. I rewrote the entire manuscript, included the corresponding Sanskrit portion, with splitting of words, their meanings etc., with a thorough exposition at the end of every important part of the text. Having prepared such a huge manuscript, I went to Bombay and met my friend Pt. Ramchandra Dhandantalankar, who was attached to Shoorji Ballabhass, a great businessman and philanthropist, as a tutor to his sons. Seth Shoorji was a top Arya Samajist and I expected much from him. Pt. Ramchandrajii introduced me to him. He said that he wanted to hear the whole manuscript. His time was early in the morning at 7 A.M. I was staying at Khar. I used to catch the local train early in the morning and reach his house. The family used to collect and hear the Upanishads with close attention and devotion for a month. His house was near Chaupati and it used to take more than an hour for me to reach there. After having heard the Upanishads for a month, there was no response from him and for me all the labour was wasted.

However, I was very anxious for the publication of the book. I had laboured hard for it for years. It was

written and re-written several times. I confided to my friend Ramchandrajii that all my effort is coming to a naught. He suggested the name of another Seth whom he knew as he had been his student. This was the son of the well-known Seth Sakseria. He introduced me to him. He was a youngman but he also wanted to hear the manuscript. He proposed that he had a bungalow in Juhu where he went every evening. He would send his car at Khar where I was staying and would arrange to pick me up and hear the Upanishads along with a friend of his. I readily accepted the proposal. He used to send his car in the evening and I used to go to his bungalow along with the manuscript and read it out to him and his friend. After having heard the whole manuscript, he agreed to advance me Rs. 5,000/- on a promote. Having got that money, I published the book, though a greater part of the expense had to be borne by me.

The merit of the book dawned upon me when one day a gentleman requested me to visit his house, where he wanted to show me a treasure-piece. He took me to his house, gave me a seat of honour and opened his sandal box. In that box he had another small box. Out of that small box he brought out something wrapped in silk cloth. When he removed the silk cloth, he showed me a book. I was surprised to see, it was my Hindi translation of the Upanishads. He said that he read it every day and found spiritual peace. I never knew that this book of mine was so valuable to some friends. It pains me to see that though we Arya Samajists shout 'Vedic' 'Vedic' at the top of our voice, still Sanatanists attach more value to our Vedic exposition than we do. We are more theoretical than practical, in which area we are nil.

After the death of my wife, I had to leave Dehradun and had to live with my son at Delhi. All my books were at Dehradun and they were being sold through Sahitya Sadan of Shri Surendra Kumar. Having left Dehradun, I had no attachment left for my books. Many of the saleable books were handed over to Sahitya Sadan but two books—'Upanishad' and 'Vedic Sanskriti Ke Mool Tatva'—were offered to Arya Sarvadeshik Sabha at cost price. Sabha people said, the proposal has come because they seem unsaleable. However, they took only one book 'Vedic Sanskriti Ke Mool Tatva' at cost price. There were only 300 or 400 copies left. Though the price of the book was Rs. 6/- per copy, yet Rs. 2/- per copy was treated as the cost price. The Sabha refused to take the 'Upanishad'. I offered that book to Arya Pradeshik Sabha. Dr. Datta was the President of the Sabha then. If they had properly organised, they could exhaust the stock within a month by offering one or two copies to each of their schools. But it appeared that there was nobody interested in Vedic literature. Once, when I visited their book store, I found all the books lying as when given. I took back the copyright of the book from them as well as all the copies, returned the money received and sold them all at a better price. Sarvadeshik Sabha had taken one book. It was almost finished and so I requested the



Sabha to bring out its new edition, as I regarded it as the topmost book for the elucidation of Arya Samaj principles. As Ajmer Centenary was approaching, I was anxious that a new edition of this book should be published. Sabha was not anxious to; do so, though it has enormous funds to publish such books. However, after taking the permission of the Sabha, I published the book at my own cost.

It is a matter of concern that though there is enough Arya Samaj literature, published by different publishers, yet there is a complaint raised that there is no literature. It appears that the organisers of our Institutions are either unaware of the definition of literature or are ignorant of the Arya Samajic literature that exists. Some of them write some small tracts and advertise the same in Arya Samaj papers. They are not interested in Arya Samaj literature; they are interested in advertising their own name.

I have related the story of my two books which have made a mark and, after passing through thick and thin, now are treated as a solid contribution to Arya Samajic literature. Let me tell you now the story of another book, as to how it came to be written. The story commences when Pandit Thakurdatta, of Amritdhara fame, was alive. I was one of the Trustees of the Trust that he had created for announcing a prize on an outstanding book on Vedic Thought. He announced a prize of Rs. 500/- on the book of such a nature. After the said announcement, I wrote this book—'Vedic Sanskriti ke Mool Tatva' in Hindi—and sent it to the Trust for consideration. At that time, Swami Satyanand, the great Arya Samaj orator, was alive. He conveyed to me that my book was considered the best for prize. But I found that Pandit Thakurdatta was finding some excuse or the other for not awarding the prize. The first objection that he raised was that I was the member of the Trust, so I could not submit my book. At this, I resigned from the Trust and conveyed to him that he had requested me to become a member. I never requested him for membership. However, the prize was not given. Dr. Dewan Jaichand, the well-known Homoeopath, who happened to read that book, conveyed to Pandit Thakurdatta's brother that if this book had come to his hand earlier, his whole life would have changed. In my own opinion, there is no book in Arya Samajic literature which can be compared to this book in its style, diction and exposition of Vedic Thought. I was enamoured so much of this book that I translated it into English with the title 'Heritage of Vedic Culture'. I wanted the English version to be published by some English firm, but in that effort I could not succeed. Ultimately, it was published by Taraporevala & Sons of Bombay. The book got very wide publicity because of the reputed publisher.

Now hear my pathetic tale of the publication of my third book—'Scientific Basis of Vedic Thought' (वैदिक विचारधारा का वैज्ञानिक आधार). Just as I had the publishing problem of other books, for this also I had the pro-

blem. It was not a novel or a story which had a ready market. It was a deep philosophical book. I contacted many publishers but they questioned its saleability. Publishers are not so much fond of a philosophical or a philo-scientific book; they calculate how much money it would bring, and right they are. They undertake the publishing business from the point of view of profit rather than from the point of view of a mission. I made some people to recommend to the publishers to take up this book but I met with blank from every quarter. During this effort of publishing this book, which I had written after months and months of labour, I came to know that Hindi Directorate undertakes to purchase 6-7 hundred copies of a top-class book, provided it is approved by them. Dr. Harvanshlal Sharma was the Chief Hindi Director at that time and so I wrote a letter to him, seeking for an interview regarding my book. Perhaps Dr. Harvanshlal knew me or might have heard of my contribution to Hindi, so he replied that instead of my coming to see him, he would send his representative to me to discuss the matter. Two days later, his representative, one Mr. Awasthi, came to my house. He suggested that I should replace my coined technical words by the words coined by the Hindi Department. If I did so, the Department would purchase about 5 to 6 hundred copies and, therefore, no publisher should think of a loss in publishing this book as this much purchase will cover his cost and the remaining copies he sells will be his profit. Now I was on the look-out for a publisher. With the help of friends, a publisher accepted to do me the honour of publishing this book. Now the question arose at what price the Hindi Directorate would purchase 5 to 6 hundred copies. The Directorate offered Rs. 18/- per copy; the publisher wanted Rs. 25/- per copy. I solved the problem of controversy by agreeing to forego my royalty amount till this difference of Rs. 7/- per copy was not cleared.

I am mentioning all these things to bring home the situation a writer has to face for getting a book published. Readers will be glad to learn that my book 'Scientific Basis of Vedic Thought', in the publishing of which I had to undergo so much trouble, won Rajaji Award of Rs. 10,000, announced by Bharatiya Vidya Bhawan. It also won Rs. 2500 from Uttar Pradesh Government and two rewards each of Rs. 1200 from Gangaprasad Upadhyaya Samiti and Hazarimal Dalmia Puraskar Samiti. Now the book is well on its way in the market, the publisher being Messrs Gobindram Hasanand. At present, the price of the book is Rs. 50/- and it has undergone several editions.

During this period, I wrote several books from Vedic point of view, such as Sanskar Chandrika, Upanishad Prakash and Gita Bhashya, amongst which 'Vedic Sanskriti Ka Sandesh' is a prominent book. I have come across various ups and downs in my life, but God has always been kind to me. In periods of utter disaster, there had always been a ray of hope. I had invested all my money in a company at Lucknow. That company suddenly failed. I was a member of Parliament then. I complained to Y B. Chavan, who



was Home Minister then. He referred the case to the police. Police took all the papers of the company but nothing resulted. At this critical juncture, a co-member of Parliament, Shri Ram Kumar Bhawalker, came to my help. He spoke to Shri L.N. Birla and Shri B.P. Khaitan and they helped me in the publication of my books. Besides them, my friend Shri Yashraj Patel and Chaudhari Pratap Singh also extended their generous hand and with their co-operation I was in a position to present to the public my works which had practically met with a disaster.

### 23. RECOGNITION BY THE CENTRAL AND STATE GOVERNMENTS

During the course of my life, my worth as a constructive litterateur has been recognised by the different Governments, the Centre and the States, as well as by institutions in their own way. Here is a summary of such recognitions.

(i) **Punjab Government** : When Pratap Singh Karion was the Chief Minister of Punjab, I was honoured as a 'Punjabi' Hindi Litterateur by holding a public Darbar on 3rd March, 1962 at Chandigarh. This Darbar was attended by all the Cabinet Ministers as well as by the Rajyapal Shri Gadgil. All the prominent citizens were invited to it. Pandit Amarnath Vidyalkar was the Minister of Education of Punjab then. I was presented a sum of Rs. 1200 and a shawl.

(ii) **Uttar Pradesh Government** : Uttar Pradesh Government held a public function in 1977 at Lucknow and invited the then Prime Minister Shri Morarji Bhai to honour several literary men and I was one of them. I was presented Rs. 2500 for the book 'Scientific Basis of Vedic Thought' in Hindi.

(iii) **Honoured by Nomination for Rajya Sabha** : In 1964, Dr. Radhakrishnan, the then President of India, and Shri Lal Bahadur Shastri, the then Prime Minister, nominated me to the membership of Rajya Sabha. Such an honour is given after every 6 years to 12 persons prominent in their own fields.

(iv) **Honoured by the Central Government** : On 15th of August 1981, an announcement was issued from Rashtrapati Bhavan that the Central Government had announced an annual grant of Rs. 5000 to me for my efficiency in Sanskrit. The grant was given for life.

### 24. RECOGNITION BY DIFFERENT PUBLIC BODIES

(i) **Presidentship of Arya Maha-Sammelan at Nairobi** : Under the auspices of the Arya Pratinidhi Sabha, East Africa, a Conference was held to celebrate the Diamond Jubilee of the Arya Samaj there from 10th September to 24th September, 1978. I was invited to preside over the function, which I did.

(ii) **Honoured by Servants of People Society** : On March 5th, 1979, I was felicitated on my 82nd birthday by Lok Sevak Mandal for my services rendered to the propagation of Vedic Thought and an honorary title of *da-Manishi* was awarded to me. The function was

attended by Chaudhari Des Raj, Chaudhari Pratap Singh, Pandits Manohar, Atmanand, Parmanand, Vidyasagar and a host of others. There were more than a hundred visitors. Richa, Shruti and Vibhu—my grandchildren also were present there and were happy to see me being garlanded.

(iii) **Honoured by Bharatiya Vidya Bhavan** : On 2nd of April, 1982, I was honoured by Bharatiya Vidya Bhavan at Madras in a function organised by them under the supervision of Shri Subramaniam Iyer, a Central Minister, for the excellent contribution of my Hindi book 'Vedic Vichardhara Ka Vaigyanic Adhar' (Scientific Basis of Vedic Thoughts). The book was declared as the best book on the subject in Hindi literature for its outstanding merit and contribution to Vedic Thought, and I was awarded Rs. 10,000 along with a shawl to honour me. The function was presided over by Shri Swami Ranganathan, the President of All India Rama Krishna Mission, who was especially invited by the Bhavan from Calcutta to preside over the function.

(iv) **Appointed 'Visitor' of Gurukula University** : Though I had been Vice-Chancellor of Gurukula University twice, and the Sabha appointing me as Visitor of Gurukula Vishwavidyalaya was no great honour to me, yet I think it an honour as practically I had finished all careers. For the first time I was appointed Visitor on 13th July, 1980 for 3 years; again second time I was appointed Visitor for 3 years. Thus my Visitorship lasts till 13th July 1986 provided I survive till then.

(v) **Honoured at Constitutional Club** : Messrs Gobindram Hasanand, publishers of my books, arranged a felicitation in my honour on 1-5-1982 in the Constitution Club, New Delhi. This function was organised by the Mahamantri of Hindi Sahitya Sammelan, Shri Gopaldas Vyas.

(vi) **Honoured in Holland** : In 1982, I was invited by Mr. Rishi Baldev Prasad Tewari to visit Holland and be present on his birthday which fell on 22nd May. He sent me a return air ticket. His address there is : Van Mourik Brokeumster 91 (hs), 1065 Ev-Amsterdam (Holland). His telephone number is 163066. The code to be fixed is 020. I accepted the invitation and via Bombay reached my destination on 22-5-1982. I stayed in Holland for 2 months and returned to India on 18th July, 1982. In Holland, I lectured on Vedic religion at various places. I was surprised to see that my books on Upanishads, Gita and Sanskar Chandrika were to be found in every Hindu house. During the course of my visit to Holland, I also touched Belgium, Germany, etc. For a couple of days I went to London also, where I delivered a lecture in London Arya Samaj.

(vii) **Honoured at Ludhiana** : On 17th March 1985, Aryasamajists arranged a function for honouring three Aryasamajists who were born in Ludhiana district and had brought the name of Ludhiana to the forefront of their activities in life. I, being born in Sowaddi, Ludhiana district, was also invited. They presented Rs. 1,000 and a woollen shawl.

*(To be continued)*

*Aryan Heritage, December 1985*



## "Acupuncture" Originated In India

By

Dr. B. K. Singh

**"SUCHI-BHADEN"** (Suchi= needle, Bhaden=puncture) or "Shirabhad", a synonym to acupuncture, was in practice in India as a traditional art of healing. In fact, it originated beyond Himalayas where Ayurveda or herbal medicines were not available. Different types of instruments, made of stone, bone or metal, were used to puncture certain parts of the body in order to cure various ailments.

Besides this, many Indian traditions were employed in form of religion or culture like "choti" (a tuft of long hair tied on head), "Kardhani" (bunch of thread tied around waist of children), "janau" (a bunch of thick threads across the body), bearing nose and ear rings, tattooing, bare-foot walks on grass, and Kundalini yoga to stimulate many vital acu-points to keep the body and mind healthy. The secret of healthy long life of Indian yogis is that they strictly observe these Indian traditions and practice "Kundalini Yoga."

In remote Indian villages many such bare-foot doctors can be seen even now, who extract out tooth without any pain or bleeding by acupressure and cure many diseases by puncturing different parts of the body. Sometimes they also do cauterization or tattooing on certain points.

There is a lot of resemblance in Indian and Chinese schools of treatment. For example, five element theory, pulse diagnosis and Indian nadis and Chinese meridians. There are 7,200 nadis, some resemble with Chinese meridians.

In Indian philosophy, body comprises five elements, i.e., sky, air, fire, water and earth. Earth includes wood and metal, and nature is of two types—jara (yin) and chetna (yang). The meridians of acupuncture are described as invisible pathways of energy and acupuncture points are the hollow or depressions where all the five elements are lying underneath the skin from where the flow of vital energy is regulated.

According to Indian philosophy, the "prana shakti" (chi or vital energy) is the basis of life. This vital energy is also known as "Kundalini". This is the serpent power. This power is in the coiled form. When stimulated or evoked by voga or "sadhana", it gets uncoiled which in effect begins to retrace its reverse path to its parental source. Prana and mind can depend on two opposite charges of the force like yin and yang in different plants in physical, astral and psychic. When these opposite charges unite at a particular plane, it results in another set of duality of charges on the next subsequent plane.

When Kundalini, placed between perineum and anus, is stimulated, it commences its upwards journey in its meridian or nadi. All the Kundalini chakras or plexus are situated at the same place where acupuncture points are described.

According to Chinese medicine, the heart meridian is bilateral and the acupuncture points on the heart meridians are therapeutic points for the cardiovascular system and psychosomatic disorders. Chinese medicine considers both as heart

meridians, but, according to Indian philosophy, only the left hand meridian is the heart meridian, as at the point of entry of heart meridian there is hridaya chakra (plexus) which controls the heart.

In Indian philosophy, on the right side point of entry of this meridian, there is manas-chakra. This chakra controls psychosomatic disorders. This meridian is termed the lower mind meridian. In Indian yoga, these two chakras are important from the point of view of meditation.

According to Chinese medicine, the stomach meridian is bilateral. The point of entry is below the eye and the point of exit of stomach meridian is the tip of the second toe.

In Indian philosophy, the left side meridian, which starts below the left eye, is called Gandhari nadi. The right side meridian, which starts below the right eye, is called Hastijivha nadi, which corresponds to the spleen.

When Kundalini awakens, it opens asunder the door of Sushumna at the lowest end of the spinal cord and pierces, one after the other, the six chakras in her ascent to Sahasrar or Bahui.

All the six symptoms of awakening Kundalini or Vedhamayee are similar to what a patient feels after acupuncture. These are a feeling of well-being, trembling of whole body, a new born energy, tranquillity, sedation and awareness of oneself and its surroundings.

In India, Yogis have lived under-

(Continued on page 28)



# Angkor Vat of Kampuchea

## A Marvel of Architecture and Co-existence of Hinduism and Buddhism

By

Shri S. V. Nair

**T**HE magnificent temple-complex, Angkor Vat, is the chief glory of Kampuchea and a remarkable edifice.

On the cultural side, Angkor is an endless and most varied source of inspiration for Kampuchea's talented handicraft workers. The legends inscribed on the Angkor stones are those interpreted by Kampuchea's classical dancers.

Angkor is something of a spiritual centre for the Kampuchean people. Nothing prepares the emotions for that first glimpse of the five towers of Angkor, rising like lotus buds above the jungle tops and mirrored in the waters of a surrounding moat—an artificial lake 700 feet broad measuring over three miles around the temple. They are but the prelude to the gradual unfolding of the treasures of this Angkor group.

Angkor Vat itself is one of a dozen other monuments of historic and cultural significance, and literally scores of ruins of lesser interest. For, Angkor is a great complex of ruins, covering hundreds of acres. In the murals of Angkor Vat and in the ruins themselves, one can find the inspirations for the Kampuchean people's struggle for independence and the strongest arguments for its policy of peace, neutrality and co-existence. There is a kind of savage harmony of the efforts of man and nature.

Angkor Vat is cyclopean. It overwhelms you. It subdues the imagination with its immensity. In its presence, you can only stand and stare. But it remains an empty shell; a hulk of lichen-covered greyness. Inside, its long corridors are empty; the Vishnus and Buddhas, who cast their dismal shadows on the worn floors, are museum pieces, standing there by virtue of their size and by the grace of the Ecole Francaise d'Extreme Orient.

Angkor is geometrical and orderly. It consists of a series of centred rectangular terraces. There is a tower at each angle of the two upper terraces and one in centre, making nine in all, though only five stand out. French poet Paul Claudel saw in them nothing but five stone pincapples. The Khmers delighted in embellishing the approaches to their temples by preparatory avenues of serpents, griffins, gods, demons. You raise your eyes to the decorated lintels and see wonderfully carved bas-reliefs, showing the bird-headed Dvarapalas sit guarding the doorways, battles of Kurukshetra, scenes of favourite themes from the two great Indian epics—Mahabharata and Ramayana—incidents famous in Hindu mythology and religion. There are statues of Hanuman, Rama and Ravana. There are a number of Apsaras, so exquisite and graceful that you cease to wonder why the gods stopped to see them dancing. And each of them

has a smile, the Angkor smile—benign, gentle, seductive.

Three towers, which dominate the approaches to Angkor, are actually part of five, one central tower and four smaller ones set at the four corners. But as the temple faces west, and the approaching roads are from due west, east and south, the visitor sees only a line of three towers. As one approaches closer, the forest opens up to reveal the marvellous proportions of this stone masterpiece. The temple is set in a walled rectangle, 1,500 yards long, 1,300 yards wide, reached by a broad roadway paved with huge blocks of stone. A series of concentrically arranged buildings reach their climax in the five towers, the central one of which stands a good 200 feet above roadway. The main part of the temple is surrounded by a gallery of 800 yards long in which are carved scenes from Hindu mythology and from the frequent wars between the Cambodians and the Chams. The buildings are linked by paved courtyards, by galleries and staircases, with carved serpents for balustrades. The whole is embellished with statues and carvings. Virtually, every stone throughout the temple is carved in bas-relief or chiselled with delicate filigree decorations. It is built without any cement or mortar, the stones being perfectly cut and laid alongside on top of each other with nothing but their weight and the perfection of their shaping to hold them together.

*Aryan Heritage, December 1985*



The sculptured galleries of Angkor Wat contain its finest treasures. The adornments included gold and silver plates, each weighing over 11,000 pounds, 35 diamonds, 40,620 pearls, 4,500 other precious stones and enormous golden bowl, 512 silken beds, 523 parasols and other treasures.

A naga balustrade tops the edge of the terraces and heroic fringes in medium relief decorate the outer walls. The recurrent decorative theme of Angkor sanctuaries is zoomorphic. There is Garuda, the Gryphon, vehicle of Vishnu, beaked and spread-eagled gupping the pediments with cruel and determined talons. There is Hanuman in a hundred poses. Neak Pean is a water temple that typifies the Khmer predilection for water. More than 3,000 villages contributed to the temple's needs.

George B. Walker in his book "Angkor Empire" relates the story of Khmers, who established a great empire at Angkor in the Mekong valley between the 8th and the 13th centuries. The story of Khmers' development and decline forms one of the most extraordinary chapters in the history of Asia. Their genesis is still unknown. They might be a mixed people—a Western graft on an aboriginal stem. The problem still awaits solution.

A century ago, Henry Mouhot, a French scientist, was commissioned by the London Geographical Society to explore the area lying between the lower reaches of Menam and Mekong rivers. (The 2,800-mile long Mekong river forms the great artery of Cambodia.) Catching his first glimpse of the mighty towers of Angkor Wat, reaching out to the crimson clouds upreared like mountain peaks amidst the trees of the Cambodian jungles, he wrote :

"At the sight of this temple, the mind feels crushed, the imagination staggered; one can gaze admiringly and in respectful silence, for where, indeed, are words to be found to praise a marvel of architecture that has perhaps never been equalled in the whole world !"

W. C. Burchett in his book "Mekong Upstream" claims that Angkor is of Hindu origin. In the light of racial-religious tolerance of the Cambodians, for centuries Hinduism and Buddhism co-existed peacefully. Hinduism did provide the impetus for many original creative works, all consecrated to the Indian gods and based in part on the Indian tradition. Early Khmer art shows evidence of Indian influence. An old temple of large rectangular red bricks with bas-reliefs on its walls suggests affiliations with the Amaravati School of South India.

According to Brodrick, the Khmer arts are genuine creations, not just copies. Khmer architecture, apart from its stupendous proportions, is remarkable for many characteristics, which belong uniquely to the Khmer building style. Khmer architectural forms were derived mainly from indigenous wooden models. The art of pre-Angkorean period of Cambodia is related, on the one hand, to the Dvaravati culture of Siam, and, on the other hand, to the Pallava art of South India. From the Pallavas, the Khmers received, among other things, the triple-flexure pore of their statues, the Brahmanical religion, the royal suffix Varman and the legend of the royal Nagi ancestress, who founded their dynasty.

Marco Polo, on his return from the capital of Great Cham, paused to visit Angkor in 1291. Mongol Emperor Timur Khan established an embassy in 1295, to which was attached the famous Chinese scholar Chou Ta-Kuan.

The Khmer shrine is a tower built over a sanctuary containing either a relic of the Buddha, an image of Vishnu or Shiva, or a large stone linga. First, the Prasat was an isolated shrine built on a high plinth, but later a number of such shrines were clubbed together on a common platform or in ascending terraces suggesting the celestial Mount Meru, the abode of the gods in both Hindu and Buddhist mythology and the centre of the universe. The shrines included Phnom Krom, Phnom Bok and Preah Vihear, Angkor remained

the capital of Khmers for five centuries. It was King Suryavarman II (1112-1182) who built this marvel of architecture, the Brahmanical temple-complex. The work was completed after his death, just before the creation of the great Notre Dame Cathedral of Paris of the same height (200 feet) was started in Europe. It is like part of history and mythology like the Parthenon, Karnac, Ajanta and Persepolis. Built in mid-12th century, dedicated to Vishnu and later re-dedicated to Buddha by Jayavarman VII, it was made of hard close-grained sandstone of dark grey. It was Jayavarman VII (1182-1201), a devout Buddhist and a man of peace and love, who built, among others, the Royal Palace, Banteay, Banteay Srei and Neak Pean.

To listen the doleful story of Angkor Wat is virtually a heart-rending experience. For, it had undergone a series of plunders and destructions. Pol Pot, while perpetrating the most heinous genocide on the people, did not spare this magnificent monument too. A visitor can witness the severed statues of this temple-complex piled in the National Museum in Siem Reap Province, set up by the Heng Samrin Government specifically for the preservation of broken, scattered statues. A total neglect on the part of old rulers of different regimes to this great treasure of pride contributed to its subsequent decay and dilapidation.

The first note of destruction was struck by the Chams in 1177. When the Siamese captured Angkor, they took off the emerald Buddha of Angkor and it today remains Bangkok's chief treasure. In 1357, the Siamese army devastated the country and took 90,000 prisoners. By 1432, Angkor was finally abandoned. Cambodia limped through succeeding centuries, but Khmer empire was prostrated. The Khmers fell, never to rise again. Once the Khmer empire was hidden and humbled, the palaces became a legendary apparition in the wilderness. The glories of their achievements were consigned to oblivion. Tonnes of materials were systematically looted and car-



ted off for private collections to other countries, mostly to France. The Musee Guimet of Paris contains the finest specimens of Khmer art outside Angkor.

After repeated invasions by the Chams and later by the Siamese, the Cambodian kings abandoned Angkor and Siem Reap Province. It requires not much imagination to realise the lure of the fabulous riches of the Angkor temples exercised on the invading armies which periodically came and sacked them. Successive armies of Chams and Siamese swept back-and-forth, looting and burning. In 1427, the Chinese traveller Chou Ta-Kuan found a still sumptuous court life in Angkor, but the country was devastated and impoverished by wars with the Siamese. In 1432, Angkor was abandoned as capital of the kingdom. In the early 17th century, a Spanish missionary stumbled across the strange ruins, and concluded they were built by the Romans or Alexander the Great. With the first French colonists, there were, of course, fresh attempts of pillage. The Americans tried hard to take over the guardianship of the ruins for "modern" tourist exploitation replete with neon lighting. One American offer was to take Banteay Srei and ship it back stone-by-stone to the USA. Another involved renting Angkor Vat as background for a film "Tarzan in Angkor".

It is indeed a welcome gesture that India has come forward to assist Kampuchea in the renovation work of Angkor Vat temple complex ever since it recognised the Heng Samrin Government. In 1980, a three member Indian experts delegation visited Kampuchea to examine the requirements of the Angkor. This was reciprocated by a visit to India of three Kampuchean experts in 1981. In 1983, a six member Indian delegation visited that country. India had strongly pleaded for the expeditious renovation of this complex at the UNESCO-sponsored International Seminar in Rostak in GDR in 1983, and at a workshop on preservation of monuments in Tokyo in 1984.

(Courtesy: *The Hindustan Times*, 14-12-1985)

## RAJIV GANDHI AT SHANTI NIKETAN

Shri Rajiv Gandhi, who is Acharya (Chancellor) of Vishwa Bharati at Shanti Niketan, laid the foundation stone for Indira Gandhi Centre for National Integration at Shanti Niketan, on 5th December, 1985. He stressed the need for the development of the human resources of the country. India had achieved tremendous progress in the field of Science and Technology since its independence in 1947, but its vast human resources still remain undeveloped. The Centre should give a thrust to the development and integration and should follow traditions of its great culture which must be preserved and developed. Vishwa Bharati, as a seat of learning, had played a leading role in this field during Tagore's time and thereafter. This Centre, along with the Centre at Patiala and other centres to be established hereafter, shall give direction and dynamism to the promotion of fine arts, music, paintings and other cultural activities.

## SPIRITUAL HERITAGE OF INDIA

### Message for the World

Prime Minister Shri Rajiv Gandhi, while addressing a delegates meeting as part of the first World Kannada Conference at Mysore, said that the spiritual heritage of the India has a great message for the entire world. The essence of this heritage was exemplified by a savant of Karnataka, Basavashara, whose immortal lines are :—

"Do not meet anger with anger, for know that anger of the body disfigures it. Anger of the mind distorts the mind and the fire within your house destroys your house and not that of your neighbour."

The Prime Minister said the great strength of India was the unifying factor of a common spiritual feeling. It was only in India that people of one faith visited the holy places of others signifying this feeling. Mr. Gandhi laid particular stress on the fact that science and technology should not be allowed to dominate or destroy the inner being

## Acupuncture Originated... (Continued from page 25)

ground for many days without food, water or air and come out alive. During the "samadhi", their heart rate, respiration, etc. could not be recorded mechanically. So, energy centres are stimulated by either puncture, burning, pressure or by yoga to keep the prana in proper flow, taking energy from different centres which are seven in number in human body, situated in spinal cord and brain.

The first and foremost is the "Kundalini Shakti," closely related to governing vessel and is controlled by coccygeal plexus below sacrum where the second energy centre is situated. The third, fourth, fifth and sixth energy centres are situated in prostate plexus, lumbar plexus, cardiac plexus and aoesophageal plexus respectively. The last is situated in cavernos plexus, the posterior part of glabella. From these centres energy of all meridians or nadis are controlled.

These centres are stimulated by mudra (style), asanas (postures), pranayams (breathing exercises), i.e., yoga or acupuncture in order to maintain the balanced flow of the prana shakti or vital energy. With the help of these yogic exercises the vital force starts flowing in proper way and directed to particular chakras and diseased points which can also be achieved by acupuncture at these points. The famous Indian surgeon, Sushruta, also performed operations under "suchi-bhaden" anaesthesia.

It is obvious now that acupuncture has been used by Indians in some form or the other, not only to cure diseases but also to keep the body and mind in healthy state. The Chinese scholar of Sanskrit, Tazsin, who came to India in 736 AD, during Harsha's rule, and studied at the University of Nalanda for many years, has said that acupuncture and its pulse diagnosis did not only originate in India but was also taught to foreigners by Indian Ayurveda physicians at ancient Indian universities.

(This paper won the first prize in a seminar held in Japan.)

*Aryan Heritage, December 1985*



# Key-Role Of Education In Human Resources Development

By

Shri Mahipal

**I**N a wide-ranging reorganisation of the machinery of the Central Government, coupled with a reshuffle of the Union Cabinet, Prime Minister Rajiv Gandhi created, among others, a new Ministry of Human Resources Development (HRD) under the charge of erstwhile Defence Minister Narasimha Rao. He will look after 113 subjects, including education, culture, youth affairs, sports and women welfare. It was felt that the spread of these subjects over different ministries and departments had resulted in less than optimum use of scarce resources.

The new ministry will not only be concerned with various matters falling under the four departments but also with the administration of about 20 educational and cultural institutions. The HRD Ministry would, among other things, look after scholarships offered to Indians or foreign students in India, grants to State Government institutions, conduct of examinations under the All India Council for Technical Education and all subjects relating to the United Nations Educational, Scientific and Cultural Organisation. Film censorship and related measures in regard to the certification of films, hitherto within the powers of the Ministry of Information and Broadcasting, have been transferred to the charge of the Department of Culture in the HRD Ministry. Matters relating to youth festivals, the Sports Authority of India, youth hostels and youth camps, now come under the Department of Youth Affairs and Sports.

## Real Investment

The Culture Department of the HRD Ministry would administer all national museums, libraries and related institutions, ancient monuments and archaeological sites and international conventions for the protection of cultural property in the event of an armed conflict.

Interest in human resources or human capital developed in the post-war researches conducted by management experts, social reformers and political scientists in the United States. Professor J. K. Galbraith has observed that even in a country like the United States, a large part of industrial growth is derived not from more capital investment but from improvement in manpower. Expenditure incurred by the State or by industry on education, training, health and recreation of human beings is usually referred to as investment in human capital. Education is the basis of the process of fitting people to play their part in the productive effort. People enhance their capabilities by investing in themselves.

However, economists have long been aware of the importance of human resource development. Adam Smith, for instance, stressed the importance of education at various levels in his "An Enquiry into the Nature and Causes of the Wealth of Nations" and he specifically included "the acquired and useful abilities of all the inhabitants or members of society" in his concept of fixed capital. Alfred Marshall em-

phasised the importance of education as a national investment. In his view, the most valuable of all capital is that invested in human beings.

## How to Develop Human Resources

Human Resources Development is defined by economists as "the process of increasing the knowledge, the skills and the capacities of all the people in a society". In economic terms, it could be described as the accumulation of human capital and its effective investment in the development of an economy. In political terms, human resources development prepares people for adult participation in the political process, particularly as citizens in a democracy. From the social and cultural points of view, the development of human resources helps people to lead fuller and richer lives, less bound by tradition. In short, the process of human resources development unlocks the door to modernisation.

Human resources are developed in many ways. According to Harbison and Myers in their "Education, Manpower and Economic Growth", the most obvious process of human resources development is formal education, beginning with primary or first-level education, continuing with various forms of secondary education and then higher education, including colleges, universities and higher technical institutes.

Secondly, human resources are



also developed 'on the job' through systematic but informal training programmes in employing institutions, in adult education programmes and through membership in various political, social, religious and cultural groups.

A third process is self-development, as individuals seek to acquire greater knowledge, skills or capacities through preparation of their own initiatives by taking formal or correspondence courses by reading or by learning from others in informal contacts. Motivation for self-development is directly related to the social values of the society and to incentives for training and for entering one occupation as opposed to another as well as for learning new skills.

Two other processes of human resources development are improvements in the health and working population through better medical and public health programmes and improvements in nutrition, which increase the working capacity of the people, on a man-hour basis as well as over a working life. Improvements in health and improvements in nutrition are related and like formal education are both a cause of economic growth and a result of it.

The Swedish economist Simon Kuznets has observed in his "Six Lectures on Economic Growth", published in 1959, that measures of capital formation based on fixed capital are deficient, because they omit expenditures for education, non-profit research, health, recreation, etc., which contribute to economic growth by increasing the efficiency of the complex productive system. Few economic and political researchers have been concerned specifically with the relationship of better health and nutrition of the labour force to productivity and economic growth.

### Importance of Human Resources

The rediscovery of the importance of human resources has led to efforts to incorporate investment in education into the main system of

economic analysis. The principal approaches have been the following :

(i) determination of the relationship between expenditure on education and growth in income or in physical capital formation over a period or time or country;

(ii) determination of the contribution of education to gross national product;

(iii) the calculation of the rate of return from expenditures on education; and

(iv) making inter-country correlations of school enrolment ratios and the gross national product.

Researches by Adam Curle, published as "Some Aspects of Educational Planning in Under-developed Areas" in 1962, have established that "countries are underdeveloped because most of their people are under-developed, having had no opportunity of expanding their potential capacities in the service of the society".

The goals of all modern societies are political, cultural and social as well as economic. Human Resources Development is a necessary condition for achieving all of them. In an advanced economy the capacities of men are extensively developed; in a primitive society they are for the most part under-developed. If a country is unable to develop its human resources, it cannot develop much else, whether it be a modern political and social structure, a sense of national unity or higher standards of material welfare.

Harbison and Myers have observed : "Progress is basically the result of human effort. It takes human agents to mobilize capital, to exploit natural resources, to create markets and to carry on trade. In fact, in a very real sense the wealth of a nation and its potential for social, economic and political growth stem from the power to develop and effectively utilize the innate capacities of its people."

### Quality of Human Resources

Human resources of a country flow from the quality of its population and, seen in this context, India's population constitutes a massive fund of human capital. The qualitative indicators of population are the life expectancy, the level of literacy and the level of technical training attained by the people of this country.

In India, life expectancy at birth was 46.4 years in the decade 1961-71 (47.1 years for males and 45.6 years for the females). In 1981, the life expectancy stood at 54 years. A very major factor which depressed life expectancy in India for a long time was the high level of infant mortality. During the last two decades the infant mortality rate has declined from 219 per thousand in 1961 to 70 in urban and 121 in rural areas in 1979.

The ratio of under-development of India's human resources, insofar as the literacy rate is concerned, stands at 64 per cent, nearly half of the males in India and three-fourths of the females are still illiterate. The number of students enrolled in higher education as ratio of population in the age group 20-24 was barely 8 per cent. The number of technical personnel, especially doctors and engineers, per million of population in India works out at only 13 and 16 respectively.

### Un-employed Population

The under-development of human resources in India is nowhere revealed more clearly than in the extent of unemployed manpower in the country. Bulk of unemployment in India manifests itself in the rural areas, which is both seasonal and perennial in nature. It has been estimated that for at least five to seven months a year a sizable portion of the rural population engaged in agriculture remains idle. The problem of urban unemployment is mainly of two kinds : unemployment among industrial labourers and the educated middle class. On account of the rapid increase in population, the size of the economically

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# "Model School" Concept Criticized

## Neighbourhood Schools Preferred

**"WHO is Afraid of the Model Schools?"** was the rather provocative title of a seminar held in New Delhi to discuss the implications of the Government's controversial decision to spend Rs. 900 crores on setting up a number of "model schools" in different parts of the country.

The decision came in for sharp criticism and there was not a single speaker who supported the concept of model schools. It was pointed out that although the idea ostensibly was to give quality education to the children of the less privileged sections of society, the danger was that it would actually end up perpetuating the class bias of the existing educational system.

Dr. Malavika Karlekar of Jamia Millia said that it was claimed that model schools would promote "equity" in quality education by selecting children on the basis of "culturally neutral" tests. But could any test be really neutral in a situation where so many different socio-economic variables were operating? For example, it had been observed that 70% of the students selected in the National Science Talent Test came from public schools, because all such tests required certain inputs which could be provided only by certain kinds of schools—namely, the public schools—and children coming from other schools were at a disadvantage.

She pointed out that the model schools were proposed to be co-educational residential schools, but a point that had been ignored was that few parents in rural areas, where these schools would be loca-

ted, would be prepared to send their daughters to co-educational residential institutions. For, even co-educational day schools did not attract many girls from the socially and economically backward families. The assumption that model schools would in any way help in extending quality education to girls from the lower strata was unrealistic.

Stating that the model school concept reflected the Government's "skewed priorities". Dr. Karlekar said that instead the Government should spend more money on girls in rural areas who wanted to go to school but could not because of economic reasons. In her opinion, girls would continue to be outside the pale of the educational system unless "anganwadis" were introduced in a big way, so that girls could leave their little "siblings" there while they attended classes.

Dr. S. Anandalakshmy, Director of Lady Irwin College, questioned the very concept of segregating "talented" children from "ordinary" children as the model schools proposed to do on the basis of certain tests. All children were gifted and the theory that only children who could fit into the groove of "quiz culture", where the emphasis was on cramming information and children had to suppress their creativity because no marks were given for it, was wrong. A child who could recite "Humpty Dumpty Sat on a Wall" was likely to get more marks and was adjudged as more talented than a child who liked to ask questions and learn things not covered by the curriculum. This was highly undesirable.

She stressed the need for intro-

ducing a larger variety of activities in schools to draw out the talent, and said that the notion that an IQ test could determine the intelligence or potential talent of a child was misleading. She argued against encouraging the kind of "cleverness" in a child that was implicit in the model school concept. If model schools had to be set up at all, then selection of students should be random and not based on any test designed to determine their talent. In any case, the whole idea of segregating "talented" children from "ordinary" children was obnoxious.

Dr. Krishna Kumar of Delhi University also argued in favour of random selection in case the Government decided to go ahead with model schools. "I am not justifying the model school concept but if we are going to have these schools, then a random selection of students would at least be a more democratic process."

Most participants were in favour of neighbourhood schools, where all the children of a neighbourhood, irrespective of their social and economic status, would have to go compulsorily. The system had been tried successfully in many countries and, as a Swiss lady in the audience pointed out, in Switzerland there was no question of anyone sending his or her child to any other school except the neighbourhood school.

Mrs. Rajani Kumar, Principal of Springdales School, said that it was a "crime" to spend Rs. 900 crores on building a class system within the State system, for this was what the model schools would do. What was needed was good basic education for

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# The D.A.V. Movement and OISCA-International (Japan)

By

Shri Darbari Lal

Organizing Secretary, D A. V. College Managing Committee

AS most of us are aware, 1985-86 has a special significance for the DAVs. The DAV College Trust and Management Society was founded in 1885 to fulfil the cherished mission of Maharshi Dayanand Saraswati, the greatest exponent of Vedic Dharma, for the eradication of ignorance and illiteracy through the spread of education. The first DAV School was started in Lahore on June 1, 1886. We are now celebrating, during 1985-86, the Centenary of our Society.

The DAV College Trust and Management Society has made phenomenal progress since its inception. The Society is now the biggest non-government educational organisation in the country, running nearly 300 educational institutions of repute, including 42 Degree and Post-Degree Colleges, about 100 High and Senior Secondary Schools, over 110 Public/Model Schools, the largest Vedic and Sanskrit Research Institute in the World, and a number of professional, technical, management and vocational institutions. It is not only an educational society but also represents a great movement commonly known as DAV Movement.

In recent years, the DAV College Trust and Management Society has taken up many new schemes and programmes of immense social

value for the upliftment of rural and backward people and to equip the new generation with the innate knowledge essential to shoulder successfully the responsibilities of the modern scientific age. Apart from imparting quality education on progressive lines with audio-visual and computerised support and with strong emphasis on the teaching of Hindi and tenets of Arya Samaj, Management and Vocational Courses have been introduced in a number of DAV institutions so as to make the educational curriculum more relevant to life and in tune with the contemporary requirements. The DAV institutions have also been actively involved in the challenging task of extension educational schemes to the community, embracing rural development work and social forestry. DAV Samaj Seva Kendras, associated with DAV institutions, have already been established at a number of places and service to the community is accepted as one of the important responsibilities of the concerned DAV institutions in addition to traditional functions.

The year 1985 has been designated as International Year of the Forestry, besides International Youth Year, by the United Nations. In the various countries the main focus on this year's programmes is on Youth Development and Afforestation.

Last month the Organisation for Industrial, Spiritual and Cultural Advancement, Tokyo, Japan (OISCA-International) invited our President, Prof. Veda Vyasa, Principal T.R. Gupta of Hansraj Model School, Punjabi Bagh, New Delhi and myself to participate in the Asia Pacific People's Convention for promoting Love Green Campaign and Development Education Workshops in different parts of Japan from September 28 to October 5, 1985. Love Green Campaign signifies 'Grow More Trees Campaign'.

OISCA-International was established in 1960 with the aim of creating a new age in which the mankind could live in peace and happiness. It has its World Headquarters at Tokyo in Japan and National Chapters in various other countries of Asia. The constituents of the Organisation are engaged in constructive pursuits aimed at ameliorating the lot of common people. OISCA-International is now a reputed voluntary organisation and holds a place of honour in government and cultural circles in various countries. It has achieved a special recognition from the international bodies who have sought its assistance for obtaining its technical advice so that the funds spent by the United Nations agencies are properly utilized for the development of the developing countries. The Organisation

*Aryan Heritage, December 1985*



has set up OISCA-Academy in Japan, which is reckoned as one of the best residential educational institutions in the world.

The Charter of OISCA-International lays great stress on inculcating spiritual values. It will be quite pertinent to recall in this connection the following lines therefrom :

"The world is moving towards the new industrial revolution that the present atomic age must usher in, promising unlimited prosperity and advancement of material civilization unparalleled in human history. The world is now admiring the dawn of the new age and a period of the highest civilization. But, in spite of all the wonderful prospects and hopes of civilization, man continues to feel extremely insecure. What is causing this insecurity and uneasiness? It is undoubtedly the complete disregard of spiritual values that have been instrumental in helping him to keep a sane and correct attitude. The modern man believes that any connection with old ideas, either economic or spiritual, will hold back progress. By doing so, we confuse ourselves and cause a gloom in the hearts and minds of the people who do not wish either to be completely and blindly material or completely and blindly fanatical in their belief in spiritual values. To correct this unbalance, it is necessary to build a new society based upon a new foundation that takes its inspiration from the spirit of the Universe, without disregarding the advantages to be gained from intelligent materialism.

"The congress that cultivates human spirit lays stress on the need to kindle immediately the fires of human spirit that will form the link between the ways of life that were never intended to be contradictory but always complemented each other. This is the only way to save mankind. The establishment of the new order of great world harmony is the only way to end the discord and the hatred now spreading in the world."

The aims and objects of OISCA-

International being largely similar to those of D.A.V. Movement, it was but natural that this Organisation should be desirous of having a close link with the D.A.V. College Trust and Management Society. An era of our collaboration with OISCA-International started with the visit of a cultural delegation headed by their President, Dr. (Miss) Y. Nakano, and Secretary-General, Mr. T. Nakano, along with about 15 OISCA members from Japan to this country in August, 1983. The delegates, while in India, called on important dignitaries, including Prime Minister, Mrs. Indira Gandhi, and were assured of our country's co-operation if OISCA proposed to activate their operation for promotion of education and development of Agriculture and Industry with the latest technology in India. The delegates also visited some of the DAV Institutions at Chandigarh and Delhi, notably DAV College, Chandigarh, Hansraj Model School, Punjabi Bagh, New Delhi, and Kulachi Hansraj Model School, Delhi. They were deeply impressed by the excellent functioning and educational standards of our institutions. Some members of the Japanese Parliament, who came on a goodwill mission to India this year, also visited some of the leading DAV Public Schools and Colleges. Mr. Natano, Principal of OISCA - Academy accompanied them. The possibility of exchange of students and teachers between Academy and D. A. V. Institutions was explored during this visit.

The Convention and Programmes organised by OISCA in different parts of Japan during September-October, 1985 were a tremendous success. Nearly 1000 persons and delegates from a number of countries attended various Meets. The participants included members of the Diplomatic Corps, representing the following countries :—

Country	Name
Bangladesh	His Excellency Mr. A.K.N. Ahmed Mrs. Ahmed
Fiji	His Excellency Mr. Joseph D. Gibson Mrs. Gibson

Indonesia	His Excellency Lieutenant - General (Rt) Wiyogo Atmodarminto Mrs. Wiyogo Mr. Soemarto (Education & Cultural Attache)
Nepal	His Excellency Mr. Narayan P. Arjal Mrs. Arjal Mr. Govind D. Pant (Charge D' Affairs)
Papua, New Guinea	His Excellency Mr. Joseph K. Nombri Mr. Max H. Rai (Second Secretary)
Philippines	His Excellency Mr. Carlos J. Valdes
Sri Lanka	His Excellency Mr. Arthus Basnayake Mrs. Basnayake
Thailand	His Excellency Mr. Wichian Watanakun Mrs. Watanakun Mrs. Tasanee Bunnag (Counsellor)

Dr. Mohammad Sharif, Executive Secretary, International Youth Year Secretariat, United Nations, also attended.

At the Love Green Convention at Fukuoka Kokusai Center on 29th September, 1985, the following declaration was adopted :—

"Uncertainly still remains with human beings about their validity to obtain a passport to the 21st Century, because God would never agree to issue it unless safety at the destination is guaranteed. Diminishing forests from the faces of the Earth are man-made disasters.

"Greenelization strongly urges us, the citizens of the Earth, to take organised actions of foremost urgency in order to ensure for us a valid passport to the new century. We, the participants of the Asian Pacific People's Convention for Love Green Campaign, that is held commemorating the International Youth Year and the International Year of the Forest, do declare to co-operate among ourselves and act more strenuously to promote our united efforts for 'love green' and 'green for love' in Asia and the Pacific region.



"We appeal to the people of our region, and of the world too, to participate in plant-more-tree efforts to keep our history survive beyond the year 2001."

Prof. Veda Vyasa was invited to the International Board of Directors of the Convention and North-South Workshops for 1985. The Board met on the 2nd and 3rd October, 1985. Principal T.R. Gupta and myself attended their meetings as observers in the capacity of delegates from India.

Japan is the most progressive country and is presently a torch-bearer of high technology. It has made extraordinary progress and achieved outstanding results in the field of Agriculture, Industry and Superior Technology, beyond almost anyone's widest imagination. Japanese institutions have now a common goal, namely, "Strive Today For Tomorrow's Progress". According to "Outlook and Guidelines of Japanese Economy in the 1980s", in the immediate future the progress of technological innovation would centre around electronics, especially in the field of information and communication as well as the formation of a total data communication system. Japanese technology is no longer a matter of improving on the imported know-hows; the country has developed a creative technology of its own. Japanese society is based on vertical policy and perpetual growth is the key-note objective of every Japanese institution. The society is oriented towards achievement through will and hardship and the performance is important at all levels. At the root of Japanese all around prosperity is its excellent educational system adopted to develop its human resources and human relationship. All other countries can learn a lot from the Japanese and their institutions.

OISCA-Academy, opened in 1983, enrolled the third batch of students in April, 1985. The Academy has 100 students, 337 male and 103 female students, on rolls. The Second Year students participated in field study and cultural exchange programmes in five groups in December, 1984

in the Philippines, Malaysia and Thailand. Eleven male students were sent to the Philippines on 29th June, 1985 for three-month intensive study. Life and activity of the Academy were widely publicised through television broadcasting and magazines throughout Japan.

It is gratifying to note that our participation in the Convention and other Programmes was not only highly educative and useful for us, but also generated immense goodwill for the DAV Organisation. It has opened new vistas for collaboration between DAV Institutions and OISCA. The participation in the various programmes is also bound to be worthwhile for our future activities. Promotion of understanding between India and Japan through our younger generation will go a long way towards peace and security of the vast Asian region and ultimately of the world. Beginning may be a small one, but it has a viable future.

Our various meetings, discussions and deliberations held in Toyota City, Fukuoka and other places, the Secretary-General and Chairman of the OISCA-International summed up as follows :

**Theme :**

"Education and Development" shall remain as the common theme of OISCA activities.

**OISCA Philosophy :**

Efforts should be exerted by OISCANS to spread worldwide the principal philosophy of OISCA as the universal concept of mankind leading to the 21st century.

As long as the principle of the philosophy remains the same, its interpretation may be so adjusted as to conform with the culture, traditions and religion of each country. Efforts should also be made to have OISCA philosophy introduced in the formal education systems of the countries.

This philosophy should be the guiding principle of the spiritual United Nation, realization of which

urges further united efforts of the members.

**Activities that deserve priority approach in 1986 as well as in medium and long term perspective :**

1. Human resources development.
2. Tree planting (love green) movement.
3. Youth exchange programmes as an effective means to promote inter-cultural understanding.

By promoting these areas of activities, Oiscans should contribute externally to advancing International Cooperation and internally to strengthening of OISCA's own national and local organisations.

Technical and other forms of cooperation should be promoted not only between the World Headquarters and National Chapters, but also between or among national chapters.

Each National Chapter should develop programmes and activities according to local needs and exert its own effort to strengthen its organisation. □

**"Model School" Concept...**  
(Continued from page 31)

children, and the kind of careerism and competitiveness that the public schools in India had generated was in fact the "negation" of good education.

Prof. After Ram Chandra Gandhi and Mr. Dinesh Mohan of the Indian Institute of Technology Dr. S. Shukla of Jamia Millia, who presided over the seminar, said that the issue of model schools was being discussed because even though it had been raised by one man (this was in reply to Mr. Mohan's contention that the issue raised by one man, the Prime Minister, had unnecessarily led everyone into discussing it) he was being backed by the media and by the bureaucracy. And this made it necessary for others to meet it head on. He noted that the opening of two model schools had been postponed, not because of bureaucratic delays but because it appeared that there was some re-thinking on the issue.

*Aryan Heritage, December 1985*



# Epilepsy No Bar To Genius

By

Smt. Sarla Sharma

PEOPLE shun epileptics, and think that epilepsy is contagious. In one African tribe, they dare not pull an epileptic even from fire for fear of contracting the disease. Some countries have imposed restrictions on the entry of epileptic immigrants.

In India, some believe that epilepsy is caused by an "evil spell". Others think that epileptics are mentally sub-normal. Some go to the extent of inflicting burns or rubbing an irritant like pepper in the eyes of the epileptic in an attempt to resuscitate him from the fit, little realising that this may cause severe contractures and even blindness.

There are at least three million epileptics in India. Epilepsy does not indicate any defect or deformity of the brain; it is caused by sudden changes in the brain's electric impulses.

Over the centuries, epileptics have led very distinguished and glorious lives that have been the envy of the non-epileptics. Julius Caesar, Saint Paul, Vincent van Gogh, Louis Pasteur, Walt Whitman, Winston Churchill—all these eminent personages suffered from strokes of epileptic fits. And yet they lived, and made major contributions in their respective fields.

Julius Caesar, the greatest of the Romans, had a sound health. However, he suffered not only from nightmares but also from epileptic fits. Nonetheless, this "falling sickness" did not deter him from building up a vast empire. There is also reference to Caesar's falling sickness in Shakespeare. Casca, one of the

conspirators, gives an eye-witness account how Caesar "swounded":

"He fell down in the market place and foamed at the mouth and was senseless."

Brutus: ".....he hath the falling sickness."

Cassius: "No, Caesar hath it not, but you and I, honest Casca, we have the falling sickness."

Tradition has it that St. Paul of Tarsus also suffered from fits. Once when he was proceeding to Damascus, he fell to the ground. For three days he was without sight, and neither ate nor drank.

The malady from which Vincent van Gogh suffered has variously been described as schizophrenia, psychopathic personality and epilepsy. In his early life, he had considerable swings of mood, ranging from depression to elation. In 1885, after his father's death, he went to Paris and started drinking absinthe. In the winter of 1887, he had his first convulsions.

When Louis Pasteur was only 46, he complained of tingling down the left side of the body and 12 hours later found he was unable to speak for a few minutes, and could not move his left side. The paralysis was intermittent. But by the next morning it had become complete and permanent. Subsequently, he partially recovered and was able to walk without support. His energy and enthusiasm were not dampened by the stroke and his brilliant researches helped solve problems of some of the greatest killers of his time—chicken cholera, anth-

rax, yellow fever, diphtheria and rabies. And during the 23 years after the catastrophe, he accomplished the finest works of his life.

Walt Whitman had his first stroke, a minor one, in 1859 at the age of 39. He recovered and managed to make notable contributions to American literature. He had a major recurrence at the age of 45, 49 and 53 and got paralysed down the left side. Nonetheless, he continued to work till the age of 65, when he was struck by the 5th stroke that prevented him from walking. □

## Human Resources.....

(Continued from page 30)

active population has increased. With the spread of urbanisation, people from rural areas have been shifting to urban areas for better opportunities. Moreover, during the off-season a number of workers in agriculture come to the industrial centres to seek employment.

The Seventh Five Year Plan (1985-90) has recognised the need for the utilisation of the unemployed manpower and the development of human resources as a priority area. A special allocation of Rs. 1,500 crore has been made for human resources development.

The Plan envisages an annual growth rate of five per cent, through a public sector outlay of Rs. 180,000 crore, with increased emphasis on infrastructure and human resources development. □

(Courtesy. *The Hindustan Times*, 6-12-1985)



## Mr. Jinnah For National Integration (?) But after Partition—in Pakistan

MR. Stanley Wolpert has had the "distinction", as he puts it, with obvious irony, of being banned in India and Pakistan. His book on Gandhi, "Nine Hours to Rama", was banned in India, and now his book, "Jinnah of Pakistan", has been banned in Pakistan. The Pakistan Government has apparently objected to sections dealing with Jinnah's fondness for ham, sausages and drinks.

"To get the exact objection, you will have to ask the Pakistan Government, because I have not been told anything officially, but my publishers told me that if I deleted certain sections, dealing with Jinnah's personal habits, then the book would be allowed to be sold in Pakistan and it might sell 100,000 copies. I told them that I am a simple scholar and I believe in telling the truth—not in how many copies I am able to sell and where. My personal feeling is that the Pakistan Government has not liked the book because it is too close to the truth." Mr. Wolpert said.

He says that his account of Jinnah's life is based on official and private documents as well as on what Jinnah's associates and friends told him. According to him, there are many documents, which throw light on Jinnah's eating habits, and these include a reference to his fondness for ham, sausages and drinks in the late M. C. Chagla's book, "Roses in December".

Asked if a reference to Jinnah's "non-Islamic" personal habits was really necessary, and whether the book could not have been complete without referring to what he ate and drank, Mr. Wolpert says: "As a

scholar I am interested in the truth, and I am not going to change some thing simply because one Government wants me to do so. Then I would not be a scholar but a Government servant. In fact, John Morley, who was greatly admired by Jinnah, once said that it is important whether you put truth first or second. I prefer to put it first."

The book, he claims, has been very well received by Pakistani scholars and many have told him that it throws new light on several aspects of Jinnah's personality. He describes his book as the "most authentic" biography of Jinnah to have been published so far. Other works have been either too superficial, or these have been official biographies which try to tell a partial story.

Mr. Wolpert says that the Pakistan Government was very helpful in providing research material and gave him access to all important documents. He did extensive research at the National Archives in Islamabad, and then in India, Britain and the USA.

He also interviewed Lord Mountbatten a little before his death, and read Jinnah's sister Fatima's unpublished biography of her brother, called "My Brother".

"I wanted to meet Jinnah's daughter Dina, who lives in New York and she even gave me an appointment but when I reached her Madison Avenue apartment, I heard her asking the doorman to tell me that she wasn't home. In fact, when I had asked for an appointment—this was some time in 1982—she was quite reluctant. She said that

she did not want to give interviews because the authors of "Freedom At Midnight", whom she had given an interview to, had misquoted her."

Mr. Wolpert admits that he was not able to interview any Congress leader in India, not even Mrs. Gandhi, who must have met Jinnah and known something about him. His explanation is that most of the Congress leaders, who had known Jinnah well, had died by the time he got down to collecting material for his book. "But I did talk to a lot of lesser people who had known him, especially in Bombay."

He says that Jinnah was for Pakistan what Gandhi and Nehru were for India, and as a student of Indian history and as one who has been teaching Indian history at the University of California in Los Angeles for 20 years, he had been deeply interested in the man whom Gokhale had once described as an Ambassador of Hindu-Muslim unity. "I had been waiting for 30 years for someone to write an authoritative book on Jinnah and then decided to write one myself."

The author's thesis is that Jinnah was basically a democrat and secular, but he was persuaded to believe that Muslims would not get a fair deal under a "Hindu-Congress" Raj and that Muslims would be relegated to the status of second class citizens. "I think, he genuinely believed that Pakistan would be a secular and democratic country in which people of all religions would live as equal citizens," he explains.

Here Mr. Wolpert quotes Jinnah's address to the Constituent Assem-



bly in Karachi on August 11, 1947, in which he said : "I cannot emphasize it too much... We should begin to work in that spirit and in course of time all these angularities of the majority and minority communities—Hindu, Christian and Muslim communities—will vanish. You are free to go to your temples, free to go to your mosques or any other place of worship. You may belong to any religion or caste or creed—that has nothing to do with the business of the State. We are all citizens and equal citizens of the State. You will find in the course of time that Hindus will cease to be Hindus, Muslims will cease to be Muslims, and in the political sense will be as the citizens of the State."

Mr. Wolpert agrees that it was a contradiction in terms to demand a separate State on the basis of religion and then expect it to be a secular State. But he insists that Jinnah was basically a modern man, and believed in democratic and secular values.

However, after the creation of Pakistan, he was upstaged by the fundamentalists who even tried to assassinate him. Soon after the creation of Pakistan Jinnah fell seriously ill and died within a year of the founding of a theological State.

For a man who wanted to be an actor and whose one ambition was to play Romeo in *Romeo and Juliet*, Jinnah ended up as a rather tragic figure on the stage of politics and died a sad man.

Mr. Wolpert is in New Delhi to collect material for a book on India's cultural history to be published by the Harvard University Press next year.

## RELIGION NOTHING TO DO WITH PERSONAL LAW

Former Supreme Court Judge, Mr. D. A. Desai, speaking at a meeting organized by the Indian Association of Lawyers in New Delhi, said property rights, divorce, maintenance and other personal rights of people were not in any way

related to religion. In a secular State like India, society provides protection for destitutes under Section 125 CrPC, irrespective of religion.

The meeting was organized in view of the Supreme Court judgement on the Shah Bano case, which has sparked off a controversy in the country. He opposed any move to exempt any community from the purview of Section 125.

The meeting was attended by Professor Upendra Buxi, Soli Sorabjee and a number of eminent lawyers.

Mr. Desai said the husband has to maintain the divorced wife in the absence of any source of income to her. Criticizing Muslim leaders for raking up the issue of maintenance and challenging the authority of the Supreme Court to interpret Islamic law, Mr. Desai said, "Judges can also, interpret the laws. It is not the prerogative of leaders of a particular community."

Mr. Soli Sorabjee in his speech said that nobody could challenge the authority of the highest court of the land. It was a right of the judicial authority to issue decrees on any issue. He said Muslims should not raise a bogey and see every decision as being against the interests of the community.

He pleaded for a uniform civil code, saying : "We are living in a secular set-up. It would also help remove inequality in society."

## FIGHT OBSCURANTISTS

Messrs Syed Bhaji, Mehrunnisa Dalwai, Mohammed J. Dalwai, Hussein Jamadar, (Prof) Mumtaz Rahimatpure, and Shaikh Vazir Patel of Muslim Satyashodhak Mandal, Bombay write in The Hindustan Times of 6-12-1985 :—

The Muslim Satyashodhak Mandal is firmly of the view that Ms Shah Bano was a victim of persistently high communalist pressure and coercive tactics of not only the leaders of the All India Muslim Personal Law Board but also of other fundamentalists when she gave her thumb impression on a statement typecast for her by them. Ms Shah

Bano stood her ground firmly during the pendency of her case and thereafter over a year, but eventually had to give in in the absence of adequate protection by the Government and failure of secular forces to counter the onslaught of Maulanas who want to take the community fourteen centuries back.

In the context of the latest development, we firstly call upon the Union Home Minister to institute an CBI enquiry into the incidents leading to the thumb-impressing by Ms Shah Bano of the statement that the Supreme Court annul its judgement granting her right to maintenance allowance. Secondly, we appeal to the Prime Minister to take a serious notice of the decision of the All India Muslim Personal Law Board to set up Shariat courts in various parts of the country and warn them against this dangerous step. It is also necessary to take action to abolish parallel judicial forums wherever they have been already set up.

Thirdly, we appeal to all the members of the Lok Sabha to throw out the bills moved by Mr. G. M. Banatwala to amend Sec. 125 Cr.P. and Article 44 of the Constitution to exempt the Muslim community from their purview. While we are firmly resolved to wage a relentless fight against the Muslim obscurantists, we urge all those who share our views to extend to us not merely moral support but actively join us in the crusade of modernisation of the Muslim community.

## P. M. EXHORTS PUNJABIS TO FIGHT TERRORISM

Addressing the World Punjab Congress at Delhi, Prime Minister Shri Rajiv Gandhi strongly condemned the dastardly attack by terrorists on Golden Temple Head Granthi Giani Sahib Singh, on the sacred occasion of the birth-day of Guru Nanak Dev. He declared that Indians have to fight the menace of terrorism and assassinism not only within the country but even abroad. The Assassinists have lost their cultural links with the home country. The Government was fully alive to the dimensions of the problem. It is for the people to chase the terrorists

(Continued on page 42)



## DAV Centenary Celebrations

### Mammoth Shobha Yatra on 15th February, 1986 in Delhi

Shri Darbari Lal, Organising Secretary of the DAV College Managing Committee and the Centenary Celebration Committee, has issued the following appeal :—

One of the important decisions, taken at the meeting of the DAV Centenary Celebration Committee, held on 18th November, 1985, which was also attended by a large number of Principals of DAV Institutions, relates to taking out of the main Centenary Shobha Yatra on Saturday, 15th February, 1986. The Shobha Yatra will start at 11 a.m. On that day from Red Fort Grounds, pass through the markets of Chandni Chowk, Nai Sarak, Chawri Bazar, Hauz Qazi, Ajmeri Gate, Mincho Road, Connaught Circus, Sansad Marg, Ashoka Road, Birla Mandir Marg and terminate at the premises of Arya Samaj Mandir on Mandir Marg, New Delhi. The Police Commissioner of Delhi, Municipal Corporation of Delhi, New Delhi Municipal Committee and other concerned authorities and departments of the Government have been apprised of the Shobha Yatra programme and route and requested to provide necessary facilities.

Our Society is not only the biggest non-Government educational organisation in the country, but also represents a vibrant and dynamic movement. All of us have, therefore, to see that the Centenary Shobha Yatra is a mammoth one, in keeping with the status of our Society, and it so reflects the glow and vitality of the DAV Movement. The Centenary Celebration Committee has desired that all DAV Institutions should be requested to send strong contingents of teachers and students for participation in the Shobha Yatra under their distinct banners.

The season in Delhi in the middle of February is generally very pleasant and festive. We expect a gathering of at least five lakhs from all parts of the country to participate in the Shobha Yatra and its detailed programme is being drawn up accordingly. Being a Centenary Shobha Yatra, we are aiming at the participation of 100 bands, 100 tableau, 100 horse-riders, 100 motor cycle/scooter riders, etc.

We are confident that you will immediately initiate necessary action to ensure effective and prominent participation of your institution in the Shobha Yatra on 15th February, 1986. On behalf of all of us, I would also request you to give wide publicity to the programme of the Shobha Yatra, so that maximum number of our local well-wishers come to Delhi and participate in this prestigious function. We have to put in all-out efforts to make it a memorable event in the annals of the D.A.V. Movement.

Adequate arrangements for the boarding and lodging of the participants, where necessary, will be made by us. A separate communication in this regard will be sent shortly.

#### FREE PUBLIC SCHOOL EDUCATION FOR WEAKER SECTIONS

##### New Pioneering Work by DAVs

Under the auspices of the D.A.V. College Management Trust and Society, a new dimension has been added to the movement of D.A.V. Public Schools, by extending the facilities of Public School education to the talented children from weaker sections. This pioneering work is being done by Hans Raj

Model School, Punjabi Bagh, New Delhi, which enrolled 80 students in April 1984, 40 each in Class III and IV. Announcement of this scheme was made by beat of drums in hut-dwellers' colonies and out of more than 500 admission seekers, 80 children were selected on merit. Again, in April 1985, 67 students were selected out of 560 applicants for admission, 32 in Class II and 35 in Class III. Now we have 147 students and there is a proposal of having an intake of about 80 students every year of those parents whose monthly income does not exceed Rs. 500/- from all sources. The School buses go to the hut-dweller colonies to transport these children from homes to the school and back and no money is charged for transportation. They are provided free uniforms, free books and free mid-day meals. The students are not required to pay even a penny towards the fee. The School has undertaken to look after these children till they pass All India Senior Secondary School Examination at the end of Class XII.

Affluent parents have been involved in this scheme, who have adopted these children for education and have thus made this scheme economically viable. The Project is bound to be a pace-setter and is being introduced in many DAV Public/Model Schools, including (1) Kulachi Hans Raj Model School, Ashok Vihar, Delhi, (2) Dayanand Model School, Jalandhar City, (3) Maharaja Hari Singh Agricultural College School, Nagbani (Jammu), and (4) DAV Public School, Bokaro (Bihar).

#### REGISTRATION FOR DAV PUBLIC SCHOOLS IN AND AROUND DELHI

The D.A.V. College Managing Committee, New Delhi (celebrating the D.A.V. Centenary in 1986) announces registration for admission to various



classes in the following Public Schools in and around Delhi. Kindly contact Principals. Admission to Schools at Nos. 1 and 2 below is already over.

Our main aim is to Indianise Public School education, with emphasis on respect for Indian thought, tradition, culture and Aryan heritage. Free education is arranged for meritorious students belonging to weaker sections of society. Hindi medium classes are also available in Schools at Sl. Nos. 2, 3, 4 and 5 in the 2nd Shift :

1. Hans Raj Model School, Punjabi Bagh, New Delhi.
2. Kulachi Hans Raj Model School, Ashok Vihar, Delhi.
3. D.A.V. Model School, Maurya Enclave, Pitampura, Delhi.
4. D.A.V. Model School, Shalimar Bagh, Delhi.
5. D.A.V. Public School, Chander Nagar, Janakpuri, New Delhi.
6. D.A.V. Public School, West Patel Nagar, New Delhi.
7. D.A.V. Public School, R.K. Puram, Sector 9, New Delhi.
8. C.L. Bhalla Dayanand Model School, Jhandewalan, New Delhi.
9. Dayanand Model School, Mandir Marg, New Delhi.
10. D.A.V. Public School, Masjid Moth, Niti Bagh, New Delhi.
11. D.A.V. Public School, Gagan Vihar, New Delhi.
12. D.A.V. Public School, Vasant Vihar, New Delhi.
13. D.A.V. Public School, Sector 15, Faridabad.
14. D.A.V. Public School, Raj Nagar, Ghaziabad (U.P.).
15. D.A.V. Centenary Public School, Rajinder Nagar, Sahibabad (U.P.).
16. D.A.V. Centenary Public School, Noida (U.P.)
17. D.A.V. Centenary Public School, Sector 14, Sonapat (Haryana).
18. D.A.V. Centenary Public School, Gurgaon (Haryana).
19. D.A.V. Centenary Public

School, DLF Colony, Rohtak (Haryana).

20. D.A.V. Centenary Public School, Upvan, Bahadurgarh (Haryana).

**Darbari Lal**  
Organising Secretary

### D.A.V. COLLEGE (LAHORE) AMBALA CITY All Round Progress

DAV College (Lahore) Ambala City has been colossus and once again has risen on its own feet and is also taking mighty strides both in curricular and co-curricular activities. Perfect peace and discipline prevail which have given new wheels to the progress of the institution.

#### Visits of VVIPs

During the brief span of just four months, great dignitaries like Mr. Burney, Governor of Haryana, Sardar Piara Singh, Haryana Minister of Cooperatives, Shri K.M. Jain, Commissioner, Education Haryana, Shri Darbari Lal of DAV College Managing Committee, Principal B. S. Bahl, prominent University Professors like Dr. Grewal, Arya Samaj scholars like Prof. Rattan Singh visited the college.

#### College Activities

This year the college has successfully organized the following functions:

The R. S. Bhatnagar Chemical Society, under the chairmanship of Prof. B. K. Mathur, organized an Inter-College Paper Reading Contest. Miss Aanchal Saluja and Miss Sovina Arora secured at State Level Intelligence Test, organized by Guru Nanak Khalsa College, Yamunanagar.

This year the college obtained singular glory at the Kurukshetra University Youth Festival. The college bagged as many as 6 out of 13 prizes for which the contests were held.

The Hindi and Panjabi Deptts, under the supervision of the Extra-

Curricular Deptt. of the college, successfully organized a Kavi Darbar on 6-11-85. Prominent poets from nearby places and also the college students delighted the audience with their beautiful poems.

The N. S. S. Unit of the college was organized a Declamation Contest in connection with the I. Y. Y. Celebrations. A Declamation Contest was also organized by the College Chemical Society. Vikas Deepak Arora of Class XI was adjudged the best speaker. An Extension Lecture of Prof. Dr. A. P. Sharma, Chairman of Physics Deptt., K U., was held late in October this year.

**Guru Nanak Day** :—Prof. Y.P. Vaid and Prof. G.S. Shant's efforts bore fruit in the celebration of Guru Nanak Birthday in the college on 28-11-1985. Dr. S.S. Kohli of Panjab University and Dr. J. B. Goel of Kurukshetra University graced the occasion. The function was well attended.

**Rishi Valmiki Day** was enthusiastically and solemnly celebrated in the College Hall. Principal T. R. Vaid and Prof. J. D. Arya enlightened the audience with their illuminating lectures on Rishi Valmiki.

**National Solidarity Day** was held in the College Hall on 31st October, 1985. Principal Vaid and Prof. R. N. Mehta made fervent appeal to the students to work for the emotional unity and wage a war against the dragon of communalism. Religion elevates but communalism degrades.

**Shri Darbari Lal's Visit** :— It was a good day for the college when Shri Darbari Lal, Organising Secretary of the DAV College Managing Committee, accompanied by Principal B. S. Bahl arrived in the college in connection with the DAV Centenary Celebrations. Shri Darbari Lal's talk on the Japanese System of Education was very illuminating. He dwelt upon the vocational aspect of the Japanese system and hoped that the DAV Movement, as it is stepping into the second century of its existence, will try to make education more pragmatic, more useful and more meaningful. Principal T. R. Vaid assured Shri



Darbari Lal of his best co-operation in arranging funds for the D. A. V Centenary Celebrations.

**Rishi Dayanand's Martyrdom Celebrations :—** Punctuated with blissful sermons, inspiring lectures by top-ranking Arya Samajists, Havan Sandhya rituals, colourful Shobha-Yatra, enthusiastic congregation of Arya Samaj institutions and workers and chanting of Vedic Mantras and holy-hymns, a week long Martyrdom Day of the epoch-making Rishi was devotedly celebrated in the college.

**Centenary Celebrations of Indian National Congress and DAV Movement :—** A colourful cultural function was held in the college Open-Air-Theatre on 14th November, 1985 to jointly celebrate the Centenary Celebrations of the D. A. V. Movement and the Indian National Congress. Moved by Principal Vaid's emotional lecture, Sardar Piara Singh, Haryana Minister for Co-operatives, declared amidst cheers that he would see that the college Open-Air-Theatre is renovated at the cost of the State Government and a sum of Rs. 50,000/- will be arranged for its renovation.

The Session is yet in progress. All the district authorities, including the Deputy Commissioner, are highly appreciative of the progress and discipline of the college. Two meetings of all the district authorities were held in the Principal's room, which symbolises the honour the college has obtained in their eyes

### MANAGEMENT STUDIES AT FARIDABAD

1st October, 1985 would go down as a glorious day in the educational history of DAV College Managing Committee, New Delhi. On this day, the first session of part-time Evening Post-Graduate Diploma Course in Personnel Management and Industrial Relations, and Post-Graduate Diploma Course in Business Management of DAV College of Management Studies, Faridabad, was inaugurated by Shri A. C. Chaudhary, M. L. A.

Welcoming the Chief Guest and the students, Principal P. K. Bansal, Joint Director, highlighted the achievements of DAVs in the field of education. Expressing his gratitude to Shri A. C. Chaudhary for his active help and support in building up DAV Centenary Degree College, Faridabad, and DAV College of Management Studies, Faridabad, Principal P. K. Bansal remarked that but for his concerted efforts and help, these institutions could never have come up. They owed their very existence to him. The coming generations would remember his services to the cause of education.

Prof. M. C. Chopra, the co-ordinator, remarked that the DAV College of Management Studies was the result of devoted work of Principal P. K. Bansal, who laboured hard in translating the dream of Prof. Veda Vyasa, President, DAV College Managing Committee, into reality in the shortest span of time. This major remarkable achievement of his would be a lasting source of strength and support for the industries of Faridabad, ushering in an era of "Middle-rung Cadre Revolution" in Haryana. He assured the first batch of students of Management Courses that no effort would be spared to make these courses effective and meaningful.

In his presidential speech, Shri A. C. Chaudhary thanked the DAV College Managing Committee for starting Management Courses which were the dire need of this Industrial Town. Assuring the elite of the town and the students, Shri Chaudhary remarked that it would be the happiest day in his life when this small institution would turn into a mini-University where all sorts of vocational courses would be available. He would constantly strive for this objective.

Thanking the Chief Guest and other dignitaries, Prof. D. V. Sethi hoped that Mr. Chaudhary and the people of Faridabad would continue to extend their all-out support in helping these infant institutions grow into manhood.

### ARYA YUVAK SAMAJ AT D.A.V. CENTENARY COLLEGE FARIDABAD

DAV Centenary College, Faridabad, under the inspiring leadership of Principal P.K. Bansal, took a step further in the strides of progress on 29-11-85. Prof. Rattan Singh, Director Moral Education of DAV College Managing Committee, by lighting an "Amar Jyoti", inaugurated the setting up of "Arya Yuvak Samaj" in DAV Centenary College, Faridabad.

Welcoming the Chief Guest, Principal P.K. Bansal underlined the services of Prof. Rattan Singh in the field of Arya Samaj.

In his presidential address, Prof. Rattan Singh congratulated Principal P.K. Bansal and his team, with whose efforts, in the very first year of the college, 'Arya Yuvak Samaj' was set up. Prof. Rattan Singh remarked that he could never imagine that the College would give the look of a college in a Dharmashala. The College looks every inch a college under the dynamic and energetic leadership of Principal Bansal.

He praised the students of the College for displaying remarkable discipline. He remarked Arya Samaj lays stress on discipline and character-building. Today, when in every walk of life, corruption is eating the very vitals of our nation, the Arya Samaj and its ideals assume all the more significance. He exhorted the volunteers of 'Arya Yuvak Samaj' to work for removing evils, so that India be a real Aryan society. He was hopeful that the students of DAV Centenary College, Faridabad would work for this mission under the inspiring leadership of Principal Bansal, Prof. Sethi, and other members of the staff.

Prof. D.V. Sethi, Incharge Arya Yuvak Samaj, thanked Prof. Rattan Singh for inauguration of the Arya Yuvak Samaj wing of DAV Centenary College, Faridabad.

The function came to a close with a vote of thanks for the Chief Guest by Mr. Bajrang, Senior Member of Arya Yuvak Samaj.



## DAV SCHOOL BEGUMPET Success in Children's Olympiad

The Athletic Institute, Hyderabad organised 'Children's Olympiad' from 7th November at Lal Bahadur Stadium, Hyderabad. In this 45 institutions from the State took part in different events.

Kum. K. Subhadra Narayani of Standard VIII from D.A.V. Public School, Begumpet had the privilege to take oath on behalf of all the 7,000 participants and two tiny tots of D.A.V. Public School, Hyderabad carried the message from the International Olympic Committee President Samaranch and from the Governor of Andhra Pradesh Dr. Shankar Dayal Sharma and handed these over to Hon'ble Minister for Education Shri Muddu Krishnama Naidu.

The different events took place at the Children's Olympiad for the age groups of 5 years, 8 years and 14 years. These were running race, hurdles, long jump, high jump, shot-put, gymnastics, tug-of-war, etc. The School has bagged 1 gold, 1 silver and 3 bronze medals in addition to 80 merit certificates.

## DAV PUBLIC SCHOOL ROHTAK

The teachers of this school have decided to contribute one month's salary to the DAV Centenary Fund with effect from December 1985 and the first instalment of Rs. 100/- from each has been received.

The names of the donors are as follows :—

Mrs. Arudh Kalra, Mrs. Anita Katyal, Mrs. Usha Bakshi, Miss Vinod Sharma, Miss Resham Bhyana, Miss Poonam Sharma, Miss Madhu Sethi, Miss Renu Bala, Miss Deep Sikha, Miss Jaswinder Sudan, Mrs. Shashi Sharma, Mrs. Madhu Khurana.

The DAV College Managing Committee congratulates teachers and the principal for their gesture of dedication.

## DAV COLLEGE ABOHAR

### Inter-College Sanskrit Declamation and Veda Mantra Contest

Sanskrit Sahitya Parishad of D.A.V. College, Abohar organised an Inter-College Sanskrit Declamation and Veda Mantra Recitation Contest at its campus on 7th December, 1985. In all, there were 15 participants belonging to five institutions, including one Traditional College of Sanskrit. The

#### Boys

##### Prize

First Prize Declamation  
Second „ „

First Prize Mantra Recitation  
Second Prize „ „

##### Name

Yogesh  
Harvilas

Satish  
Om Prakash

##### College

D.A.V. College Batala  
Sharda Sanskrit College  
Abohar  
DAV College Batala  
Sharda Sanskrit College  
Abohar

#### Girls

First Prize Declamation

Second „ „  
First Prize Mantra Recitation

Second „ „ „

Nirmal

Sunita Nagori  
Sarv-Shakti

Neeru Gupta

D.A.V. College of Education Abohar  
D.A.V. College Abohar  
D.A.V. College of Education Abohar  
D.A.V. College Abohar

There was overwhelming response to the contest from the students of the colleges. This was a unique function as it was the first time that a Sanskrit Declamation Contest was organised in this part of the State.

The function was a success because of the inspiration and guidance received from the revered Principal V.B. Mehra. Mr. Pankaj Bansal and Mr. Madhur Priya, President and General Secretary of the Sanskrit Sahitya Parishad, worked tirelessly for the success of this function.

## MAHARSHI DAYANAND MATERNITY HOSPITAL AT YAMUNA NAGAR

Besides espousing the cause of education and studies and research in Vedic culture, the D.A.V. College Managing Committee is now embarking on an ambitious programme of setting up hospitals, nursing homes, clinics, health centres

Veda Mantras were recited with musical voice. The topics of declamation were 'Karma Yoga of Gita', 'Importance of National Integration', 'Non-Violence is the Great Dharma', 'Role of Arya Samaj in the Sphere of Education', 'System of Education in India', etc. The student of D.A.V. College of Education the Abohar bagged the Running Shield and The other prize winner's of the contest were as follow :—

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D.A.V. College Batala  
Sharda Sanskrit College  
Abohar  
DAV College Batala  
Sharda Sanskrit College  
Abohar

and dispensaries in rural areas. The construction of a Rs. 42 lakh Maharshi Dayanand Maternity Hospital at Yamuna Nagar is a step in that direction.

Mr. Jagan Nath Kapur, General Secretary of the Hospital's Governing Body and President of local D.A.V. institutions, has raised for the purpose Rs. 30 lakh through voluntary donations, besides ensuring liberal aid from the Central and State Governments.

The 56-bed Hospital is equipped with a modern X-ray plant, an E. C. G. machine, pathological labs and an intensive cardiac care unit. It will also have a Nurses Training Institute, a building for which is fast coming up. A mini Blood Bank is being set up.

It has been decided to provide free medical aid to poor and deserving patients, according to Mr. K. C. Sehgal, Chairman of the Hospital's Governing Body.



## DAV PUBLIC SCHOOL BOKARO

All teachers and employees of the school took part in the Vedic Santhya and Yajna on the 30th November, 1985. It has been decided to hold two such congregations every month, which will be attended by all compulsorily.

The principal of the school addressed a meeting and gave details of the DAV Centenary Celebrations being held in Delhi in 1986. He also exhorted teachers and employees to make efforts for collection of funds for the centenary hostel of the school.

In connection with the Children's Day, the Bal-Mela was organised in school premises on the 16th November. Its inauguration was performed by Dr. Kuldip Roy Kapur, Senior Surgeon and Dy., Director of Bokaro General Hospital. Prominent citizens and officials of Bokaro attended the function. All-round progress of school was appreciated by all.

## SARVADESHIK SABHA PRESIDENT'S APPEALS FOR DAVs SHOBHA YATRA

Shri Ram Gopal Shalwale, President of the Sarvadeshik Arya Pratinidhi Sabha (International Aryan League), has made a fervent appeal to all Aryasamajas of the country, particularly of Delhi, to participate in largest possible number in the Shobha Yatra (Ceremonial Procession) being organised in connection with the DAVcentenary celebrations on the 15th February, 1986. This Shobha Yatra and other programmes on this occasion will have great impact of Arya Samaj and its principles on the public life of the country and abroad.

## SIR SHIVSAGAR RAMGULAM Arya Samaj Remembers His Services

Sir Shivsagar Ramgulam was born on 18th September, 1900 in Mauritius. At the time of his death, Sir Shivsagar Ramgulam was Governor General of Mauritius. He

was more than 85 years of age. The country declared national mourning for 3 days on the sad demise of this great leader.

Sir Shivsagar Ramgulam had taken a Degree in Medicine from London, but spent most of his life in political activities. He had become the Chief Minister of Mauritius in 1961 when still the country was under the British rule. In 1968, when the country became independent, he became the first Prime Minister of Mauritius. Even though his Labour Party was defeated in the General Elections in 1982, he still remained in power. He wanted to declare Mauritius a Republic, but this could not be achieved. However, he was then appointed Governor General of Mauritius. Sir Shivsagar Ramgulam was Chairman of the African Unity Organisation in 1976-77. He was a champion of Human Rights and for his singular services in this field he was awarded by the United Nations Organisation in 1973.

Sir Shivsagar Ramgulam was a staunch admirer of Arya Samaj and it was under his chairmanship that an International Conference of Arya Samaj was held on 19th, 20th and 21st May, 1972 at Alwar in Rajasthan (India). This was the first conference of Arya Samaj in which Sir Shivsagar Ramgulam was invited from abroad to preside over it. The Arya Samaj fraternity shall ever remember with respect the services which Sir Shivsagar Ramgulam rendered to the cause of Arya Samaj in our country and abroad.

## ACHARYA PRITHVI SINGH A Z A D

### Freedom-Fighter and Social Reformer

Well-known freedom-fighter, social reformer and ex-Minister of Panjab, Acharya Prithvi Singh Azad, breathed his last on December 10, 1985 at Kharar, near Chandigarh. Panjab Government closed its offices for the day in honour of the departed leader.

Shri Azad took part in independence movement and was imprisoned

several times. He was quite close to Mahatma Gandhi, who sent him to Kangra, where he worked hard and devotedly to save 50,000 Harijans from conversion.

Being a staunch follower of Swami Dayanand Saraswati, he took active part in Arya Samaj activities. He had been Vice-President of Arya Sarvadeshik Sabha and President of Panjab Arya Pratinidhi Sabha and in that capacity took keen interest in activities of Gurukul Kangri Vishwavidyalaya. He had been its Chancellor too.

President Giani Zail Singh paid glowing tribute to Azad ji and recalled his services in fields of national movement, administration, backward communities and literature.

Acharya Azad's last wish, which he could not fulfil, was to translate Swami Dayanand's immortal book Satyarth Prakash in Gurmukhi.

## P. M. Exhorts Punjabis..... (Continued from page 37)

and bring them to book wherever an incident takes place, in Punjab or elsewhere. The Prime Minister quoted from the teachings of the Great Gurus and urged the citizens to pursue the path shown by them and march ahead in matters of development and culture. He also urged Punjabis to bring about industrial revolution in the Punjab with the same success as they had brought about green revolution. Participation in the recent elections with such enthusiasm had demonstrated that they want peace and progress as integral partners in the mainstream of the nation. As guardians of the country on its frontiers, the people of Punjab had to bear the brunt of many foreign invasions in the past and had shown a remarkable capacity of resilience and adjustment, reinforcing national unity and integrity. We must ensure growth of cultures of all religions, without weakening national integration. It is with this objective that the Government is setting up cultural centres in various parts of the country. □

*Aryan Heritage, December 1985*



## Dr. SATYAVRATA SIDDHANTALANKAR FELICITATED

Dr. Satyavrata Siddhantalankar, who will be 88 in a time of two months, was felicitated in a function at Ramayana Vidyapith, New Dehli, which was attended by a good number of prominent Arya-samajists, graduates of Gurukul Kangri Vishwavidyalaya and citizens of Dehli. Prof. Veda Vyasa, Senior Advocate of Supreme Court and President of the DAV College Managing Committee and Arya Pradeshik Sabha, presided over the function. Dr. Karan Singh released the latest book of Dr. Satyavrata "सत्य की खोज में", which is a sort of his brief life-story and collection of his unpublished articles on religious, cultural and social subjects.

After introductory speech of Dr. Prashant Vedralankar and welcome by Pt. Chintamani, Prof. Veda Vrata presented a felicitation address on this occasion, on behalf of graduates of Gurukul, eulogising the services of Dr. Siddhantalankar to Gurukul, of which he is not only one of the oldest graduates but also had been Professor, Vice-Chancellor and Visitor there. His services in the cause of Arya Samaj and national freedom movement also were recalled.

Dr. Karan Singh, while releasing the book, emphasised the cultural and philosophical traditions of our ancient heritage along with scientific and technological development in the country. He wished Dr. Siddhantalankar a long, healthy and meaningful life.

Prof. Veda Vyasa, in his concluding speech, expected more literary contribution from Dr. Satyavrataji and congratulated him for wonderful work in the field of education, literature and social service.

Dr. Satyavrata Siddhantalankar, while thanking for felicitation, narrated experiences of his life. He said, we believe what we see and take it to be reality, but we do not realise that actual reality is what we do not see. The whole cosmos is being run by an unseen 'reality'.

In the end, Shri Vijay Kumar of M/S Govind Ram Hasanand, publishers of Dr. Satyavrata's books, proposed a vote of thanks and entertained the audience with light refreshments.

## Book Review

"Towards Freedom", Volume I, published by the India Council of Historical Research, edited by Dr. P. N. Chopra.

"The offices", Gandhiji told Congressmen on the eve of the formation of the provincial ministries in 1937, "have to be held lightly, not tightly."

While insisting that there should be a code of conduct for the ministers, he spelt out the tasks which have a ring of relevance even today. "Justice should become cheap and expeditious", he counselled. "The police should become friends of the people instead of being a dread. Education should be so revolutionised as to answer the wants of the poorest villager, instead of answering those of an imperial exploiter."

These communications form part of a large number of historical documents, including many private papers of the leaders, which have been brought out in the first volume of the 'Towards Freedom', just published.

The 'Towards Freedom' project, which will be spread out over a dozen volumes, is expected to cover the Indian viewpoint on developments leading to Independence in 1947. Thus, it will be an Indian riposte to the 12-volume 'Transfer of Power' series brought out by Her Majesty's Stationary Office in London over the last few years.

While the 'Transfer of Power' covered the developments beginning with the Cripps Mission in 1942, 'Towards Freedom' takes 1937 as the watershed year, ushering in the most eventful decade in the nation's history in this century.

The first volume, edited by Dr. P.N. Chopra and published by the India Council of Historical Research, presents 618 documents covering the calendar year 1937. These papers, many of them published for the first time, show it to be an year when diverse and contradictory forces were taking charge of the fast developing situation across the subcontinent.

Poet Muhammad Iqbal began at

this juncture to toy with the idea of separate Muslim provinces. It was also the time of the germination of the partition thesis, though the Muslim League was still down and out and Jinnah had lost an election. So, at one point, when Jinnah jibed at the Muslim leaders in the Congress party, Pandit Nehru reacted: "After all, what does Mr. Jinnah know of the national movement when he has not cared to take part in it even once? There are Muslims in the Congress who can provide inspiration to a thousand Jinnahs. What does he know of their steadfastness, their struggle, their heroism and their sacrifices?"

In many of these documents, one can see the beginning of the British strategy to play the Muslim League against the Congress. The subsequent volumes of the 'Towards Freedom' series should be able to throw more light on the subject. A senior historian working on the project is being despatched to Rawalpindi and Lahore next month to consult the Jinnah papers for complementing documents that are bound to tell the way history shaped in those eventful years.

## "A MESSAGE TO INDIA"

### Homage by Canadians

According to a Report, recording entitled "A Message to India," conceived, created and produced by four Canadians, is planned to be distributed to All India Radio and other media organs in India by the Indian High Commission in Ottawa.

The first side of the 45 rpm record has touching music as a background for a fine rendering of the commentary, which runs as follows:

"In a world fraught with war, hate, violence, stands a country aged in wisdom, steeped in serenity, a country which has touched our souls, her music poignant and passionate, her peoples of inner beauty



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## How Russia Manages Pre-School Education

### Network of Creches and Child-Care Centres

The Soviet State attaches utmost importance to pre-school education. It is in kindergartens and

nurseries that the young citizens get the first real opportunity to communicate with other children.

written reply to Mr. V. M. Patel, Agriculture Minister Buta Singh said the committee was making a review of pesticides which have been banned or restricted for use in other countries.

In reply to another question, Minister of State for Agriculture, Yogen-dra Makwana, said epidemiological studies had not indicated any direct association between the occurrence of cancer in human beings and the use of pesticides. According to available information, the US had banned only BHC, sodium cyanide and dieldrin, which were being used in India, he said.

Out of these, dieldrin was approved only for use by the plant protection adviser to the Government of India in the scheduled desert areas for the control of locust and sodium cyanide had the limited purpose of fumigation of cotton bales as and when imported. Thus, out of the three pesticides banned in the US, only one, namely BHC, had unrestricted use in the country, Mr. Makwana said.

In India, only those pesticides were allowed to be used which were registered by the registration committee after taking into consideration all the relevant factors like bio-efficacy, toxicology and agro-climatic conditions.

Mr. Makwana said, out of 300 insecticides in the market in 1971, before the Insecticides Act was enforced, only 121 had been registered, taking into account safety factors.

In the Soviet Union, 16 million children attend child-care centres and creches. Today, their number has already exceeded 135,000 and is constantly growing. Kindergartens and nurseries, which take charge of children while mothers are at work, not only free millions of women from household chores, but also give them an opportunity to exercise their right to work wholeheartedly in their chosen speciality.

The children's pre-school educational establishments are opened by local bodies of the State, or by industrial enterprises and collective farms, depending on the needs of the population and their financial status. The work of pre-school educational establishments is coordinated by the bodies of public education which train teachers, develop programmes, arrange the daily events and select games. They work in association with public health establishments which organise medical check-ups and consultations in kindergartens and nursery schools.

The pre-school educational institutions are intended for children aged between two months and seven years. However, most mothers begin to take their children to nursery schools after they attain the age of one year. At this age, children are accustomed to the daily routine diet more easily.

Children are grouped according to their age. Physical exercises and classes are arranged accordingly. The groups usually comprise 25 children.

and physical perfection, her traditions timeless, cosmic, India standing proud yet humble at the feet of the overwhelming Himalayas, rising above the banks of the long flowing Ganga.

"India! we know you. Your spirit has reached us in many special ways. The sayings of your sages, the legends of your gods, the fruits of your toil, have become part of our lives, and we are rich. When you suffer, we feel your pain—and you have suffered, India; you had to struggle long and hard to preserve your country and your ideals. But your spirituality has borne you through war, floods..."

The second part of the disc is composed of music. But it is music that is different. The rising and falling cadences of the music seem to represent the awe-inspiring heights of the Himalayas and the vast expanse of the plains below. The fast pace of the music seems to represent the roaring waters of the Ganga when it rushes down from the snowy peaks of the Himalayas; this is followed by slow music which symbolises the majestic flow of the Ganga through the plains, until it merges with the sea on the east coast.

The commentary is rendered beautifully; the music is even better. It is akin to a painting of the various moods of India, but a painting not done with brush and colour but with a wonderful admixture of musical notes. No better tribute could have been paid by one country to another.

#### DANGEROUS PESTICIDES

A decision on the demand for a ban on certain pesticides, considered dangerous to public health, will be considered after receiving the report of the high-level expert committee set up by the Agriculture Ministry.

Giving this information in a







9/11/80



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